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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JANUARY 5, 1933.

NUMBER 1.

THE SUN'S OBSERVATORY

Independence for the Philippines.—

The United States Senate has passed a bill giving the Philippine Islands their freedom in 1944. There have been many arguments advanced both for and against this action, but it has at last been taken. On first thought 1944 may seem a long way off, but the time since the Spanish-American War has passed quickly when we look back upon it, and 1944 will come more quickly than one thinks. It is hoped that in the time that intervenes the Philippines will make every effort to prepare for the task which is before them.

Poultry Population Too Small.—

The *Progressive Farmer* is authority for the statement that the farmers of Virginia and the Carolinas are raising too little poultry. It says: "The poultry yard is now the brightest spot in the whole farm picture. The latest United States Department of Agriculture figures report cotton prices as only 48 per cent of pre-war, while chickens are 89 per cent and eggs 121 per cent of pre-war." It continues: "There ought to be a persistent and continuous drive to increase poultry production. We have the mild climate, the long growing seasons and the cheap land; while nearly every farmer has plenty of labor available for handling three or four times the present number of fowls." Virginia has only 10 million hens, North Carolina 8 million, and South Carolina, 4 million, while Kansas has 23 million, Missouri, 30 million, and Iowa, 34 million. Why should we let these States, with California, which is 3,000 miles away, supply New York, when we are within 500 miles of that market?

The Marines Leave Nicaragua.—

After twenty years the last of the Marines have been withdrawn from Nicaragua, and all Americans can well sigh with relief. Several attempts have been made previously to retire gracefully from the Nicaraguan field, but in each instance the withdrawal was blocked by fresh developments. In 1926, it was even necessary to send a much larger detachment of these sea dogs, in order to restore a semblance of order to that civil war-ridden country. They remained after this with the two-fold purpose of organizing and training a non-partisan native constabulary and of supervising the elections of 1928, 1930 and 1932. Both of these objectives were ably carried out. Juan B. Sasca has been inaugurated as president, and he has been given a force of 2,500 American-trained Nicaraguan guardsmen to give weight to his administration. There is doubt as to whether America's altruistic efforts have increased the love which the rest of Latin-America bears her, but she seems to have done a good job, and it is to be hoped that Nicaragua will be able to maintain the seemingly stable government she now possesses.

Richmond's Symphony Orchestra.—

Approximately six months ago, a group of music lovers of Richmond, Va., decided to attempt the almost impossible task of giving to that city a symphony orchestra. The final concert of the series was given on Tuesday evening of this week, and proved most conclusively that Richmond did want and would support an organization of this kind. While much of the credit for the successful completion of this series of concerts is due to sponsors and the officers of the concert organization, most of it must necessarily go to Wheeler Beckett, the youthful conductor of the orchestra, in whose mind the project first originated. In the writer's humble judgment, this last performance of the season has not been surpassed by any of the symphonic concerts of the older and larger orchestras to which he has listened. The task of welding the seventy-odd separate instruments into a perfect whole in so short a time, was little short of marvelous. Plans have already begun to be laid for the continuation of the orchestra next season, and we wish these plans the greatest success.

People Who Throw Stones Take Note.—

"Glass houses strong enough for people who throw stones to live in, are promised by further development of the glass brick," says the January 5th issue of *Business Week*. The first glass brick tried was a five-sided affair laid open side down, and it did not prove satisfactory, but "the new blocks are six-sided, made by pressing a five-sided unit and adding a lid. The result is a hollow glass brick, hermetically sealed, which is supported by a full bed of mortar in the manner to which masons are accustomed." The bricks are coated on the sides normally in contact with the mortar with a cement paint before leaving the factory. This gives suction, acts as waterproofing and eliminates air-pockets next to the brick. The cement paint is colored in the desired hue, giving the effect of colored glass at a small cost. This makes the glass brick a big possibility for commercial work. Store fronts, service stations, or even large commercial structures may carry designs in color. "In a glass wall," we are told, "light is transmitted without glare," sunlight being diffused into a soft and restful light. The thick, tough glass most successfully resists breakage, a stone in the hand of a small boy being nothing to be afraid of.

National Council of Women Picks Leaders.—

As a result of a nation-wide poll conducted by the National Council of Women, conducted to ascertain whom American women considered the twelve outstanding contributors of their sex to the nation's progress during the past hundred years, Mary Baker Eddy, founder of the Christian Sci-

ence Church, was given first place with a vote of 102,762. The votes for the others chosen were as follows: Jane Addams, founder of Hull House and winner of the Nobel Peace Prize, 99,147; Clara Barton, founder of the American Red Cross, 96,139; Francis E. Willard, founder of the Woman's Christian Temperance Union, 90,303; Susan B. Anthony, suffrage leader, 84,321; Helen Keller, author, noted for her own outstanding achievements despite being both deaf and blind, 84,239; Harriet Beecher Stowe, author of "Uncle Tom's Cabin," 73,999; Julia Ward Howe, poetess and author of the "Battle Hymn of the Republic," 72,276; Carrie Chapman Catt, suffrage leader, chairman of the National Conference on the Cause and Cure of War, 70,489; Amelia Earhart Putnam, aviatrix, first woman to fly across the Atlantic alone, 43,399; Mary Lyon, founder of Mount Holyoke College, 40,831; Mary E. Woolley, president of Mount Holyoke College and only woman representative on the United States delegation to the Geneva Disarmament Conference, 36,855.

Credit of American Cities Good.—

There has been much talk of the poorness of our cities' credit during the past several months. Especially have the daily newspapers stressed this matter. Yet it becomes apparent to one who will take the trouble to analyze the facts that the credit condition of the vast majority of our cities is far from bad. Chicago, the pet example of those who point out that our cities have gone to the dogs financially, has met promptly all of its bond maturities as well as the interest. It is true that she has had difficulty in placing short time loans during the past three years, but this has been due to a faulty taxation system possibly, rather than to a lack of resources. In the United States there are 309 cities with a population of more than 30,000, and of these only 11 are in default on bonds. Furthermore, the entire bonded indebtedness of these 11 cities amounts to only 1.8 per cent of the total debt of the group. All of these cities except seven have balanced budgets. These figures speak well for our larger municipalities, and among those smaller than 30,000 population the showing is also quite good. Their number of defalcations naturally runs much higher, but the percentage is quite small. These figures do not, however, excuse the fact that many of our cities are being operated on antiquated systems and for the benefit of the political "ins" rather than for the citizens at large. There were eight cities in the United States which, in 1930, had larger revenues than the States in which they were located, and corporations of such huge size call for real business administration. The 25 largest governmental units with the largest revenues for 1930 included the federal government, 14 States and 10 cities.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

... Rev. H. S. Hardcastle, of Suffolk, Va., was a welcome visitor for a short while in the home of the Managing Editor last Monday. We are always glad to see him, and hope that he will soon come again.

THE CHRISTIAN SUN extends its sympathy to Mr. J. D. Kernodle and his family, of Graham, N. C., in the passing of his wife. To know her was to love. The Graham Christian Church, also, has sustained an almost inestimable loss in the going of this faithful, consecrated leader.

Rev. A. R. Flowers has been invited to spend the coming months in sections of South Carolina. Bro. Flowers spent the fall months of 1930 in South Carolina with the result that about one hundred and forty young people, mostly high school students, identified themselves with the different Christian Churches through his lectures on Christian Endeavor work.

Mrs. Bessie Staley Cheatham, of Washington, D. C., daughter of the late lamented Dr. W. W. Staley, is in the Memorial Hospital in Richmond, Va., as the result of an automobile accident on Christmas Eve night. She was badly cut on the forehead and received a fracture of the shoulder. Her condition is much improved at this writing. Her son, William Staley Cheatham, who was with her, also suffered minor bruises, but did not find it necessary to go to the hospital, and returned to his position as secretary to the sergeant-at-arms of the Senate on Tuesday morning.

Rev. E. T. Cotten, now of Eaton, O., but a native of Dendron, Va., says, "I cannot afford to be without either THE CHRISTIAN SUN or THE CONGREGATIONALIST and Herald of Gospel Liberty," so he is making use of the Special Combination Subscription Offer. Bro. Cotten was recalled for the seventh year at the recent annual church meeting, when the books showed a balance of \$654.00 after all debts were paid. The Southeast Young People's Chorus, of which he is director, led the community in Christmas Carol singing in front of the courthouse Christmas Eve; sang for a Christmas party in the high school; and also renders special music at the union services every Sunday night. We reprint in part, in this issue, an article from the Eaton paper which should prove of interest to Bro. Cotten's many friends in the South.

ADVERTISING THE CHURCH.

Advertising the Church is almost a new question in the realm of publicity. It is gaining its ground slowly, but surely. There has always been a misconception about advertising the church. The church is, first, a sacred institution and has fought well and hard to keep itself free from the world. But as the church has fought to keep itself free from the world, it has not always differentiated between true business and worldly things. A business may be of the world but not necessarily worldly. So as business has always taken advantage of publicity, the church feeling that business is of the world, has been slow to follow in the advertising field.

There is another misconception that the church has—and that is, it has felt that the church was good enough in itself without advertising its mer-

its. All this is truth, but not all of the truth. The very fact that the church is good enough to need no praise likewise augurs that the church should seek to attract those who are not naturally inclined to the church and its institutions. Every man who is out of the church is not necessarily out of it because of deliberate choice but in most instances because the mind has not been directed toward the church. Church publicity serves to help fill up this gap and to direct the minds of men toward the church that they may become interested enough in the church to be followers.

There can be no harm in publicity bringing the cause of the church before the people. The church has always been a pioneer and must continue to be a pioneer. In this day of many activities and things to attract as well as detract the attention of the people it is, it seems to us, more necessary that the church should endeavor to keep its cause before the people.

We believe that the average pastor is throwing away one of his best opportunities, that opportunity being the use of the public press to keep his church before the community. All papers are very liberal toward the church with their space, and there is no special reason why every pastor should not keep the cause of his institution constantly before the public.

TIMOTHY THOMAS.

EASTERN N. C. MINISTERS IN SESSION.

The ministers of the Eastern North Carolina Conference met in the United Church, Raleigh, December 13th, with Dr. Warren H. Denison, D. D., for a one-day session given to the study of Stewardship and Church Finance.

The meeting proved to be very interesting and profitable to those in attendance. Dr. Denison very ably presented, in a round-table discussion, "A Standard Financial Policy for the Local Church."

1. A Christian Budget. A Christian budget is an ample, comprehensive, properly proportioned, attainable budget based upon the goals and program of the whole church.

2. Constituency cultivation program.

3. Weekly payment plan with envelope system, founded upon an annual every-member enlistment program.

4. Conservation and continuation program. A continuous program throughout the year of education and enlistment, with follow-up of pledges, adjustment of pledges, and securing new pledges.

5. Accurate records, accredited audits, and regular reports to constituents.

6. Prompt payment of bills of local budget items and monthly remittances on benevolence budget items.

7. Training of financial officers.

8. Legitimate supplemental methods.

9. Reinforcement of stewardship education apart from any financial campaign.

10. The purpose of the financial program of a church should be not alone to produce money, but to relate each member properly to God.

Each of the foregoing ten points was discussed freely by the group and very helpful suggestions were made by Dr. Denison concerning the problems related thereto. Any group of ministers are fortunate to have Dr. Denison present the subject of Stewardship, with which he is so familiar.

His approach to the financial problem is not merely to reach a goal in the raising of money, but to relate the whole of life to this phase of our work. We look forward to another visit of Dr. Denison.

R. A. WHITTEN.

Henderson, N. C.

THE SUN informs you of all the activities of your church group—subscribe now!

THE MISSION NEEDS IN NORTH CAROLINA

By J. B. LAWRENCE, Executive Secretary
Home Mission Board.

The total population of the State of North Carolina on April 1, 1930, as given by the United States census, was 3,170,276. There were in the State 2,234,948 white people, 918,647 Negroes, 16,579 Indians, with a small number of Chinese, Japanese, Filipinos, Mexicans, and others.

The white population included 2,208,563 native born, and 26,285 foreigners.

There are five cities with 50,000 population and over. Asheville, 50,193; Charlotte, 82,675; Durham, 52,037; Greensboro, 53,569; Winston-Salem, 75,274. In each of these cities there is need for missionary work. The Baptists of the South should make it possible for the Home Board to launch a city mission program designed to help the State forces in tasks of this sort.

The big field, however, for mission work of a Southwide character in North Carolina is among the Negroes, the foreigners, and the Indians. There are 918,647 Negroes, 26,386 foreigners, and 16,579 Indians. This is the largest group of Indians found in any State east of the Mississippi River. The race problem throughout the South is the same. During the past ten years the Negro population has increased 20.3 per cent. The white population has increased 25.3 per cent.

The Home Mission Board has been doing work among the Indians in North Carolina for some time. It could multiply its work many times and still not meet the entire need if the gospel is to be given to the red man in the State.

But there is the brother in black. In the State there are 918,647 Negroes. Surely Southern Baptists should be doing very much more than they are doing for their brother in black.

Heretofore the Negro has not needed our help so much, but he is needing it now. Every sort of ism is making its appeal to him. There are three Negro Mohammedan Mosques in Chicago, and three in Detroit. Three years ago Mohammedan Negroes held a convention in Chicago. There were representatives from fourteen States and more than 3,000 delegates were present.

The Catholics are also making their bid for the Negro. In 1927 the Catholics claimed 47,499 members among the Negroes. Now they claim over 300,000 members. They have 138 parish schools for Negroes, with over 30,000 enrolled. They have two seminaries with over 200 Negro priests and about 1,000 Sisters of Charity.

But the most deadly foe of all is Communism. From Russia with its atheism and its social creed of equality, there is coming a deadly poison to seep into the thinking of the race. There must be understanding between the white and colored races in the South, or else we are headed for untold trouble. There is only one place we can meet for mutual understanding, and that place is at the foot of the Cross of Christ.

The only solution to all of our problems is a closer walk with God. The evangelization of the homeland is the hope of the world's evangelization, but it is more, it is the only hope of our own peace and prosperity.

The task of the Home Mission Board is the evangelization of the homeland. Its objective is to transfuse all the life-forces in the homeland with the spiritual potencies of the Kingdom of God. The forces at work in our midst are mighty and sinister. There is the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, atheistic communism, racial antagonisms, and the casts of labor and capital. In this field of cross-currents and adverse elements the Home Mission Board is laboring to bring out of chaos, cosmos.—*Biblical Recorder (Baptist.)*

MRS. M. J. W. WHITE WRITES.

Dansalan, Lanao, P. I.,
November 5, 1932.

Dear Home Folks:

I wrote you of the privilege we had in having Mr. E. K. Higdon, who is secretary of the National Christian Council and also agency for the American Bible Society, as a guest in our home in September. Just recently we have received a letter from him giving comments on his trip through Mindanao. He says: "The lines between Catholics and Protestants seem more closely drawn in Mindanao than in other parts of the Philippines where I have been. For example, the priests in Cagayan, Misamis did their level best last year to prevent Dr. Laubach from speaking at the high school commencement. He had been invited in due form by the Senior Class and the proper school authorities and, of course, went ahead with his lecture. Other illustrations might be given of a similar nature."

"Arriving in Cagayan, Rev. Pedor Royola, efficient pastor at Cagayan, called soon after breakfast and we made out a schedule for the three days or more I was to be in Cagayan. On Friday afternoon at a special school convocation, I had the privilege of again meeting the principal, Mr. Jiminez, whom I had last seen nearly two years ago in Vigan. The 600 students gave careful and courteous attention to my address."

As another example of the constant opposition we meet with in Cagayan soon after Mr. Higdon left Cagayan the high school principal, Mr. Jiminez received a letter from the local priest wanting to know why they were allowing Protestant speakers to come to the high school, when a majority of the pupils were Catholic. (There had been two others this year.) The principal replied that he welcomed any speaker who had a message for the students, and they were not speaking on religion, anyway.

"That evening at the church, I preached to an audience of 150 on the subject, 'A Religion for a Democracy.' The next morning I met a group of ten and spent two and one-half hours with them in discussing Bible distribution. That afternoon, Dr. and Mrs. White took me out along the road where the high school students had gone to fight locusts. The farmers in all the provinces I visited feel the effects of hard times. Locusts have marched upon the forces of nature and put them to rout along many a battle line. In Surigao and Oriental Misamis where I had the best opportunity for observation, cornfields are stripped and other crops in the growing stage have suffered. At many places along the way the 'hopping locusts' blackened the road for two or three hundred meters at a stretch, as they moved from the ruins of one field to new conquests in others. Men and boys, women and girls, dug holes and ditches and swept these voracious pests into them by the millions. But that's no way to farm.

"At church that evening there were between 175 and 200 people. My subject was 'Catholic, Protestant or Christian?' The Sunday morning service was not so large. There were probably 125 present, and I spoke on 'A Spiritual Autobiography.' At 4 o'clock that afternoon, 80 or 90 young people came to the Christian Endeavor meeting, where I preached a short sermon on the 'Message of Christianity,' and answered general questions about the Christian faith. At 7 o'clock that evening the members of the Dorcas Club, the Men's Brotherhood and the Christian Endeavor came to the church for a forum discussion on community needs. We began as we usually do by asking the people to enumerate the most pressing needs. We then proceeded to a discussion of what was being done to meet the needs. In the third place, we took up some projects that ought to be sponsored to further help the people of Cagayan vicinity.

1933

Our New Year Faith

By C. REXFORD RAYMOND.

*The New Year bids man venture. God knows where
His tides and winds may bear the Ship of State.
Dawn lights the sky; nor wind nor tide will wait.
Cast off, break out the sails, with courage dare
To plow uncharted seas. Far forth we fare
Mid storm or calm to seek a nobler fate,
By brotherhood to banish fear and hate
That human life may breathe an ampler air.*

*Faith points the way. At dawn we bravely sail
Beyond the sunset skies of yesterday.
The swift sure tides and winds of God will bring
Our tiny bark to port. We shall not fail.
Up anchor! Sail! Adventure while we may!
New shores, new stars, new hopes; by faith we sing!*

Ten persons at Cagayan met for two hours and a half to discuss Bible distribution. We canvassed one another, studied salesmanship, methods, answered objections, outlined three or four sermons on the Bible, and considered some ways for church groups to earn money selling Scriptures on the commission basis. The group decided to launch a literacy campaign and to set up some institute. Dr. Laubach is carrying on his work in Dansalan Lanao, only 125 kilometers from Cagayan, and the Bureau of Plant Industry has a representative stationed in the town itself. Cooperation from other sources can be secured.

"Rev. Royol arranged with the principal of the elementary school for an address to about 500 pupils there at 7 o'clock on Monday morning. I again spoke on the subject, 'Some Traits that Win.' I found the work of the Mission Hospital under the directorship of Dr. M. J. W. White, in thriving condition. Dr. White showed me through the entire building the first day I was there. Later, I went the rounds with him one evening as he visited the patients. Twice he demonstrated the value of the X-ray equipment by showing me a number of pictures. His efficient Dr. DeAsis, Major in the U. S. Army, was away on a field trip, but I met his wife, Dr. Ching, a Chinese lady who has a good private practice in Cagayan, and who maintains a vital interest in the work of the hospital. On two or three occasions, Dr. White and I discussed hospital management. He asked me about my experience as business manager of Mary Chiles Hospital in Manila. We talked over a plan or two for his own work, and he asked me to secure materials for him when I returned to the city. He gave me three or four books on the care and feeding of children and suggested that I ask the Anti-tuberculosis Commission to translate one of them into the dialects for distribution. I gave him a large

supply of health charts and pamphlets both in English and the dialect.

"The Evangelical Church in Mindanao is only about half as old as it is on the Island of Luzon. Preliminary investigations and some work was begun on this large island in the south nearly thirty years ago, but no intensive campaign was launched until 1915. The progress has been rapid since that date. The church possesses a vigor that promises well for the future. However, it is evident that the Evangelicals in Mindanao have not made the advance of their older brethren in Luzon. The idea of self-support has not yet taken very firm root. Some of the churches I saw are not well organized and do not render much community service. On the whole, I believe the churches in Mindanao are probably stronger at present than those in Luzon were a decade and a half ago. The leadership, both lay and pastoral, is remarkably strong in nearly all the congregations I had opportunity to visit. I believe there is no group of pastors anywhere in the Islands who have a larger vision of the purpose of the church and a deeper consecration to the service of Christ than the men in this field."

MRS. M. J. W. WHITE.

If He is revealed at all, it will be through infinite repugnance and contrarities; through forms, colors, motions, words, persons, or personalities; all presenting themselves to our sense and feeling, to pour in something of the divine into our nature. And a vast circle of mystery will be the background of all other representations, on which they will play and glitter in living threads of motion, as lightning on a cloud; and what they themselves do not reveal of God, the mystery will—a Being infinite, undiscoverable, therefore true.—Horace Bushnell.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NINETEEN THIRTY-THREE.

We welcome the New Year! It brings new hope; it comes with fresh courage; it stimulates renewed faith. This for the reason the Psalmist gave. "Thou crownest the year with thy goodness (Psalm 65:11). And surely God blessed 1932 and crowned it with his goodness.

This is written in the knowledge that millions went hungry, unemployment was widespread, and destitution prevailed. This was man's folly, man's wickedness. There was no famine in the land as fields, forests and factories yielded their abundance. There was no pestilence—save the pestilence of plenty. The source of the world's distress was neither flood, famine nor disease. God's bounty was in evidence everywhere, God's resources yielded their rich increase. Yea, indeed, God crowned 1932 with his goodness.

We enter the New Year with increased assets, with increased wisdom. "Days should speak, and multitudes of years should teach wisdom." (Job 32:7.)

Nineteen thirty-two taught us thrift, economy, how to "do without," how to curb and curtail our wants. So as we hang up the year in the art gallery of memory we will view the picture with gratitude because of what it taught us, if not because of what it brought us.

With gratitude for the past, a last farewell to 1932, we hail and greet with joy and thanksgiving Nineteen Thirty-Three! J. O. A.

Christians need to realize this as their true nobility and their only power with God—the right to claim and expect that God will hear prayer. It is only as God's children begin to see what intercession means in regard to God's kingdom that they will realize how solemn their responsibility is.—Murray.

THE PILGRIMS AND WHAT THEY GAVE TO AMERICA.

By ELISLA A. KING, D. D.

First of all it should be stated that the first Thanksgiving Day ever held in America was held in Massachusetts after the first winter the Pilgrims spent in Plymouth. As a result of the cold and lack of food and of sickness nearly half of their company died. Later they planted corn and some other things and secured a harvest. They met together for thanksgiving to God for his blessings. Indians came bringing wild turkeys and these with other game were cooked and enjoyed by the assembled people. In the morning they went to church, then had their dinner and after that many games and athletic stunts. Out of this experience came the Thanksgiving custom, but it was not observed annually until during the Revolutionary War. It was discontinued from 1784 until 1789 when Congress recommended Washington to name a day for Thanksgiving for the adoption of the Constitution. President Washington named another day for Thanksgiving in 1795 and President Madison named a day to give thanks for peace. In 1863 and 1864 President Lincoln named a Thanksgiving Day and recommended that it be held annually. Since that it has been an annual event.

Every now and then you will hear public speakers and others use the terms Puritan, Separatist and Pilgrim without distinction as if they were all the same, or you will hear the word Pilgrim or Puritan which in the speaker's mind covers them all.

The Pilgrim movement, which is separate and distinct from the Puritan movement, though it began in the tumult of the English Reformation, is one of the most interesting episodes in history. The Pilgrims were Separatists. That is they separated from the English Church. They were independent and sought liberty of action and freedom of conscience. They would not conform.

In this short period allotted to me, I will call your attention to one trail in Pilgrim history that reaches from the little town of Scrooby, England, to Plymouth. It shows how long it takes to develop an idea and put it into operation. I have visited this little English village, and have seen the church and the manor house where the first Independent Church in history was organized. Scrooby is a little village which has a railway station that serves as hotel, restaurant, store and post office. There are few buildings, but it is a beautiful settlement as viewed in the summer time.

One of the outstanding personalities in early New England history was William Brewster. His career is interesting and highly romantic. William Davidson was secretary under Queen Elizabeth and he met Brewster and took him along to Holland as an assistant. The death of Queen Mary involved Queen Elizabeth's Secretary Davidson, and he was arrested and imprisoned. This left Brewster without employment and he went back to the little town of Scrooby and became postmaster, where he remained for 17 years. Ultimately there came to Scrooby three other men of parts, viz: William Bradford, Richard Clifton and John Robinson. They were all Separatists and these were the men who organized the Independent Church in the manor house in 1606.

They and the small company of Separatists were continually persecuted by the authorities. As William Brewster had lived in Holland with Secretary Davidson, he proposed that they all go to Holland where religious liberty prevailed. They moved to Amsterdam and lived there one year, going thence to Leyden. Here they remained for eleven years. Brewster taught English one year and became a printer.

Here in Holland they found four things that influenced them greatly. There was religious

toleration in actual practice. They existed as united states under a constitution. The flag was red, white and blue. There were free public schools. There was a free press and the motto of the country was "In Union There is Strength."

Toward the end of the eleven years' residence in Leyden, it was decided to migrate to the new world about which there was so much excitement. It offered them considerable inducements because they would be able to avoid persecution, it would give them a chance to organize a new type of community life based upon religious conviction.

The migration to America was not a helter-skelter, wild adventure by fortune seekers. The church at Leyden was presided over by John Robinson, a prince of a man. In all the controversies carried on by critics and persecutors it was admitted by them all that John Robinson was an educated man of high character. He it was who guided this move to America, though he himself never reached the new settlement.

The company selected to go to America numbered 102 persons. They were the younger people found to be healthy and able to stand the strain of pioneering in a new country. There was no minister among them because Robinson expected to go later, so William Brewster was chosen elder until Robinson might arrive. For the most part they were people of character and education, but history shows that they were not all saints.

It took the ships of Columbus 70 days to cross the Atlantic. The *Mayflower* was 76 days in crossing. A few weeks ago the new Italian ship *Rex* crossed the same ocean in four and one-half days.

Two hundred years after the Pilgrims landed at Plymouth, Daniel Webster made a great speech at the anniversary celebration of the landing of the Pilgrims on Plymouth Rock. Probably no one will doubt the integrity of Mr. Webster, and no one will question his knowledge of Pilgrim history. Among other things, he said: "The morning that beamed on the first night of their repose saw the Pilgrims already at home in their country. There were political institutions, and civil liberty, and religious worship. Here was man, indeed, unprotected and unprovided for on the shore of a rude and fearful wilderness; but it was politic, intelligent and educated man. Everything was civilized but the physical world." It goes without saying, almost, that the ideals and practices of eleven years in Holland left an indelible mark upon their lives and the principles of government that were gradually worked over into pre-revolutionary and post-revolutionary days show conclusively that they influenced the texture of our American civilization.

The Pilgrims, as they came to be called, had tasted of *liberty under law*. That is the reason that they drew up their compact before leaving their good ship *Mayflower*. This document is one of the treasures of the American government. Before leaving the ship each person signed the document. It was the first time that civilized man had drawn up his own laws and agreed to obey the laws he himself had made. Here is the compact in part:

In the name of God, Amen: We, whose names are underwritten, the loyal subjects of King James having undertaken for the glory of God and the advancement of the Christian faith, and honor of our King and country, do by these presents solemnly and mutually in the presence of God and one another, covenant and combine ourselves together into a civil body politic for our better ordering, and the preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute and frame such just laws, ordinances, acts, constitutions and offices, from time to time as shall be thought most mete, and con-

venient for the general good of the colony unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod the 11th of November, 1620."

It is not difficult to understand that this document was the seed planted in the new world that grew, in time, into the Declaration of Independence. The influence of the Pilgrims upon American life were, like all similar influences, gradual, indirect and perhaps subtle, but history reveals the fact that the influence was actually felt.

These are the people who celebrated the first Thanksgiving on American soil. No program of thanksgiving would be complete without some reference to the Pilgrims. It might be well to remind you that the Puritan movement was quite a different one. In England the Pilgrims (or Separatists) were not on very good terms with the Puritans. But when the Puritans came to America organizing a separate settlement, they were brought together by the kindly ministries of the Pilgrims to the Puritans and they subsequently united their forces. Thereafter the two worked as one, their interests were merged and history knows them all, usually, as Puritans.

The first Thanksgiving Day was made sacred by a religious service. The preacher of the occasion recalled the blessings of God and pointed to the labors and opportunities that were before them. It only remains to be said that if the Pilgrims could render thanks to the Great Father of us all surely we, who live in this wonderful age, should find many things to be thankful for.

PASSIONATE PREACHING.

The following paragraph is from our esteemed exchange, the *Biblical Recorder*, the official organ of the Baptists of North Carolina:

"Some of our exchanges are lamenting the decline of passionate preaching. In former days there were many manifestations of it. Sometimes and with some preachers passion was nearly all. The preacher from the elevated pulpit would shout at the top of his voice and turn from side to side with clenched fists and bulging eyes and charge so violently forward as to cause the small boy on the front seat to pinch a hole in his mother's silk dress as he clung to her for protection. Possibly the day of such preachers is gone forever, but let us hope that the day of the passionate preacher is not."

Yes, we remember those days and those preachers. There were some circuit riders among the Baptists and Methodists who used to get red in the face and steam up until their eyes bulged and their suspenders gave way. The noise they made was equal to any broadcasting station long before the announcers who belabor us now.

But after all this criticism is lodged against these pioneer preachers who were vociferous and tempestuous there is something to be said in their favor. They may have majored more in spiritual firecrackers than earthly poise and learning, but they had something that some modern men badly need. And with all the improvement we have made in our equipment and attainments there is great need for the downright earnestness these men felt as they went out to call sinners to repentance. They may not have had degrees that would start them off in the First Church in Tranquility City in 1932, but they had what the fathers called Unction.

And that Unction, which was an inward fire kindled from a divine spark, carried them through. They were men who felt with all their souls they were Watchmen upon the walls whose duty it was to warn those souls who were in danger and call upon them to flee from the wrath to come. They were like firemen trying to get helpless ones from a burning building and they lost

no time nor did they quibble over dotting the i and curling the q. People who heard these men pour out the earnest fire of their souls were impressed that they were moved by the Holy Spirit of God and their preaching carried what we need much today in the congregation—CONVICTION.

The great hosts of Methodists and Baptists will be the everlasting losers if they lose out of their ministry this fire and earnestness, no matter what valuable substitute takes its place. Culture and attainments in the realm of mind cannot take the place of spiritual earnestness that believes in the eternal reality of SIN that damns the human race and Jesus the Crucified Christ who is the only remedy for that sin.

God send us a new baptism of that plain earnestness of our old-fashioned preachers. In this modern age of materialism and cynicism we need that zeal to set the church on fire.—*Richmond Christian Advocate*.

"Blessed is the one who has the gift of making friends; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's own self and seeing and appreciating whatever is noble and loving in another."—*Selected*.

THE NEW YEAR!

By GEORGE CROSWELL CRESSEY.

Mysterious time, the inner face
Of change that through the ages runs,
That counts the heart-throbs of the race
And marks the courses of the suns.

From out thy depths the new year springs,
'Tis glad, we grasp it as our own.
Rich laden with the old it sings
I bring the new—and the unknown.

We know not what of joy and pain
Shall fall to us in yearly span,
Whate'er it be, but bring it gain
In wisdom and in love to man.

For all around the fertile fields
Lie open to the sun and showers,
The gifts the care of heaven will yield,
The sowing and the toil are ours.

O thou in whose eternal thought
The ages move not, years are one,
Bring sweeter peace than we have sought,
Send deeper joy than we have known.

—*Exchange*.

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CONTRIBUTIONS

SUFFOLK LETTER.

On Monday night, December 19th, the Baraca and Philathea Sunday School classes of Liberty Spring met in the church. After the usual business sessions which were held in the Sunday School rooms, the classes assembled in the main auditorium. Revs. J. F. Morgan and O. D. Poythress rendered an interesting program of vocal solos and duets. At the close of this program, they requested the pastor and his wife to follow them as they marched down the aisle to one of the Sunday School rooms. The folding doors were opened and we saw a large table beautifully decorated and loaded with food.

Brother Poythress began to make a beautiful speech about the pastor and his wife, and the Liberty Spring people—and the kind spirit shown in planning this surprise pounding. It was such a complete surprise to both of us that we were unable to find words to express our appreciation and thanksgiving for such generosity and kindness.

We accepted the call to this church in September, 1903, and took up the work as pastor in November of the same year. For twenty-nine years we have labored together in this church. During this period many have been called from labor to reward. Others have been received into the church and the work goes on. The people are frequently expressing their love and appreciation by many gifts from garden, field and pantry to the pastor and family. But this pounding was the climax of many other generous expressions of good-will. If space permitted it would be interesting to see the list of givers and gifts. But this would be too long for this space. However, the list of gifts included the following articles: one ham, four chickens, 47 pounds of lard, 45 pounds of sugar, two fruit cakes, one bag of potatoes, one bag of peanuts, pecans, thirty cans of fruit, pickles, preserves, chow-chow, jelly, honey, and tomatoes, soap, meal, butter, sausage.

This expression of good-will made our hearts glad. It is a happy privilege to serve people who are loyal and devoted in their support of the cause of Christ. It is an incentive to greater consecration and effort to render more efficient service. God is surely good to those who seek to honor him.

We are entering upon a new year. People are making plans for a new beginning. Now is the time to take inventory. What is the profit or loss for 1932? Profit and loss have engaged the attention of many people. Life cannot be reduced to cold figures. There is something larger than profit and greater than loss in life. Scales, yardsticks and dollar marks are not the final measurements of mankind. The great question is not how much money has one made by work, but how much has work made in your life and character? Something happens on the inside of a man when at work and play. How much more of love and kindness and truth and integrity has been stored up in that invisible bank of your heart? That is the question. A great bank account and a lean soul may lead to destruction.

For many people 1933 will be the final year on earth. That may be true of many who read these lines. God only knows. But this thought may give us light and hope—God reigns and life belongs to him. Life came from him. Life should be consecrated to him. Spiritual fellowship with God is made possible through Jesus Christ. Begin the New Year with a spirit of good-will. Forgive all wrong doing and wrong doers. Smile away the frowns which have marred our faces. Be at peace with God and mankind. Cease to do evil and learn to do well. In the beginning God.

In the beginning the Kingdom of God. In the beginning the Kingdom of God in my own heart. In the beginning the Kingdom of God in my heart and in my fellowship and in the world.

I. W. JOHNSON.

EVANGELISM THAT WAS DIFFERENT.

Thorsby, Ala., has just experienced a type of evangelism that was different. That the usual type of evangelism, carrying with it much noise, excitement, and emotional strain, does not meet the needs of the present day is agreed by all students of modern conditions.

The first out-of-the-ordinary thing connected with this meeting was the conditions laid down before the meeting began by the minister conducting it: That money should not be discussed during the meeting, and that no definite amount should be promised for the minister conducting the meeting, and that only a free-will offering should be taken without the slightest high-pressure effort being made to secure the money. No "financial committee" should be appointed, merely a statement be made that an offering would be taken for the visiting minister, with no more ado than at the collection taken at any ordinary Sunday morning service in any church.

And then there was to be no "evangelistic machinery" installed to help work up an interest—not even an extra choir—nothing that any ordinary Sunday morning worship service could not have. In fact, the services were, in reality Sunday morning worship services, dignified, quiet, worshipful. The pastor did not have a lot of "revival machinery" to junk at the close of the meeting.

Dr. William T. Morgan, minister of the Independent Congregational Church, Birmingham, Ala., conducted the services. His preaching was based upon the conviction that even the Twentieth Century church group does not understand the fundamentals of religion nor the theological language in which it is presented by the ordinary minister. His preaching was, in reality, simply a school of religion taught in a language understood by young people and their elders. Dr. Morgan is preeminently orthodox, yet he is modern and fully abreast of the best thought of the times. He believes that sin is sinful and that God has provided a guaranteed cure.

Only three or four times did Dr. Morgan make any kind of a "proposition," and when he did, only once was there even a hymn sung, and not once did he ask the audience to stand during the invitation. Whatever he asked the audience to do to indicate its acceptance of Jesus as Saviour, he made sure that nothing whatever was done under the influence of a worked-up emotional state. Without singing, without the audience even standing, men, women, and young people quietly made their decisions. It was beautiful, it was inspiring, it was sacred, it was worshipful to see decisions made in that way.

For a number of years Dr. Morgan lectured in schools and colleges upon vocational and life guidance subjects. During these engagements he held conferences with thousands of young people throughout the United States concerning their personal problems and a choice of life work. During these meetings at Thorsby he held such conferences with practically every student of Thorsby Institute and with many young people about town. The good he accomplished in these heart-to-heart talks will never be known this side of judgment. The young people hear him gladly, not only in

private conferences but from the pulpit as well. He completely won the friendship and confidence of the young people of this city—in fact, he is a young people's preacher.

Thorsby has her problem of young people's life. Before closing the meetings Dr. Morgan got together about a hundred of the leading young people and outlined a program of sane, safe, and Christian social life, which was enthusiastically accepted by the group. An organization was immediately formed with the purpose of including not only the young unmarried people, but also of the young married group. A large hall has been secured for social meetings and is being put into the best of condition for club rooms. Besides the regular weekly stunt nights they plan to organize dramatic and glee clubs, besides providing various games for the entertainment of the different groups. The entire social life of Thorsby will be enriched by this organization which will be under the supervision of the churches. Dr. Morgan believes that the churches have no right to say to their young people: "Don't do this and don't do that," until they have provided safe and sane social life for them. He has shown Thorsby how to answer the question, "What can Christian young people do for amusement that is safe, sane, Christian?"

The audiences outgrew the capacity of the Congregational Church and the invitation of the Baptist Church was accepted and the Sunday services were held in that church. A large group will unite with the Congregational Church.

It is understood that Dr. Morgan can accept a limited number of engagements with churches for meetings. His address is 2017 N. 15th Avenue, Birmingham, Ala. S. E. NORTON.

Thorsby, Ala.

ARE YE COMFORTED?

(II. Cor. 1:4.)

"God does not comfort us to make us comfortable, but to make us comforters."—Jowett.

A letter full of heartbreak came from one whom God had comforted, and who had comforted others who were in need of comfort which she could give. Her home had been broken up because of unemployment and being dependent upon others, after years of comparative comfort, was hard to bear. With a prayer for guidance we tried to find some comforting words to cheer her heart. Be comforted by the thought that God has placed you there for a purpose to wait for him to work that purpose out in your life.

George Matheson has written: "He is even more served by waiting and by bearing. The heart which can tarry for him in the solitudes of the wilderness is to him the dearest heart of all." You are waiting there in your wilderness for deliverance. Jesus, your great Deliverer, is there with you, for he will never leave or forsake those who put their trust in him. Such precious promises are given those who wait upon the Lord. Isaiah 40:31; 42:16; Psalm 27:14; Romans 8:24-28 have such blessed words for our comfort. He gives power to the faint (Isaiah 40:29); he wants to rest you from all of earth's sorrows (Matthew 11:28). Rest in the Lord and wait patiently for him, for his rest shall be glorious. Read the blessed rest chapter (Heb. 4), and then remember that God is faithful and will make a way of escape into his haven of rest.

So may the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. W.

Do you know any reason for drinking wine, beer, whiskey, or other alcoholic liquor; unless possibly in need of a poison prescribed scientifically as a medicine?

REV. E. T. COTTEN ACCEPTS EATON, OHIO, PASTORATE FOR ANOTHER YEAR.

One of the most active and most largely attended annual congregational business meetings of the Congregational-Christian Church took place Wednesday night, October 19th. The church voted to approve the plans of Rev. E. T. Cotten, the pastor and Rev. J. R. Stanforth, to begin the Union Sunday night services for the second year.

The church voted to continue the services of Rev. E. T. Cotten as pastor for another year. Having become pastor here in the middle of the local church year, Rev. Cotten has already served six and one-half years. This bespeaks the confidence and appreciation of the members for the faithful service of the pastor and his capable wife, who has so ably assisted him in choir directing and other musical activities.

The financial report of the church was encouraging, the amount of cash in the church and auxiliary organizations being \$940.19, with only \$286.00 in debts not yet paid, which means a balance of \$654.19 after all debts are paid.

The pastor offered the following recommendations:

1. That our church declare a moratorium for six months on all financial appeals to our members, unless the money thus obtained is to be placed immediately in the church treasury, and thus lighten the financial burden of our members.

2. That we ask all auxiliary organizations to approve this moratorium, as business organizations in our country have done, and that these auxiliary organizations of our church for the next six months, make no financial appeals on our members for suppers, or other money-making schemes, unless the money thus obtained is to be placed immediately in the church treasury to help pay running expenses as they come due, and thus lighten the financial burden of our members.

The resolution was adopted by a vote of 60 to 11.

Two of the largest Sunday School classes—the King's Daughters and the Charity Circle—at their monthly meetings the following night voted to approve the recommendation and to cooperate.

The following officers were elected: For the church: Trustee, Harry Mettert; official board members, Harry Mettert, Russell Locke, Henry Kelly, Paul Fudge; Clerk, Russell Locke; Treasurer, L. D. Bailey.

For the Sunday School: Superintendent, W. A. Spring; assistants, Harry Mettert, Delson Cox, secretary, Lloyd Kramer; assistants, Dorothy Montgomery, Vera Barber; pianist, Mrs. F. C. Barber; assistant, Geraldine Ashworth; treasurer, Edith Hart; chief usher, John Bailey; assistants, Charles Hart, John Runyon, Ed. Campbell, Mart Swain, L. P. Barnes, Howard Hart, Chester King, Earl Woolf, Lloyd Kramer, Frank Ashworth, Forrest Welsh.

HOW BIG IS YOUR TOWN?

How big is your town? We do not mean its area in feet or miles or blocks. We do not mean the number of men, women and children. We do not mean the number of houses or the miles of paved sidewalks or hard surfaced roads. We mean, is your town big in heart, and if so, how big? We mean, is your town big in purpose, and if so, how big? We mean, is your town big in ideals, and if so, how big? We mean, is your town big enough to protect the weak, the innocent and the helpless? Is your town big enough in thought and purpose and motive to have fine churches, and good preachers, and good schools, and the things that elevate and educate? Does your town have a heart, a purpose, and an ideal? How big is your town? Give the answer without the use of the dollar mark.

TIMOTHY THOMAS,

WHAT DOES IT ALL MEAN?

By WILLIAM T. ELLIS.

Every day, and every hour of every day, in all corners of the earth, men and women are talking about the present depression, and trying to find the hidden meaning of it all.

Is it not high time that we accept the rather obvious truth of a divine purpose in this discipline?

Our world has grown very naughty. We had disdained the simplest and surest teachings of the experience of the ages. In audacious egotism, we had flouted God and the elemental moralities. Our intellectual pride had exceeded that of the builders of Babel. An apotheosis of man—and not of man at his best—had characterized thought and conduct.

In grim humor, God has seemed to say to us, "Now let us see what man can do about it."

Whereupon we have witnessed the humiliating and unbelievable collapse of human leadership. Our figures of pride, in business, in politics, in philosophy, have shown themselves to be but glittering drum-majors, instead of captains or generals. The revealed incompetence of our boastful

and prideful "strong men" has been one of the major tragedies of the depression.

Now we see, and suffer while seeing, that restoration is not to come by legislation or by financial measures or by new economic theories.

Today the world stands dazed and helpless in the presence of one of its major calamities.

Is it not time, therefore, that those who know somewhat of history, and of the revealed nature of divine Providence, should boldly declare, like the hairy Herald on Jordan's banks: "Repent! Repent!"

This is an hour for humanity, in new humility and contrition, to recognize the inescapable will of God, and to turn to him for deliverance.

Only the old road, which leads by Sinai and Jerusalem and Galilee, is the way out for the world. We are being taught by chastisement that the Almighty still rules.

As England was saved from the revolution by the Wesley revival, so our day may escape disaster only by getting right with God—which is the one shortest way of getting right with one another.

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kissed each other.
21 Truth shall spring

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10 For a day in thy courts is better

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REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

O God, our Rock, in whom is no variableness, neither shadow of turning, thou givest a security and peace that cannot be shaken, a strength that supports our feeble frames, a love that inspires and lifts to heights eternal and bathes with sweetest bliss our strivings to attain. For the glad New Year with its spirit of promise, efface thou from life the blot of unholy ambition and make our strivings pure. For Jesus' sake.—*Amen.*

L.

OUR NEIGHBOR—INDIA.

Our "Neighbor India" is the oldest nation in the world with a continuous history of three thousand years, and the second largest in population. It has produced one of the world's great and honored men, Gandhi. Under his leadership, India has been struggling for political independence. Through the efforts of our Christian workers in Christian education, much has been accomplished toward this great movement. When we think of this great work we think of the seven great attributes that Christian education has.

Illiteracy is being greatly decreased among the Christian people of India. There are more illiterates among the Mohammedans and Hindus than among the Christians.

Christian education is helping to build the character of Indian boys and girls of all castes. They are being taught honesty, self-respect, truthfulness, service and devotion to Jesus Christ.

An effort is being made to reform criminals which is one of the most needed strides in Christian education. One thousand children of criminal parents are in Christian schools. These parents are gradually being reformed and are given opportunities to earn their living honestly.

The blind children are being taught to be self-supporting.

Mission schools are doing much toward the education of women and girls. Eighteen per cent of Indian Christian women can read and write, while only one and one-half per cent of Hindu women can read and write. India is striving to become more civilized, and to do away with old social customs. Gertrude Chandler of the Lucy Perry Noble Institute of Madura is rendering excellent service toward the education of women. She is training them to support themselves and to make their homes attractive, healthful and Christian. Eliza Agnew has had part in the education of more than a thousand girls in her school. Therefore, she is known as the "Mother of a thousand daughters." Her motto was, "I'll tell the Master."

Another great contribution that Christianity is making to India is college work for students. The study of the Bible forms a part of the daily schedule.

There are Christian training schools in India where leaders are being trained for rural service.

Doctor and Mrs. Manshardt, two young American social workers of Bombay have charge of the "Neighborhood House." This is the common meeting place of the Mohammedans, Hindus, and Christians and they are taught the Christian spirit of true neighborliness.

Vocational Middle Schools have been established for the benefit of the village boys and girls. In these schools the boys and girls are given opportunities to learn special industries that will adjust them to the village life. Rev. Robert Fairbank, of Vadala, of the Marathi Mission and

Rev. Clarence E. Wolsted of the Madura Mission, have charge of such schools.

Rural reconstruction holds a great place in the mind of India at this time. A great effort is being made to rebuild her broken village life. Lester and Rose Beals, both doctors and both missionaries, are doing a wonderful work in the hospital at Wai. To quote them: "We would consider we had failed if we sent a patient to his village merely cured of a disease or with a wound healed. We try to awaken interest in a new way of life and give him ideas of health and religious living that will keep him well."

India is in need of Christian leadership. She needs educated Christian men and women to show them the great need of Christ as their personal Saviour.

There is a great opportunity confronting us and our missionaries to help lighten the burden of India. In the story of the Good Samaritan, the Lord has taught us that we must love our neighbor as ourselves, and the one that loves God, will love his neighbor. We know the great need of India and this need should make us strive to be of more service. God forbid, that we should fail to catch the vision of helpfulness and to reach out a helping hand to our neighbor, India. God of love will help us who share our prayers and Christian service to our neighbor, India.

In Christ there is no East or West,
In him no South or North,
But one great fellowship of love
Throughout the whole wide earth.
In him shall true hearts everywhere
Their high communion find,
His service is the golden cord
Close binding all mankind.

MRS. H. P. BEAIRD.

Roanoke, Ala.

MISSIONARY PROGRAM.

(Prepared by Mrs. Edward D. Gaylord, Los Angeles, in the *Missionary Herald*.)

Worship Approach.

Leader—Before we begin to discuss this subject of such great importance let me read to you this story from the life of Jesus which can make the background of our thought. (Luke 2:39-52).

Prayer—(By one of the group, for quickness of thought, clearness of vision, forgetfulness of self, as each one tries to present truthfully the ideal relationship of the church and the family.)

Program Suggestions.

Round Table Discussion—Five or six persons participating with a leader as informally as possible, seated about a table in front of the audience. The outline should have been prepared the week before and topics assigned to each one.

I. What is the purpose of the church? What is the purpose of the family? The church is the one institution engaged in exactly the same special work in which the family is engaged, therefore is its natural ally.

(a) Both exist primarily for persons. Buildings, adornments, accessories, are but tools toward this end.

(b) Both claim that to the least we owe the most ("the child in the midst").

Are these ideals true of our church? Have we a real family type of program? If not, the fault lies in us: we are the church. (Suggestions for improvement in our program.)

II. The modern family and its difficulties:

(a) Economically: (1) Factory life; (2) Machinery; (3) Woman's emancipation; (4) Luxuries.

(b) Urbanized Living: (1) Apartments; (2) Restaurants; (3) Loss of space to breathe.

(c) New attitudes toward marriage: (1) Companionship; (2) Communal; (3) Trial.

(d) Is the ideal family able to exist in spite of these destructive tendencies? What forces can make a home in any surroundings? (1) An atmosphere of love which makes each one live for the good of all, and all live for the good of each one in the family. (2) A sharing of all experiences and responsibilities; joys and sorrows borne as far as possible together; work distributed according to ability. (3) Loyalty to ideals—a constantly enlarging vision of the good life and an inner urge to choose the best—an emotional stimulus which can be provided only through a beautiful home life. Perfect adjustment to society rarely comes to those whose early years have been spent with no family loyalties. Like lost souls they go into the turmoil of life with no solid foundation beneath their feet. Is it any wonder they stumble and fall? (4) The spirit of self-sacrifice in both parents and children. No home can be happy if even one member is thinking only of himself. (5) A spirit of trust that the law of the universe is loving and that "we cannot drift beyond his love and care;" a spirit which disarms fear and makes for peace and confidence, providing for each member of the family a sense of security which is the foundation for strong living.

These forces are entirely independent of material surroundings and can make a tiny flat a real home. What can the church do to help such homes to develop?

III. The church and family adjustments:

(a) As interpreter of Jesus: (1) Family relationships are the core of his teaching—brotherhood, sonship, fatherhood. (2) His principles are the bases for happy relationships in the home; the beatitudes; the Golden Rule; the Sermon on the Mount; parables of the sower, the prodigal son, the house built on the sand; his attitude toward childhood, toward his mother; his insistence upon self-forgetful love—all these show the conditions for a happy home. (3) He believed in humanity; that in spite of temptations to follow animal instincts, to lower standards, to escape reality, men and women have within themselves the divine power of God which can deliver them and lift them to glorious lives.

(b) As teacher: (1) Classes for adolescents with frank facing of facts; (2) Classes for parents (preferably young) on child training and happiness in marriage; (3) Series of lectures by minister (or by someone else of knowledge and spiritual vision) on home and marriage topics, followed by opportunity for private interviews.

JANUARY PROGRAM FOR YOUNG PEOPLE.

By PRISCILLA CHASE.

This program is intended for young people. Prepare for it ahead of time, don't wait until the last minute to assign parts. If you don't have a "Guest Book," get one from Dr. Atkinson. The hymns may not be familiar, don't dismiss them, but practice them a bit ahead of time and use them. If they are not in your hymn book, find a hymn book that does have them. If you must substitute others, make sure they fit and do not express ideas of superiority. Incidentally, the next time your church buys hymnals insist that it shall be one with good World Friendship hymns.

This program is the second one based on the "Guest Book," and is adapted from suggestions in the *Young People's Bulletin*, No. 48, Autumn, 1932;

Hymn—"When Cross the Crowded Ways of Life."

Scripture—Eph. 2:13, 14, 16-22.

Leader—In the early days missionaries went to foreign lands simply "to preach the gospel." It did not take them long to discover that there were other ways than the one traditional way of preaching. Men who were sick and hungry needed medicine and food, as well as the Word, needed education and a chance to earn an honest and adequate living. So the preacher became the teacher, the doctor, the publisher, the social worker, the friend.

Our program is based on those emphases in our missionary task.

Several speakers now tell of these phases of work as exemplified in various individuals:

1. The Medical Worker—pages 15 and 22 in the "Guest Book."
2. The Social Worker—page 20.
3. The Teacher—pages 17 and 19.
4. The Publisher—page 14.
5. The Friend—page 18.

Hymn—"In Christ There Is No East or West."

Leader—But one of the chief jobs of the missionary is to keep himself in the background and train Nationals for places of leadership among their own people.

Three people now tell of three such Nationals:

1. Chinese—page 16 in the "Guest Book."
2. Zulu—page 21.
3. Mexican—page 13.

(Bring out that Mr. Soto is an excellent link between foreign and home missions.)

Prayer—For those workers and the great host they represent. For all who are in need and suffering. For children denied the right to play, and grown people denied the chance to work. For those in the famine regions and those in the slums of great cities. For our own church that its members may share with the rest of the world the message and the abundant life of Christ.

Hymn—"Christ for the World We Sing."

Benediction—May the love of Christ, the Great Friend, his peace, his joy in people, his touch with God the Father, be in our lives always, and touch the lives of those who meet us. *Amen.*

OUR FOREIGN NEIGHBORS.

By CUMIE WALDREP.

Jesus sent his disciples forth with the charge: "As ye go, preach." His imperative command was: "Ye are witnesses unto me." The Christian Church, each church, is a witnessing institution if it belongs to the founder and to its mission. The early churches, the churches of the first century, were invariably the outcome of missionary endeavor. It is a fact, if you take the missionary program out of the New Testament, you have virtually nothing left. Almost all the epistles were written by foreign missionaries to foreign mission stations, for the strengthening of mission converts. The missionary movement in apostolic days saved Christianity by keeping it true to its redemptive mission. The local church is not a terminal—it is a transfer point. The past generation is ever saying:

"To you from falling hands we throw
The torch, be yours to hold it high."

The evangelization of the lands from which our own land has been settled is another range of the hills for the background of this topic of ours. "God sifted the finest of the wheat of Great Britain and Europe for the planting of America." When Augustine, the Roman Monk, brought

Christianity to the England of the Sixth Century, what did he find? Earlier traces of Christianity had been obliterated by the Angles and Saxons. They worshipped their Druid gods with human sacrifice. They sought favorable omens for their warfare by burning living prisoners in wicker hampers covered with pitch. They ate human flesh at their feasting.

Our heritage in America of language, of law, and of literature harks back to the formative influences of the pioneer missionaries on the British Isles. Every American church traces back its foundation to the age when God lifted the Angles and Saxons, the Picts and Scots out of the mirey clay, and set their feet upon the Rock, Christ Jesus.

Through the centuries the Christian Church kept aloft the missionary torch, but when the Protestant Reformation came with the temporary absorption in questions of ritual and doctrine, then for a time the Protestant Churches lost their missionary zeal. It was the Moravians of Germany who sent the Gospel to Greenland and the West Indies. Zinzendorf, their leader, said to the group of humble Moravians with him on the deck of their ship: "What will you do, on landing, if you find that all your brethren who came here months ago to work among the slaves have perished?" They answered: "We will take their places." Count Zinzendorf exclaimed: "These Moravians, indeed, come of noble lineage. Begotten of the generation of Bohemians and they of Hussites, and they of Cyril and Methodius, and they in turn of a man who 'Counted not his life dear unto himself,' and he on the Damascus road had been begotten of the Spirit of Jesus, the Son of God, who came not to be ministered unto but to minister and to give his life a ransom for many."

But what of those heroic souls who endured again and again all the privations of primitive travel, and again and again, "Compassed the same frontier, always homeless, always seeking those more needy than themselves, without adequate subsistence, enduring exposure, exertions and discomforts unknown in olden communities?"

Many of our strongest churches are the outcome of the sacrificial labors of these followers of the missionaries.

Roanoke, Ala.

PHILIPPINE ISLANDS LETTER.

Dansalan, Lanao, P. I.,
November 3, 1932.

Dear Friends at Home:

I am again in Lanao, 80 miles from our station where we had such a fine vacation this year. Baby and I came here because Dr. White had to go to a far-away province to help out a fellow missionary who was sick and needed a vacation, and had no one to take care of his hospital for him. This young doctor of our mission has worked here for six years without relief. So I am glad that Dr. White was able to leave at this time and go there for the change is benefiting Doris and myself, too. We enjoy the cooler climate and baby has such an appetite and rosy cheeks, I dread taking her back to the lowlands.

I have told you before about this village, Dansalan, which is situated on a beautiful lake. There are several thousand Mohammedans living along the shores of this lake. It is an interesting sight on market days to see them crossing in their vintas bringing brass and food-stuffs to sell. They squat all day on the ground in the hot sun trying to sell a few centavos' worth. There are many different kinds of fish caught in the lake, but the Americans do not eat them because the waters are so polluted. A professor from Leipzig University who visited here, said there were 14

kinds of fish in this lake which were found in no other part of the world.

In this province there are about 120,000 Mohammedans who are almost continually fighting among themselves. And although there is a fine high school and a farm school, too, near here with books, tuition and everything free, there are very few of the Moros who take advantage of them. They are suspicious of the schools. English is taught and they do not want to learn a foreign language. Then the teachers are Christian Filipinos and they have hated and fought against them for three centuries now. Only six years ago, 50 school-houses were burned by the Moros. So they have advanced very little in the education of their children.

When Dr. Laubach, of our mission, first came here at the same time we reached Cagayan, his plan was to start a normal school so the Moros themselves would be capable of teaching, but he soon found his plan could not be carried out because there were so very few with a high school education. So he began in another way. He mastered their language and after much work invented a key system which enables them to read in an amazingly short time, in one lesson or two or three hours. It would take a long time to describe this system in detail, but it is attracting wide attention not only in the Philippine Islands, but in other parts of the world, for he has adapted it to many different dialects and languages. He is on a tour now starting classes in the northern provinces among the Filipinos. I am now studying a Visayan chart so I can teach our hospital patients who cannot read when I go back. It would be a great thing to have them say they learned to read in the Mission hospital.

This literacy campaign is certainly the best approach possible to these people for the Mohammedans are the most difficult to reach. May write you again of this work here before going back to Cagayan. Mrs. Laubach too is having some new experiences in conducting a kindergarten for Moro children. Many of them no doubt will be led to the public school through this.

Sincerely yours,

RITA T. WHITE.

MORE ABOUT MOVIES.

"A sinister element" is the way Rev. James H. Dickson of Pasumalai, South India, characterizes American movies in India—for most of them seem to be American made. Lord Irwin, until 1931 Viceroy of India, in reviewing the situation in the East generally, said that the prestige of the white man as standing for a higher life and morality has been almost entirely lost through the movie. Not long ago Mr. Dickson says, a European was seated by a cultured Indian in a movie in India. They were strangers but suddenly the Indian turned to the other man and said with feeling: "I am an Indian. I suppose you white people would call me a 'nigger'." I am unacquainted with other sides of Western civilization but what I have seen here tonight and on numerous other occasions in these places convinces me that the ordinary middle classes in England and America are the most debased and immoral creatures any race or nation has ever produced." Well, that's that! But Mr. Dickson adds "The revolting indecency and appealing vulgarity that are allowed to appear on the screen is making an appeal to the eye far more lasting and permanent than any appeal through the other senses. And yet there are multitudes who think it is all right for America to export her movies but all wrong for her to export the Gospel. Reports of American movies shown abroad lead one to believe that little, if any, censorship is exercised over the films sent overseas.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

THE NEW YEAR VENTURE.

A hundred and twenty million Americans faced the rising sun of 1933 with greater fear and hope than ever filled their hearts on a New Year. They knew that if this year is like the last more people will be killed by automobiles than were killed by guns in France in the same length of time, that seven million savings accounts will be wiped out, and that forty to fifty million people in our land of plenty will face hunger and cold because ten to twelve million laboring people have no jobs even though they want them. Just a glimpse of recent history chills the heart with fear.

But in my little village the New Year's sun rose in a clear sky and sent its radiant beams down on a quiet earth. The wind, rain, storms of the old year were gone, and a new day brought good cheer to the calm earth. One felt like saying with the ancient singer of Israel: "This is the day which the Lord hath made; we will rejoice and be glad in it." New hope crowded out fear as worshippers turned to their churches.

A friend of mine—and yours—sent me a greeting which expresses beautifully my own sentiment concerning the New Year. I shared it with my church people, and now pass it on to you with a prayer that it may encourage you to venture into the New Year with high hopes of making this year better than the past:

(Note.—The greeting referred to above is in the form of a poem by C. Rexford Raymond, and appears on page three of this issue of THE SUN.)

SHALL WE DREAM OR DRIFT?

The Church of Jesus faces greater opportunities for service and expansion today than in any age. The world feels more keenly than ever before the need for a Saviour. The teachings of all great leaders are being sifted for the truth that will transform society and bring back the security which is needed for happiness. The message of the Master becomes more convincing daily. It is Jesus or nothing.

This is no time for the church to drift. It is the time to dream of possibilities, and to make dreams come true. *If we fail this year, it will take a century to recover.*

Call your officers, committees, workers, together and lay definite plans so your group can do the most possible service this year. You may need to feed the hungry. You will need to guide people in right living. A sad world is calling desperately for the Christian cheer which you can give.

Don't hesitate! The water may be cold, but people are drowning whom you can save. Plunge in, and work with all your might. Then you will forget that there are difficulties for you will see only opportunities.

Dream dreams! "Let no man take thy dream from thee." Plan, pray, and work for the fulfillment of your dreams. Nothing but driftwood should drift in a time like this. And nothing else will.

DEFIANCE CHRISTMAS CONFERENCE.

On December 28th, last, sixty-five young people gathered in Defiance College (Ohio) for the 8th annual Christmas Conference of young people. It was the purpose of these leaders from all over our church to lay plans for the new year, and for two days and three nights they wrestled with the problems of building a new world.

Those attending from the South were Herman

Truitt, president of Youth Fellowship of the Southeast; Carl Key, president of Youth Fellowship of the Western North Carolina Conference. Ethel Hurley representing the Youth Fellowship of Eastern Virginia; Priscilla Chase, extension worker for the Carolinas, and Barbara Chase, a senior at Elon College and a member of Youth Fellowship of the North Carolina and Virginia Conference. It appears that these representatives from Dixie proved their value to Conference by serving on important committees and getting elected to office. Herman is vice-president of the Conference for this year. Also their names appear in the *Fountain Icicles*, a daily publication of the Conference.

A report of the Conference is to be made by the young people themselves in next week's paper. Watch for their report.

The motto adopted for the coming year, was: "Making Christ Real in the Life of Today." Definite plans were suggested and adopted by the Conference to aid in the accomplishment of their motto. This is a challenge to you and your church group, and I feel sure that you will do your very best to make the motto a reality.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR JANUARY 15, 1933

"How Selfish Should We Be?"—Matt. 16:21-27.

"What I am is God's gift to me.
What I become is my gift to God."

The Western world has gone money mad. Time and energy formerly used for the welfare of men is now absorbed to a great extent in the pursuit of wealth and the power which wealth can bring. The impulse to selfishness is as strong as ever; but customs of society urge men onward to giving less thought and consideration to unselfish endeavor. Is it true, as some say, that slow and sure decay is setting in on the Western world because we are so organized that unselfishness does not play the paramount part it should in our lives? I should not like to be so pessimistic, but we do realize that this is a matter for serious thought, and is a challenge to do something to bring about a change in such a condition. Unselfishness in our daily living, in the business world, in everything we do, would go a long way toward bringing about a new social order we need and making Christ real in the life of today.

A study of Jesus' standards of life gives us his unselfish spirit in dealing with men, but it is so easy for folks to say: "Yes, that may have been all right in Jesus' day, but it won't work now." Yet, we have an outstanding leader today, Sherwood Eddy, who has applied the principles of unselfishness to every phase of life. Mr. Eddy has worked for years without salary. He inherited a small fortune which made it possible for him to take care of his family. Some years ago he moved from a palatial residence into a small apartment. He felt that his efficiency was not dependent upon his living in a mansion. He changed his mode of living so that his family did not spend a thing which was not necessary for their efficiency and for their service to mankind. This meant quite a considerable saving over former expenditures. This saving went to worthy causes.

What about carrying this principle over into religious work? Many feel virtuous when they over-work for the Kingdom's sake. Such service is often inefficient and often of questionable value. Time and energy given in unselfish ser-

vice should be in keeping with our ability to make the gift effective and at the same time leave ourselves physically and mentally able to carry on all necessary tasks of life.

The purpose of this meeting should be a thoughtful consideration of a positive approach to the elimination of selfishness from our lives and a sincere effort to practice the presence of the Master in our lives.

"Draw thou my soul, O Christ, closer to thine,
Breathe into every wish, thy will divine.

Raise my low self above, won by thy deathless love,

Ever, O Christ, in me, let thy light shine.

"Lead thou my soul, O Christ, one with thine own,

Footsteps to follow thee through paths unknown.
In thee my strength renew, give me thy work to do,

Through me thy truth be shown, thy love made known.

"Not for myself alone, let my prayer be,
Lift up thy world, O Christ, closer to thee,
Cleanse it from guilt and wrong,

Teach it salvation's song,
Till earth as heaven fulfill God's holy will."

Suggested songs for this meeting: "O Master, Let Me Walk With Thee," "I Would Be Like Jesus," "Somebody Did a Golden Deed," "Master, No Offering Costly and Sweet," and "Love Thyself Last."

E. H.

The Young People's Missionary Society of the New Lebanon Christian Church held its regular meeting on Sunday evening, December 4th, with a splendid attendance, and an interesting program. Mr. O. V. Cokes, superintendent of this live society taught the mission lesson and Mrs. O. M. Cokes sang the beautiful song, "In The Garden," while it was pantomimed by Miss Elma James. The society decided to have a Christmas program and a committee of five were appointed to look after this project. A special offering was received to apply on the Thank Offering. John Savedge is the president and Miss Lou Ray Edwards is news editor of this interesting group of young people. The benediction was pronounced by Rev. W. D. Harward

I WILL!

"Few things are done because we can,
Or not because we can't.

To will is something greater than
To wish, to only want.

We do not lose because the day
Was dark, or high the hill;

We do not win because we may,
We win because we will.

"Men lose who might have won success,
Who couldn't, yet they could,
Men win who nothing more possess
Than hope and hardihood.

Because they can't men do not lose,
Because they can, achieve;

The winners win because they choose,
And nothing else believe.

"Who thinks that he can fail has failed
Before he makes a start,

But 'can't' has never yet prevailed
Against a dauntless heart.

The man who 'can' may be too sure,
Who 'can't' is weaker still;

But no misfortune can endure
Before the man who 'will'."

Douglas Malloch.

Do you know any first-class, reputable business man who advises his employees to be liquor drinkers to make them better and more efficient employees?

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS AT WORK.

LESSON III—JANUARY 15, 1933.

GOLDEN TEXT: "My Father worketh even until now, and I work."—John 5:17.

LESSON TEXT: Mark 1:21-35.

The title of the lesson is significant. "Jesus at Work," puts a new light, gives it a new meaning, invests it with a new sanctity, puts the stamp of divine approval upon the dignity of work. Work is a blessing. Work is an integral part of the divine plan of God for the development of his children and the redemption of his world. Those who work are workers together with God.

Jesus Teaching.

"And straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine for he taught them as one that had authority, and not as the scribes." It is difficult to discern when Jesus was teaching and when he was preaching. But whether teaching or preaching, there was something vital about his work. He taught with authority, he taught first-hand. He knew God, and out of that experience he taught with freshness and with power and with interest. Ministers and Sunday School teachers should teach the same way. They should be able to speak at first-hand of the things they teach. If we know God we, too, shall be able to speak with authority.

Jesus Healing.

"A man with an unclean spirit." Whatever interpretation we may put on those words, we know what the writer was saying, for we know men and women with unclean spirits. We know, too, how they fear the presence of Jesus in his purity and his power. We know how they are troubled when they are with people, or in an atmosphere, that remind them of him. We know, too, that there are those who have had unclean spirits who have been redeemed and made clean by Jesus. This is, of course, our task—to bring all such to the influence of Jesus so that he may drive out the unclean spirit. Jesus does have authority over unclean spirits.

Jesus Visiting.

"And when they were come out of the synagogue, they entered into the house of Simon Peter and Andrew his brother, with James and John." Peter and Andrew took the "preacher" home with them for dinner. It is a fine thing to have Jesus not only as a guest, but as a permanent member of the family.

"But Peter's wife's mother lay sick of a fever, and anon they tell him of her." When our loved ones or friends are sick it is well to tell Jesus about them. That does not mean that we should not call a doctor. It does mean that even though we call a doctor we should also bear them up to him who is the Great Physician.

"And he came and took her by the hand, and lifted her up." Jesus was a great believer in the power of the personal touch. Our modern world desperately needs this personal touch as concerning those who are sick of body, as well as sick of soul. We do too much of our charity and our church work at a distance. There is no substitute for the personal hand-touch of those who are well and strong on the lives of those who are sick of body or sick of soul.

"And she ministered unto them." Alas, how often do those whom Jesus helps in emergencies forget to minister unto him. Peter's mother-in-law showed gratitude by action.

It is to be noted that Jesus went from the synagogue to the house of Simon and it was there that he performed his gracious service. Let him that

hath ears let him hear. Services of worship in the church ought to prepare for and inspire to service to the needy outside.

Jesus Praying.

"And in the morning, rising up a great while before day he went out, and departed into a solitary place and there prayed." Great crowds of people gathered about him the night before and he had healed them. But Jesus knew that the people then, like people now, were not as eager for spiritual blessings as they were for healing. He knew that although the healing of the sick then, as reputed healing of the sick now, always awakens great interest in any community, it seldom leads to any deep or permanent spiritual results. He saw the spiritual purposes of his ministry imperiled by the fame that was going out as a mere healer of disease. He, therefore, got away from the crowd, he got away even from his intimate companions, and departed into a solitary place and there prayed.

There is significance in the words, "and there prayed." Remember it was Jesus who prayed. He who was the Son of God felt the need of inward renewal, the need of deepening his fellowship with God, the need of replenishing his spiritual resources before he went again to the people, the need of strengthening himself against the sudden or subtle temptations that might come. If he felt it, how much more do we need it!

"Very early in the morning"—He would put it first, when spirit was fresh, before the things of the day had crowded it out—he went out, and departed into a solitary place—he got away from folks and things for a while, he shut out the things that threatened to swamp him, he sought the Father in secret communion—and there he prayed. He had communion with God, speaking with him to be sure, but just as surely listening to hear God as he spoke to him. Prayer is something more than simply asking God for things. Prayer is conversation—it takes two to have a conversation—with God. One of the supreme values of prayer is its power to prepare us to do the things that God has for us to do. Prayer gives us the power to do things we ought to do. Prayer helps us to say, "Not my will, but thy will be done." Prayer brings us into harmony with the spirit and purpose of God. Jesus prayed! Do you?

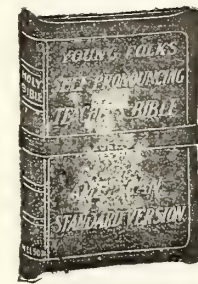
NEW CORRESPONDENCE BIBLE COURSE.

The Moody Bible Institute of Chicago announces that its correspondence school has released a new course in scripture memorizing, the title of which is "Scripture Memorizing for Personal Work." It has been prepared by Rev. Oscar Lowry, who is eminent both as a Bible teacher and an evangelist. The basis of the ten lessons is the lectures given by Mr. Lowry at the Institute in the day and evening schools. The course covers not only the memorizing of scripture, but also its application to personal evangelism, which will be of practical help to people of all ages. It is the first course of its kind ever given by correspondence, and is already proving popular. A large number of students who are now taking, or have finished the course, indicate their gratitude for a way to so easily master scripture memorizing. One student reports having memorized more than 1,500 passages, with locations, before completing the sixth lesson in the study. The course will surely be a boon to those who have not before been able to retain in memory the passages from the Bible that they would like to command for instant use. Enrollments for this new course are reported as increasing rapidly.

For further details readers are invited to write to the Moody Bible Institute of Chicago, 153 Institute Place, Chicago Avenue Station, Chicago, Illinois.

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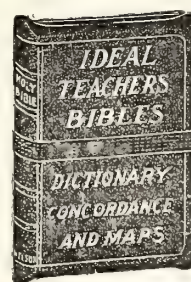
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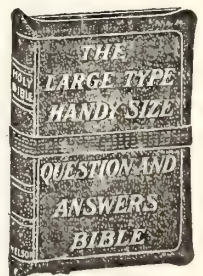
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

REMEMBER.

"Thou shalt remember all the way which the Lord thy God hath led thee—that he might humble thee, to prove thee, to know what is in thine heart, whether thou wouldst keep his commandment, or no."—Deut. 8:2.

Despite the fact we are to forget some things behind us, there are some things we must remember. We are to remember what the Lord has done for his children; "remember Abraham, Isaac and Israel" (Ex. 32:13); we are to remember what the sinner finally suffers, "remember what the Lord did to Pharaoh." We are to remember what the Lord has done for us (text); we are to remember in humiliation how unworthy we are, "remember how thou provokest the Lord thy God" (Deut. 9:7); remember the hand of the Lord, in shaping the affairs of the world, "remember how I have walked before thee" (II. Kings 20:3); remember that no one has perished, being pure, true, honest, just, innocent and of good report (Job 4:7), (Eph. 4:8), (Prov. 11:21), (Psalm 37:25); remember to be charitable toward others, for we are only clay ourselves (Job 10:9); remember to endure for righteousness sake, for it is only the foolish who would reproach thee (Psalm 74:22), (Matt. 5:10); remember to be genuine and "play the part of a man" at all times (Isa. 46:8); remember to help those in distress (Heb. 13:3). Remember to repent of thy sins and come before the throne of grace daily in humble submission to his will.

Prayer—Our Father, thou art the Blessor of life and the Giver of every good gift. All goodness has gone forth in this world because of thy merciful outstretched arm. Thou hast paved the way from sea to sea and made the way of salvation so clear that none may be lost. Thou hast overwhelmed enemies in the depths and we confidently expect the wicked to be so overthrown. We would remember that birth that makes us thy children and members of thy family. May we never escape from the impression of this fact. May we never lose the sense of our indebtedness to thee.—*Amen.*

TUESDAY.

"UNWORTHY DUST."

"He remembereth that we are dust."—Psalm 103:14.

"Remember how thou provokest the Lord thy God."—Deut. 9:7.

An honest look at ourselves soon reveals experiences of our shortcomings too painful to be remembered. There are many of these eminently bad, unworthy of true discipleship and provoking to God. There are hours of distrust which challenge the power and goodness of God. There are moments when we have given away to impulses of anger and hatred, envy and maybe profanity, to sensuality or some kind of evil passion, which took us off the path of right and rectitude.

These things are too painful to be remembered, and why should we? For one thing at least, that we may understand the long-suffering of God and praise him for it. He is mighty good to us and gives us opportunities over and over again to make good for him.

There is another reason for remembering it,

and that is, that we may repent and be done with it all. There is nothing more rehabilitating as a daily virtue.

Prayer—O Lord, our God, we set our lives this year under thy providence and guidance. We would know thy love where it is hardest, and if it takes privation to teach us that, we submit to thy will, and trust in thy Word that all things shall work together for good to them that love thee. Accept us Lord, and keep us true.—*Amen.*

WEDNESDAY.

OUR RECALLS.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh, to direct his steps."—Jer. 10:23.

We ought to recall our life and recall it in this way—as a demonstration of God's presence, fatherly, providential care. We should be able to tell the influences, especially the personal ones, which have entered into our lives. We recall the times we have met our best friend, when some rival has taken a prize from us; we should also be able to recall when Christ met us on the way and opened a new world and a new life unto us. We should also be able to recall when our purposes have been crossed, our hopes frustrated, the aspirations that have not been fulfilled, and know why. If we can recall these things with an honest intention, we can determine fairly well that it is not we who have made our life what it is. It is not we. It is God.

Prayer—O God, the tendencies of life maketh us forget thee, and yet we know that thou givest us the power to be what we are and to do what is before us. We seek today to gather unto our hearts thy wisdom, and all that thou art to man in the world. In Christ's name, grant unto us all thou wouldst have us have, and make us thy true children.—*Amen.*

THURSDAY.

REMEMBER FORGIVENESS.

LESSON: Psalm 103.

"Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies?"—Ps. 103:3, 4.

During these two weeks we have been considering the things we should forget and the things we should remember. In it all we have been reminded that it is not enough that our present life be remembered, while the ugly past remains as it was. We need the power which will purify the places of vanished joys as well as the power to give us hope in the undying sorrows.

Dante's purgatory gives a picture of one standing upon the brink of two rivers, and drinking of their waters which cleared the memory of all its stains and scars, its shadows and corruption.

"There is a river the streams whereof make glad the city of God." God in his infinite mercy has provided us with it. His forgiving love flows sweet at all times, and those who drink of it are forgiven of everything; not by forgetting, but by transfiguring the past into a new life—a new creation in Christ Jesus.

Prayer—Dear Father, we pray thee to redeem us by thy precious blood, and whatever memory we retain of past sins, may it be in the light of thy loving forgiveness and mercy, may we never forget how thy hand has led us, preserved us and kept us until now. Forbid that we shall sin or stray away from thy way. Draw us closer and closer to thee all the way.—*Amen.*

FRIDAY.

WHICH WAY?

"Remember the way." (Deut. 8:2) and a *high-way shall be there and a way, called the way of*

holiness; the unclean shall not pass over it."—Isa. 35:8.

Is the way we have traveled the way of the Lord or not? Some have to confess that it has not been. It has been their own way. They have mapped out their own way and been proud of their own achievements. They are self-sufficient and dependent on no one. Such is the way of hell (Prov. 7:27). It is a "broad way that leadeth to destruction."

But there is a way called "good and right." (I. Sam. 12:23); it is a "narrow way that leadeth to life;" a way of the "spirit of the Lord" (I. Kings 22:24); a way in which "the light dwelleth" (Job 38:19); a way that is called "truth" (Psalm 119:30); a way that knows no false things; a way of holiness; a way called peace (Isa. 59:8); this is the way of salvation.

It doesn't take long to observe that life on any other terms than by God's guidance is very unsatisfactory. There are experiences which obscure our vision and cloud our understanding, but if we can remember the way—God's leadership—we shall land safely. Religion means the guidance of God through Jesus Christ our Lord.

Prayer—God, take us back to all the doctrines of thy providence, that behind the things which we see, and touch and handle, we may see thee. Make thyself conscious in our spiritual sense, that we can always say, "not my will but thine be done." In Jesus' name, we ask it.—*Amen.*

SATURDAY.

HE LED ME.

"He leadeth me in paths of righteousness for his name sake."—Psalm 23:3.

"Through all the old unquiet years,
Shadowed by failure and by sin,
When selfish grief and selfish fears
Made all the way I stumbled in
A mystery of darkness—still
I think he led me. Looking back
It seems to me his blessed will
Fashioned my life, and any lack
Of presence or of riches or of power
Were angels in disguise.
However much I hungered for
A present earthly paradise,
God held me!"

—J. W. Taylor in the Doorkeeper.

Prayer—O Lord, our God, help that this year we may recognize thy goodness and thy leadership in our lives even when we are far from meriting it. As we journey on lead us by thy love, and we take up that cross of love to bear it on to others. God help us.—*Amen.*

SUNDAY.

CROOKED STICKS.

"The crooked shall become straight."—Read Luke 3:1-6.

There is a man in New York City who makes it his business to go up into the forests in the northern part of the State and collect all the crooked sticks he can find. Then he puts them together into chairs and other pieces of furniture, whose odd shapes are very decorative, besides furnishing constant reminders of the delightful, rough ways of the woods.

It is tradition that our Lord, the carpenter of Nazareth, was especially skilled in the making of yokes. If that was so, he must have taken peculiar interest in every crooked stick in a woodpile, just as we know he took the deepest interest in every crooked stick of humanity, such as Zacchaeus.

He came to earth, indeed, to show how all things crooked can be transformed from ugliness into use and beauty. Sometimes, as in the case of the yoke, the very crookedness of the stick be-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

"TO WHAT SHOULD WE BE LOYAL?"

By REV. J. HOWARD SMITH.

Introduction.

If I should ask each of you what kind of person you admired most, some would say the friendly person. Others would say they liked successful people. Still others would say they liked another sort of person. You would not all agree. But I am sure you would all admire the man who is loyal to his convictions, because the one who is loyal commands your respect and admiration.

I.

It depends on what we are loyal to as to its validity. I suppose we could be loyal to anything, if we desired to be. The choice of deciding to what we will be loyal lies within our power. We make our contribution to society and civilization in proportion to the kind of fidelity we choose. Some choose a higher type than others. There are those of us who choose the type which may be classed with that of the wolf-pack loyalty. The wolf is devoted to his pack just so long as there is plenty of food to go around; but as soon as the food gives out, they turn and with great confusion kill one another. The strong, crafty wolves continue to live, while the weak cease to exist. The wolf can't be loyal to anything higher than himself. We have men in our civilization who have not yet risen above this type of fidelity. In the time of a crisis they cherish the wolf-pack loyalty and revert to the old idea of the "survival of the fittest." In utter disregard of others they exploit human life, and crush the very souls of men. When a goal is at stake, they turn and take advantage of their fellowmen for personal gain, or for the profit of their own small groups. And they are small in more ways than one. If every man cherished a loyalty no higher than that, imagine where we would all end.

There is a second group who do rise higher in their fidelity. It is a step higher than the wolf-pack type, and may be called the mechanical variety. A locomotive will run to the end of the track as long as it is fed with fuel, and looked after. But as soon as the fuel gives out, the engine ceases to move. It must be well taken care of, if it is to bring results. Many people possess this same type of mechanical devotion. They may be blindly loyal to any cause so long as the fuel keeps them going.

Some exhibit the mechanical loyalty in doing things just to get them done. They have no particular interest in the results, but accept the commands of their superiors. An example of this would be that of a crew. The crew leader may curse and direct his men to do a certain work, and they will proceed to do it. However, they do not obey him because of any devotion they have for him, but just to get it done. As long as they are fed, and receive their regular wages, they are loyal to their job.

A third type is loyalty to a single individual. In the play, "Strange Interlude," we find Nina loyal to a shadow. Her lover had been killed on a battlefield in France. She had regretted that there was not a fine son to commemorate the memory of her lover, Gordon. Because she had invested her devotion in a shadow, so to speak, she was willing to give her life serving as a nurse in a soldiers' hospital. In her devotion for Gordon we find her giving her body to the soldiers, thinking in that way to atone for the injustice she thought she had done to Gordon. She thought she had been unjust to him for not having given

herself to him before he left for France, even though they were not married. Her idea of what loyalty implied was a perverted one. Loyalty to anything, if it is true loyalty, must call forth the highest and best that is in one. Because of her false idea of what loyalty really is, Nina's best qualities were not developed. We must not sacrifice the best and the beautiful that is in us by limiting our devotion to a single person.

In the life of the gangs of the underworld we find extreme devotion to single personalities. The gang leader commands the respect of his inferiors, primarily because he is the shrewdest of them. Their cause is so wrapped up in the leader who cherishes the lowest that the cause never rises higher than its leader. We find numerous persons in complete submission to the control of some crafty person who stands for those things which are low and degrading. Often these men will go to the limit in showing their loyalty to the one who controls them. While this loyalty is higher than the wolf-pack type, even higher than the mechanical type, it is an undesirable type of devotion in a democratic order, and usually exerts great influence for evil.

Jesus came preaching that men should be loyal to the best and highest values of life. The cause of righteousness in the personal life, for righteousness in social relationships of all mankind, was the cause to which Christ wished that we should be loyal. True loyalty calls for unselfish motives. It is fidelity that rings out clear and strong. In each of us there is that innate sense of loyalty, of what ought to be, which is calling for the highest and best that is in us. There are moments when we fully realize this, and our conviction urges us to stand for the cause that embraces this highest type of devotion. Devotion to the finest and best is one of the most noble traits of man. We can either accept or reject this urge. This vision of duty involves a sense of responsibility to something beyond ourselves. The wolf can be loyal to nothing beyond himself. The mechanical type requires no responsibility beyond the work. The loyalty to an individual calls for loyalty no higher than the personality. But the kind of loyalty I would have you choose today is the kind that requires allegiance to something beyond ourselves, something beyond a single personality—an allegiance to Jesus Christ. We are all a part of a larger universe which needs our individual contributions to a great moral and spiritual adventure. Will we, by our choice of loyalty, help to make a better moral and spiritual world?

A HIGH WAY AND A LOW.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—Oxenham.

II.

Anything that is worth-while costs. If you choose the highest type of loyalty, it may sometimes mean a very heavy price. Shadrach, Meshack, and Abendnego were confronted with the king's command to worship his image. If they did, it meant that they would betray their God. The threat of death brought all the people in the kingdom to their knees, except these three young men. They refused, rather than prove traitors. Facing the king these men said boldly: "We have

chosen to be loyal to the highest we know, and nothing can make us do otherwise." Because of their loyalty these men braved the fiery death, and were miraculously delivered.

Suppose Thomas A. Edison had failed to be loyal to the work he engaged in. He conceived the idea that he could contribute something to the world which would be of great value, and so he set about making his idea a realization. Suppose that in the midst of the making of the electric light bulb, he had said to himself, "I have undertaken more than I should have; I will give up my idea." The world might have been left in darkness. But he worked away faithfully until he had completed his task. He became so obsessed with his cause that he applied all the devotion and all the allegiance he possessed to this one thing. He paid the price of loyalty and his cause succeeded.

The cause of Gandhi has not failed, because he has been willing to pay the full price. Suppose that when he was in London a few months ago, he had accepted a bribe with a promise to cease his activities. Suppose that the British Government had offered him certain privileges if he would give up his cause. Would he have done it? No! Instead of even compromising, Gandhi returned to jail. Does it not take courage to do what he has done? Is it not a daring adventure (Continued on page 15.)

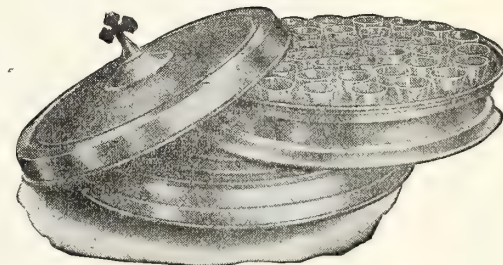
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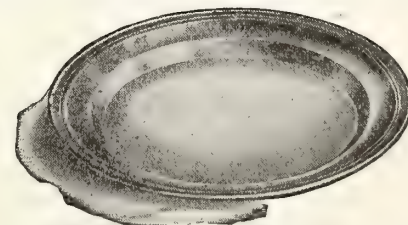
Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
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Bread Plate No. 3—Narrow Rim.....\$ 9.00
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Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The children had a real happy Christmas. We had enough chickens left from Thanksgiving to give them a nice chicken dinner for Christmas.

Our good friend, Mr. Edwin Gould, of New York City, mailed us a check for \$50.00, to buy all of them a Christmas present.

Several Sunday School classes mailed in checks to help make their Christmas more joyful.

Mr. Gould also mailed us some nice candy, so all got a box of candy, too.

Many special gifts were sent to individuals. The First Church, Norfolk, sent us a special gift for each child. One little tot came to the writer, and said: "The people of Norfolk certainly are good; they sent me a pretty little train toy," and he was as happy as if he had received a real steam engine.

We want to thank each one who had a part in making our little folks happy for Christmas. If you could have been present Christmas eve night, when Santa Claus from High Point visited the Baby Home and gave out presents, and also visited the Johnston Hall, when Santa from Burlington came in and called out the names of those for whom he had presents, it would have made you happy, because you had a part in helping Santa get the presents ready to make them happy. The children in all three of the buildings had a nice Christmas program by the children before the gifts were given out. May the good Lord bless each and every one who had a part.

CHAS. D. JOHNSTON, Supt.

The following has been received since our last report:

Circle No. 5, Woman's Missionary Society, Mrs. A. S. Horne, Burlington, N. C., dresses, coats, skirt, ties, slippers, etc.

Burton's Grove Christian Church, Manry, Va., 1 pair overalls.

Mrs. R. E. Gunn and neighbors, Reidsville, N. C., Route 4, canned goods and dried apples.

Frances Thompson, Chipley, Ga., quilts, towels, pillow cases, pajamas, sheet, etc.

Mrs. J. A. Williams, Franklin, Va., shoes, dresses, coat, etc.

Golden Rule Class, United Church, Raleigh, N. C., slippers, sweater, dress, etc.

Long's Chapel Christian Church, Route 5, Burlington, N. C., sweet potatoes, wheat, sugar, flour, sausage, etc.

New Hope Missionary Society, Abanda, Ala., quilt.

Mrs. S. A. Horne, Circle No. 5, Woman's Missionary Society, Burlington, N. C., 3 coats.

Sanford Christian Church, sweet potatoes, canned goods, shoes, chickens, sugar, etc.

Shallow Well Christian Church, Sanford, N. C., canned goods.

Columbia Manufacturing Co., Ramseur, N. C., 1 bundle sheeting.

Mrs. H. L. Johnson, 222 Monmouth Ave., Durham, N. C., Primary Dept., Main St. Christian Sunday School, 9 pair socks, 8 pair hose.

Ramseur Christian Philathea Class, Ramseur, N. C., 1 box combs.

Mrs. J. B. Farrell, Graham, N. C., cake, handkerchiefs, underwear.

REPORT FOR DECEMBER 31, 1932.

Brought forward \$15,035.26

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Pleasant Grove\$ 4.40

Hines Chapel 6.00

Bethel 3.76

14.16

Eastern North Carolina Conference:

Anburn\$ 1.15

Liberty, Vance 1.34

Henderson 3.50

Antioch 1.50

Hayes Chapel 2.20

New Elam 1.96

11.65

Western North Carolina Conference:

Glendon\$ 5.00

Pleasant Ridge 1.18

Shiloh 3.64

9.82

Eastern Virginia Conference:

Mt. Carmel\$ 7.57

Cypress Chapel 3.22

Holy Neck 2.87

First, Richmond 5.71

Suffolk 25.00

44.37

Valley Virginia Central Conference:

Mayland\$ 1.40

New Hope 1.88

Winchester 5.10

8.38

Alabama Conferences:

Wadley 1.15

Special Offerings.

Mr. and Mrs. G. W. Hill, Ruffin,

N. C.\$ 10.00

Miss Olive Showalter, Harrison-

burg, Va. 1.00

Mrs. W. J. Muse, Gore, Va. 1.00

Class No. 3, Oakland, Va., S. S. 1.25

Mr. and Mrs. L. E. Carlton, Paces,

Va. 10.00

O'Kelly Bible Class, First Church,

Greensboro, N. C. 30.00

Mr. and Mrs. F. E. Branch, Wav-

erly, Va. 1.00

A Friend 1.00

A Friend 1.00

A Friend 1.00

20th Century Bible Class, Suffolk.. 12.50

Mr. and Mrs. L. W. Wagoner and

Betty Jean Wagoner 2.50

A Friend 5.00

M. F. Alphin, Sunbury, N. C. 1.00

Mrs. T. A. Moffitt, Ramseur, N. C.. 1.00

Mr. and Mrs. F. H. Dunn, Lynch-

burg, Va. 2.00

T. B. Roberts, support of children 20.00

A. J. Morgan, support of Morgan

girls 30.00

A Friend, Norfolk, Va. 1.00

Herbert Scholz, Macon, N. C. 3.00

Twiddy Bible Class, Christian Tem-

ple, Norfolk, Va. 10.50

Philathea Class, Suffolk Christian

Church 10.00

Mrs. Geo. Hinton, Reedville, Va. 2.00

Birthday Offering, First Christian

Church, Richmond, Va. 7.73

C. T. Holt, Burlington, on 1931

Pledge 25.00

Interest on Note 90.00

Miss Celeste Penny, Chapel Hill

N. C. 5.00

Miss Pauline Armentrout, Harrison-

burg, Va. 10.00

Mrs. Bessie O. Brill, Hooks Mill,

W. Va. 1.00

Miss Lydia Creswell, Hooks Mill,

W. Va. 1.00

297.48

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Durham\$123.51

Pleasant Grove 6.10

Union, Va. 12.00

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AND
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Holman Vest-Pocket Testament

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles. .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85

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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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With all the words of our Lord and Saviour printed in red.
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One advantage of this India paper is that the leaves do not cling together. The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylonia fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00
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5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms included. 2.60

Holman GEM Testament

POCKET
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inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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of Jē'sus

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Hopedale	3.75	
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Auburn	\$ 4.25	
Christian Light	2.60	
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Western North Carolina Conference:		
Biscoe	\$ 2.43	
Ramseur	8.00	
		10.43
Eastern Virginia Conference:		
Wakefield (additional)	\$ 1.00	
Union Surry, S. S. and Church...	16.06	
Centerville	5.00	
First, Portsmouth	23.74	
First, Richmond	14.56	
Suffolk	258.99	
		319.35
Valley Virginia Central Conference:		
Dry Run	\$ 13.76	
Timber Ridge	6.85	
		20.61
Alabama Conference:		
Wadley		3.25
Georgia and Alabama Conference:		
First Congregational-Christian, Co-		
lumbus, Ga.		2.40
Total for the week		\$ 906.31
Grand total		\$15,941.57

THE SUN'S PULPIT.

(Continued from page 13.)

to be loyal to your vision of what ought to be? In response to his soul's vision the little man of India has said: "I stand here; I cannot do otherwise." And he faced the battalions of the British Empire with his moral adventure. His cause will go on, because of the price its leader is willing to pay.

We must get on one side of the fence or the other. No loyalty can be shown when you are trying to stand for both good and evil. "Ye cannot serve God and mammon." Yonder in the Garden of Gethsemane, Christ made his decision to pay the full price for what he knew to be right. We hear him praying, "Father, let this cup pass from me." And in the distance we hear a still small voice saying, "Without the supreme price there will be no Christ." And then the answer comes, "Not my will, but thine." It was through loyalty in response to what ought to be that he was able to go to Calvary and make atonement for us.

I am thinking now of a Chinese who has paid the price because of his fidelity to Christianity. How easy it is for us to take what is handed down to us! But for this Chinese lad the acceptance of Christianity meant paying a price. It meant giving up those things near and dear—family, home, friends. What a price to pay!

Emerson has said: "Whoso would be a man must be a non-conformist." In fact, men who have contributed most to the progress of the world have been non-conformists. What a price some men have paid for being loyal to the highest they knew! President Mendenhall, of Friends University, said in a sermon recently, "Minorities have always done whatever was worth doing. The larger the minority, the better. Majorities have to be led to acquiesce, but I am continually impressed by what even a few men and women can do who have some imagination and courage. It is a hopeful task, and everything they hold dear is staked on its success."

Whenever a person becomes obsessed with a new truth, he soon finds himself in conflict with the accepted social order. If his truth cuts across some tradition held sacred either in government

or religion, all the mores of the day unite in pressure against him. If the man with the ideal is loyal to what he feels ought to be, he will not stop. He goes on, regardless of torture, whether jailed or freed, whether his friends still believe in him or not. His devotion to his cause will result in a few people considering his idea. As the years go by the number of those considering his teachings grows until it is no longer a minority but a majority. That is the point at which civilization has progressed, and culture has advanced. The world is a better place, and then the generation looks back to see where the great idea came from. Thy discover and call him a prophet, and build memorials to him. At the same time, they are closing the mouths of the new prophets of their own time. It is largely through the efforts of non-conformists that civilization grows.

Just what is our obligation to the world and to

God? It is to leave the world a little better by our having lived in it. Each of us is individually responsible for handing to posterity a better type of civilization than was handed to us. This can be done only if we are loyal to the highest we know and are willing to pay the price demanded. What price loyalty? *True loyalty demands nothing less than the very best that we have.*

New Haven, Conn.

FAMILY ALTAR.

(Continued from page 12.)

came in his hands an element in its usefulness.

Prayer—So take us, our Saviour, and mould us to thy will. Remove all deformities from our spirits. May all that we do and all that we are fit into thy plan of excellence and loveliness.—
Amen. AMOS R. WELLS.

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OBITUARIES

PALMER.

It is with a keen sense of loss that the Christian Temple is compelled to chronicle the death of Mrs. E. W. Palmer. Mrs. Palmer was a woman of great faith, loyal to her friends and faithful in every detail to her church. She will be greatly missed in the church organizations and the entire life of the church.

She was born in Sumter City, S. C., August 23, 1885, and was married to E. W. Palmer, of Chester, S. C., May 7, 1906. She was a resident of Norfolk, Va., for twenty-two years. After many months of serious illness and great suffering, she found relief in eternal rest.

She is survived by her mother, Mrs. E. C. Keels, of Florence, S. C., one sister,

Mrs. J. H. Tiller, Georgetown, S. C., and three brothers, Robt. H. Keels, Washington, D. C., E. T. Keels, Charleston, S. C., and Alva Keels, Florence S. C.

As we bow in submission to the hand of Providence, we submit ourselves to his will. May the Lord bless and comfort the bereaved ones. L. E. SMITH.

LILLARD.

Mrs. Hattie Short Lillard was born October 24, 1864, and departed this life November 1, 1932, making her age 68 years, 7 days. Sister Lillard was a faithful member of the Leaksville Christian Church, and a woman of firm convictions, and strong Christian character. She is survived by her husband. Funeral services were held at Leaksville, November 3, 1932, conducted by Rev. R. L. William-

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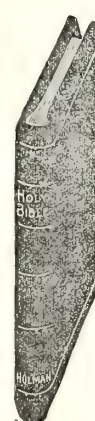
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THE CHRISTIAN SUN

son, a former pastor and beloved friend of the family, and by the writer.

A. W. ANDES.

SEEKFORD.

Mrs. Sarah Isabelle Seekford was born April 12, 1852, and died November 14, 1932, at the ripe age of 80 years, 7 months and 2 days. She was a good woman, and a member of the Newport Christian Church.

She is survived by five sons, two daughters, thirty-six grand-children, and thirty-three great-grandchildren.

Funeral services were held at Alma Lutheran Church, November 16, 1932.

A. W. ANDES.

HOUSDEN.

Cecil Owen Housden, son of Mr. and Mrs. Cletus Housden, of Page County, Va., was born June 16, 1932, and died November 3, 1932, at the age of 4 months and 17 days. Funeral service at Leak's Chapel, near the home, November 4, 1932.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JANUARY 12, 1933.

NUMBER 2.

.. THE SUN'S OBSERVATORY ..

British Gold.—

When the *Majestic* recently brought to this country from England gold bullion to the amount of \$15,000,000, transferred for the account of the British government on the war debt payment, she was met at the pier by a fleet of armoured cars and an armed guard. Incidentally, this same gold was carried to the English dock in an open cart, and, we are told, left all night on the pier under a tarpaulin. Further comment on this incident is unnecessary.

House Considers Farm Relief.—

Among other measures now being considered for the relief of the farmer, is what is known as a "processing tax" proposed on wheat, cotton, tobacco and hogs. Under the provisions of this legislation, the farmer who complied with certain conditions would receive an additional amount above the current market price for his product which would bring it to a predetermined fixed price. The revenue for such payments would be derived from special taxes on the "processors" of these farm products.

Government Deficit for 6 Months Over Billion.—

The United States government ended the first half of its fiscal year 1933 on December 30th, with a deficit of \$1,159,286,502. In the six months preceding, the government collected from all sources \$1,022,885,840, and spent \$2,182,172,342. The new "billion dollar tax measure" produced additional revenue of \$117,000,000, but income taxes dropped for the same period \$272,000,000, neutralizing this gain. The higher income levies of the tax bill have not yet begun to be reflected in the government's revenues as they applied on 1932 income and the first payment on last year's tax will not be received until March 15th.

Coolidge Life Comparatively Brief.—

The life span allotted to Calvin Coolidge was shorter by nine years than the average of all the presidents who had gone before. America, in this modern age subjects its chief executives to a strain that kills. In the days of the republic's infancy, it was different. John Adams, who followed George Washington, lived to the ripe age of 90, Jefferson, Madison and John Quincy Adams all reached or passed 80. The average has been gradually lowered as time has passed. Washington, it is true, died two years under the average, but his death was caused by exposure. Mr. Coolidge died as he had lived, passing peacefully to the beyond. His funeral was held in the Edwards Congregational Church, at Northampton, Mass., and his body was carried thence to Plymouth, Vermont, the tiny village where the former president was born.

Wiggin Sees Depression End.—

Albert H. Wiggin, who was until January 1st the chairman of the governing board of the Chase National Bank of New York City, recently stated that the fall of 1932 saw the definite turning of the depression. Discussing the situation in what he called his "valedictory as senior officer" of the bank which became, under his leadership, the world's largest bank, he said: "The panic of the spring and early summer of 1932 is over and financial confidence is greatly improved. For the first time in three years we had, in the autumn of 1932, a better than seasonal improvement in business. Although conditions remain very depressed, and political difficulties, national and international, are numerous, there is hope in the world. We are passing from the period of emergency credit devices into a period where the basis of credit can be restored by opening markets, starting the movement of goods, balancing budgets, and giving the farmers good prices by restoring their export marketing."

What War Costs.—

The last war cost the United States \$51,000,000,000. As recently as 1885, \$51,000,000,000 would have bought the whole United States, with everybody and everything in it, lock, stock and barrel. Today \$51,000,000,000 would buy 16 states like Alabama, or three enormously rich Californias, with a couple of Colorados thrown in for good measure. It would buy the entire state of New York—including the metropolis, the wonder city of the world—and there still would be left over enough change to acquire four states like Maryland. If you had started throwing away dollars the day Christ was born, and kept it up ever since at the rate of a dollar a minute without pausing either to eat or sleep, you would only now be starting on your second billion, with 95,000 years more to go. At five per cent, \$51,000,000,000 would provide an annual income of \$2,550,000,000, or enough to pension 2,125,000 old and broken down workers at \$100 a month, virtually abolishing poverty in this country. That is what the World War has cost you to date, and the end is not yet. Former President Coolidge estimated the total cost will be more than \$100,000,000,000, or about the present value of all the states west of the Mississippi. The ransom of an empire burned up in battle.—*William Philip Simms in the New York Telegram.*

Pathfinder's Home to be Marked.—

It has been announced that within the next few months a large granite shaft is to be erected near Fredericksburg, Va., marking the birthplace of Matthew Fontaine Maury, "Pathfinder of the Seas." Maury was born in Spotsylvania County, eleven miles from Fredericksburg, in 1806. He graduated from the United States Naval Acad-

my, and as a midshipman circumnavigated the world. He was author of a great work on "Wind Charts and Currents," often called "The Sailor's Bible," and of the once familiar "Maury's Physical Geography of the Sea." In a vote of the famous Berlin Congress of Scientists, he tied with Humbolt for the title of "the greatest scientist in the world," and we are told that before the lame Maury could rise, Humbolt stood up and said, "I yield that title to Matthew Fontaine Maury, the greatest scientist who has yet lived." Maury received more decorations from foreign governments than any American except Colonel Lindbergh. He furnished the brains for the laying of the Atlantic cable, and cast his lot with the Confederacy in the War Between the States. It was he who perfected the electrical torpedo. During his later years he served his native State in the chair of physics at the University of Virginia. Though honored by decorations from nearly every maritime country in the world, it has only been within recent years that his own country has shown the deference due his name and memory.

The Movies and Morals.—

The New Republic is authority for the statement that "Hollywood, so long bankrupt in all other respects, is now financially bankrupt as well." "This Golconda of the entertainment racket grew quickly from its humble beginnings," says Sidney Howard, playwright and motion picture adapter, "to proportions it acquired after the war, when the movie which cleared a mere \$100,000 was accounted a failure." Still later, a picture might cost \$3,000,000 to produce without causing the missing of a pulse beat. During all this time, however, nothing was done to make the motion picture business one worth supporting. When one picture was seen, the story of practically all of them was told—a story of vice and crime. In times of false prosperity such pictures passed, but today they feel the pinch of hard times. John R. Mott says: "I do not hesitate to say that my investigations in various parts of the world show that the movies can do more in one night to inculcate moral degeneracy by their sex appeal than the whole of the missionaries can do to counteract in a week." The introduction of the "talkie" did much to cut off the foreign field, reducing by nearly 40 per cent the gross revenue of the producers. This proved another roller under the already skidding industry. We hope that it also helped the missionaries 40 per cent. The potential value of the motion picture industry for good is too great to be lost. Hollywood seems never to have realized that it can be made a power. Now is the time for a "face-about" on the part of the producers. They should have the support of the entire Christian world if they will do this, and it may save them from financial oblivion.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"Please find enclosed \$2.00 to renew my subscription to THE SUN. I feel that I can not do without it, and hope many others feel the same."

At the request of Rev. Milo J. Sweet, we are printing in this issue the Constitution and By-Laws of the Georgia Congregational-Christian Conference. Due to its length, it is necessary to print same in two sections. The last part will appear in an early issue.

It is prayer which keeps open the road between the soul and its resources. That great line of communication is kept clear like a splendid highway, and the sacred transports are arriving every moment in an all-availing sufficiency. The supplies are waiting: prayer opens the way and receives them.—*J. H. Jowett.*

SUN readers will learn with deep regret that Rev. J. W. Patton, of Elon College, is ill at Charlotte Hospital, Charlotte, N. C., having been carried there after suffering a sudden attack while lecturing at Lexington, N. C., on Thursday of last week. Not having been well for some time, Bro. Patton was being treated and was going on with his work. The last reports are that he will be kept for some weeks at the hospital trying to regain sufficient strength for an operation which seems imminent. Great anxiety is felt for his recovery, and we bespeak the prayers and sympathy of his large circle of acquaintances and loved ones of THE CHRISTIAN SUN family.

Ernest G. Carr, musical director of First Christian Church, Richmond, and whom many of THE SUN's readers will remember as the director of the First Christian Sunday School Orchestra which played for the Elon Commencement exercises last year, has been quite ill, but was sufficiently recovered to resume his duties last Sunday. There has been quite a large amount of sickness in the church, the wife of Deacon W. J. Stephenson having been quite critically ill for some time past. The church has also suffered a great loss in the passing of Mrs. Maggie Smith Parker, who was at one time a member of Suffolk Christian Church, but has held her membership in Richmond since the organization of the church here.

Mrs. J. D. Kernodle, of Graham, one of the most beloved of Christian women, passed away at her home at Graham, N. C., December 25th, and was buried in Providence-Memorial Cemetery December 27th, Dr. W. C. Wicker, her pastor, and Dr. P. H. Fleming, a former pastor, conducting the funeral services. Her bereaved husband and family have our deepest sympathy in their sadness. Mrs. Kernodle was a devoted and very active member of the Woman's Missionary Society, as she was of the Graham Christian Church, and was a well-known and beloved person at our annual Woman's State Conferences and district meetings, always deeply interested in promoting the work of the church, especially through its missionary enterprises.

PATRIOTISM OF THE PILGRIM FATHERS.

Patriotism is not a thing that belongs to mere shouting; it belongs to dreaming. It belongs to a conception of the origin of your people, the greatness of your own family life, the security that comes from reverence for God and fidelity to a holy trust.

You and I glory in the fact that we belong to

the American Republic. These United States of America had an origin as unique and as wonderful as that which belongs to the Hebrew race. The men and women who came 300 years ago and gathered together on Plymouth Rock were a unique breed and a unique type. Only one of them was more than twenty-eight years of age. All of them were mortgaged up to the hilt. They had not an axe, they had not a spade, they had not a pick, they had not canvas for a tent, they had not a chest in which to put their clothes, which was their own. Everything they possessed was mortgaged; every man and every woman was bound hand and foot by obligations to merchants who had lent them things at tremendous—at extravagant cost.

But there they were, men and women who had left a glorious heritage, a great tradition, because of a faith that burned within their souls, because they were lovers of freedom, lovers of an open Bible.—*Dr. John Gardner in Record of Christian Work.*

DRY FIGURES.

Before prohibition there were 176,000 open saloons in the United States; now there are 350,000 gasoline stations.

The saloon paid an annual revenue to the government of 363 million dollars; the annual tax on automobiles and gasoline is 779 million.

Since prohibition the drinking of liquor has decreased 64 per cent, and the drinking of milk has increased 28 per cent, while infant mortality has decreased 30 per cent.

Since prohibition 30 million new savings accounts have been opened.

Since prohibition 400,000 new homes have been built annually.

Since prohibition there has been an increase of 68 billion dollars in life insurance.

Since prohibition there has been 150 per cent increase in high school attendance, and 300 per cent increase in college attendance.

Since prohibition all but ten of the 250 institutions for the treatment of inebriates have been closed, and eight of these have no patients.

Since prohibition there has actually accrued to the United States in fines and confiscated property of liquor captives a profit of about 25 million dollars a year over the cost of enforcement.

Automobile fatalities in England, a wide-open beer country, are almost three times more frequent per thousand car registrations than in the United States.

Sixty per cent of our newspapers are wet. Beware of their propaganda. *If not prohibition—What?—Selected.*

RURAL CHURCH SCHOOL.

The School of Religion of Vanderbilt University announces the seventh session of its special Rural Church School for the spring of 1933. The dates will be April 17th-28th.

Previous sessions of this school for ministers in rural areas have met with such universal and hearty commendation that it is now accepted as a fixture among the activities of Vanderbilt University. It is for ministers of all communions. The willing cooperation of the officials of the several denominations concerned with the interests of rural churches has greatly encouraged the University administration, and has served as well to lighten the necessary financial burden. At the same time the numerous and continued expressions of appreciation coming from the student pastors who have attended the school lead to the conclusion that it is meeting a real and keenly felt need.

Arrangements have been made to offer, as has been done for several years past, as one feature of the school's program, the annual Cole Lectures.

The lecturer for 1933 is the Rev. Henry Sloan Coffin, president of Union Seminary, New York City.

The plan for the Rural Church School will be substantially the same as in 1932. Room and board in Nashville and free tuition will be offered to all accepted applicants. Correspondence is invited, both with prospective students and with denominational leaders who may be able to suggest names of prospects and, if possible, aid such students in meeting the costs of transportation and other necessary expense. All letters should be addressed to the School of Religion of Vanderbilt University, Nashville, Tenn. The program of courses of study, with names of instructors, etc., will be ready for distribution early in the year 1933.

GEORGE B. WINTON,
Vanderbilt School of Religion.

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We wish to thank the following who have sent in payments on THE SUN during December and the first week in January:

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W. J. Tucker, 1438 G St., S. E., Washington, D. C.
W. J. Turner, Route 3, Burlington, N. C.
Mrs. W. J. Upchurch, Thomasville, Ga.
Mrs. S. M. Watson, Route 5, Sanford, N. C.
Rev. M. W. Weekley, Route 6, Harrisonburg, Va.
Col. J. E. West, Suffolk, Va.

J. T. KERNODLE, Managing Editor.

ELON CONTINUES ITS APPEAL.

I know you are wondering what we have been doing at the college. It is amazing how well we are getting along in the face of existing conditions.

I sent out an appeal to some eight hundred individuals in December, asking for assistance that we might be able to balance our current budget. I was hoping to raise at least \$2,000 by this appeal—we fell short of the goal. The amount that we have received to date, from this appeal, including Dollar-a-Month Club dues is \$825.70. The following individuals responded with the amount opposite their names:

General.

C. D. Johnston	\$ 10.00
E. B. Huffine	15.00
J. Lee Johnston	10.00
Dr. W. K. Bloom	10.00
T. W. Chandler	25.00
A. W. Andes	10.00
J. H. Doughton	10.00
Dr. J. O. Atkinson	10.00
Margaret Moffitt	5.00
People's Church	10.00
P. H. Fleming	5.00
T. E. Brickhouse	10.00
E. E. Holland	25.00
L. E. Carlton	50.00
Ella V. Gray	25.00
Clarice Gunn	5.00
Cornelia McKaughan	5.00
Mrs. J. O. Atkinson	15.00
Dorothy Hunter	5.00
Mary D. Atkinson	25.00
D. L. Boone	25.00
C. C. Howell	10.00
Total	\$ 320.00

Dollar-a-Month Club.

C. W. McPherson	\$ 25.00
Sallie Hattman	2.00
Mr. and Mrs. R. O. Browning (new)	25.00
Mrs. Ella V. Gray (new)	5.00
J. L. Neese	1.00
T. J. Holland	4.00
Clarice Albright	12.00
W. M. Jay	3.00
M. L. Patrick	2.00
J. W. Barney	8.00
Mrs. J. J. Lincoln	3.00
Union Christian Sunday School	4.00
Harold W. Johnson (new)	12.00
J. C. McAdams	2.00
Truitt Philathea Class	2.00
G. C. Crutchfield	1.00
Anne Watson	5.00
Mrs. Tom Chandler	5.00
Staley P. Gorden	2.00
W. R. Sellars	25.00
J. F. Morgan	10.00
J. A. Kimball	12.00
L. J. Perry	8.00
G. O. Lankford	2.00
Stanley C. Harrell	10.00
C. C. Mulholland	1.00
L. L. Vaughan	6.00
Mrs. A. T. Holland (new)	12.00
Mrs. Goldie Britt (new)	12.00
Mrs. J. D. McClenny (new)	12.00
Miss Thompsie Holland (new)	12.00
Mrs. W. V. Leathers (new)	12.00
N. G. Newman	10.00
C. R. Bryant (new)	1.00
C. A. Hughes	10.00
J. W. Burke	10.00
S. E. Madren	10.00
M. A. Doffemyer	3.00
Geo. D. Colclough	3.00
K. B. Johnson	5.00
R. O. Rothgeb	10.00
Zac T. Walker	2.00
Robert Lee House	5.00

T. J. Green	5.00
W. E. Lowe	2.00
W. C. Wampler	10.00
D. L. Boone	6.00
J. O. Atkinson, Mission Secy. (new)	1.00
Margaret Allston	1.00
W. Staley Wicker (new)	12.00
C. E. Gerringer	2.00
Dorothy Lowe	2.00
H. L. Barney	2.00
Ladies' Bible Class, Holland (new)	1.00
Alma Newman Young	1.00
Rev. and Mrs. H. S. Hardeastle	5.00
The Philathea Class, Suffolk (new)	5.00
Mr. and Mrs. H. E. Rountree	2.00
Howard Richardson	3.00
Mrs. S. A. Horne	1.00
L. W. Vaughan	1.00
Miss Hontas Rawles (new)	1.00
Dr. J. A. Clarke	1.00
Miss Pearl Tuck (new)	5.00
Jack Eley	1.00
Mr. James Walton	1.00

Total \$ 397.00

On Account.

Adna Lane Bruton	\$ 5.00
Marietta Moore	10.00
G. C. McIntyre	79.70
Tom Corbett	10.00

Total \$ 104.70

You will observe that Sunday Schools, Sunday School classes, missionary organizations and churches are responding to the Dollar-a-Month Club appeal. Other churches, Sunday Schools, organized classes, missionary societies, etc., could just as easily join as the above mentioned. What a wonderful inspiration, and what a great help it would be if all would voluntarily join in! January and February are the two months on the church calendar in which the college is expected to make its appeal. This is when we need, not only the sympathy, but the cooperation of our friends, the entire membership of the church and the alumni. It will be absolutely necessary for us to raise at least \$25,000 this spring. There is an urgent demand on the part of many that we employ some one and put him in the field for the purpose of conducting this campaign. This will cost money. Aren't there enough ministers and interested laymen in the church to make this campaign without additional cost?

Realizing the value of the college to the church, and her immediate needs, it does seem that a large number might rise voluntarily, offer their services and send in their donations. Some are advising me to take the field and make general solicitation for support of the college—others are advising strongly against such an effort. I am finding, however, that in the face of many exacting requirements, physical limitations practically forbid any general solicitation on my part. The executive responsibilities imposed on the administrative office, take a large part of my time. Then, there are so many creditors to counsel with and so many meetings, and associations to attend, if the college is to make the contacts it should, that my spare days are practically consumed. Therefore, I am calling on the ministers of the Convention, friends of the college and alumni, to join forces, together with the college, that every individual may be given the opportunity to do his part.

The Committee of Ten, in session at Raleigh, N. C., January 5th and 6th, greatly encouraged us by voting \$2,000 out of Conference apportionments sent into the Conference by the churches last fall. This came as a life-saver. We were also fortunate enough to realize about \$1,300 from the sale of the college farm. These two amounts, added to the contributions sent in as a result of the Christmas appeal, has made it possible for us including salaries, three months out of the four

and one-half months, constituting the first semester. With spring ahead of us, and with the cooperation of everybody, we ought to be able to balance our budget for the current year. This is absolutely necessary if we are to continue. Of course, this has been made possible by the cooperation of the Virginia Trust Company and our bank creditors. I am soliciting your help. Won't you please volunteer to canvass your church—write into the office for material and suggestions?

L. E. SMITH.

NORFOLK CHURCH RE-DEDICATED.

December 11th was a great day in the First Christian Church of Norfolk, Va., when the church was re-dedicated after undergoing extensive repairs. Three great services were arranged by the acting pastor, Rev. P. Houlder Brown.

Several months ago it was discovered that the floor sills had rotted away to such an extent that they had to be removed altogether as well as all woodwork below the windows.

The official board requested the financial board to raise the necessary money among the members of the church without resorting to loans. Plans were made, the chairman of the financial board starting the drive with a personal subscription, and the others followed. The board of deacons set to work in their districts, the church being divided into ten districts, and secured pledges to be paid before the work was finished, and a willing response was received from the members and friends.

A building committee was appointed with Mr. J. D. Howard as chairman, bids were received and the work was started. The work was finished in two weeks, during which time services were held in the Red Men's Hall, placed at our disposal free of charge.

The bill was paid at the finish of the work, an amount a little over \$700.00. We have a clean place now in which to worship, a new floor laid in light oak, the auditorium painted, and the old carpets removed and everything in fine shape.

The pastor in his welcome address said that the church had been long enough in "overalls," and he was glad to see her in her best Sunday clothes.

The morning service was a spiritual in which we felt God's power present. At the close of the service the pastor extended an invitation to the congregation to reconsecrate themselves to God for greater work and more activity in God's kingdom, and a large crowd responded to the call.

The afternoon meeting was held at 3 o'clock when Dr. Jason Noble Pierce, the pastor of the Christian Temple, was guest and speaker. A large congregation was present, and special music was provided. Rev. Dechild gave the invocation, Rev. Eagle read the Scriptures, Rev. Poythress offered the pastoral prayer, and our pastor gave the welcome address. Dr. Pierce delivered a wonderful dedication sermon that moved the large congregation.

The evening service was a thanksgiving service, well attended and fitting as a climax to a wonderful and happy day in the Church of God.

There is no better way by which a man can make what is best in himself such a wide and permanent influence for good in his community as by throwing himself heartily and vigorously into church work. To be an outside saint is better than nothing, but the best position is to be an inside laborer in the life of the church, thus helping to develop the finest character and bestowing the greatest blessings on mankind. A man is never more safe or more happy, never more useful, than when he has associated himself with the composite life in the spirit which the church provides. "Come thou with us and we will do thee good and thou shalt be to us instead of eyes."—*Oliver Wendell Holmes.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

COLLEGE DAY.

Next Sunday—January 15th—should be set aside, and will be in many churches, as College Day. The Council of Church Boards of Education gives the purpose of naming the day as that "of emphasizing the place of Christian higher education in the life and program of the church." The object is to stress the relationship of the church to its college, and in so doing, present to both parents and young people the opportunity and advantages offered in Christian colleges. The hope of our country is in the higher education of our youths in a Christian atmosphere—education directed by Christian men and women. The saving grace of America today is in the fact that more than half of the college students in America are being educated in church colleges and privately endowed institutions under Christian influence. Admittedly, the greatest Teacher of all time, the most profound, the most comprehensive and the most influential, was the Christ, and yet the State schools and universities are not permitted by law to teach religion, even the religion of the greatest Teacher of all time.

No education is complete that leaves Christ out. On this account, churches can well afford in all their pulpits to emphasize College Day, calling attention from the pulpit and from all sacred places to the need of the value of Christian higher education. The church college is not a luxury to be enjoyed by a few, but a necessity and a blessing to many. Through the pulpit and the pew, the church college everywhere reveals its power, or the absence of it, since the polity and prevailing principles of the church are savingly and intelligently interpreted and revealed by men and women, whose minds, as well as whose hearts, have been trained in Christian institutions of higher education.

It is not enough to build a church college. Any plant of buildings and equipment is wholly inadequate. Even a Christian faculty to direct with an efficient equipment is not enough. There are two other essentials—students and money.

1st. The higher institutions of learning must have students, and in order for these students to attend a Christian college, the advantages of the college must be emphasized and the necessity of Christian education must be realized. The church, through its observance of College Day, can do this.

2nd. Money is necessary. A college, least of all the church colleges, cannot run itself, cannot pay its own way. If tuition charges were made high enough to run the college, only the very rich could attend. The State long since recognized this fact only, however, after the church, through its colleges, had proven it beyond question to the State. Higher education costs money, but it pays, and it pays liberal dividends to the church, to the public that bears such expense. All of us of the Christian Church are blessed and directly benefited by and through Elon College, and all of us owe it a debt of gratitude, that even our most liberal donations cannot adequately express. On College Day we need to emphasize this debt of gratitude and the necessity on the part of great and small of making some contribution in kind to keep the college going.

January and February is a period set apart by our Convention as "College Months", and during these months, as well as on "College Day," the churches are requested to open the way for emphasizing the need, as well as the merit and the inestimable worth, of the Christian college.

J. O. A.

BE IT ENACTED.

Whenever the economist is found to point the way out of "The Blunderland" into which we have stumbled, he will not be waving a magic wand, or pronouncing some mystical panacea. There are thousands of us expecting some great miracle of legislation, or some turn of congressional enactment, to lift us from the slough of despond, but relief will not come by any "Be it enacted." This is proven, if proof were convincing, by the fact that governments—county, state and national—have made as big a mess, and become as completely entangled, as private institutions and most individuals have. Our state government, along with other state governments; our national government, along with other national governments, are in desperate straits and in extreme need of resources with which to survive and carry on. There are comparatively few individuals in North Carolina who have managed their personal affairs more hopelessly and helplessly than has the state, and the same may be said of many, if not most, states in the Union.

All this aside. We might as well quit looking to the state or the nation to bring us relief. We must, on the other hand, look to our own efforts and energies, and to the homely virtues on which personal character is built, to solve our problems. It may be to many of us a beginning all over again, but the virtues of plain and honest living, of thrift, of integrity, of living within our own resources, must be cultivated and relied upon. It will not be by legislative fiat, but by individual thrift; not our reliance on human, but on divine government, that we shall recover ourselves and regain a firm footing and plant ourselves firmly in the path of progress.

There are those who would make us believe that the cause of our ills is "over-production," too much and too many of everything that is needed to make life comfortable. How thin and how ridiculous this crust is, is pointed out in cutting and sarcastic manner by a writer in the *Atlantic*

Monthly for January, who asks and answers a few questions:

"Why must so many thousands go hungry?" (To give the reply of unthinking and easy-going economists): "Because we have produced too much corn and wheat, too many apples and potatoes, too much food of all kinds."

"Why must anybody suffer from cold?" "Because we have produced too much fuel and fuel oil, too much wool, too many woolen mills, too much clothing."

"Why must anybody live in shabby houses?" "Because we have surplus lumber, steel, copper, cement, hardware, and surplus carpenters, plumbers, painters, masons, architects and contractors."

"But if we have surplus men and materials in one part of the country, and not enough in other parts, why do we not move the surplus to the parts where it is needed?"

The answer to that question is the plainest of all: "It is because we have too many railroads, too many ships, too many trucks."

Such irony serves to bring us, at least, to the use of our common-sense. The simple fact is that we are suffering, not from over-employment, but from under-employment; not from over-production, but under-consumption. A man's hunger does not create a demand for bread. It is his ability to buy bread that creates the demand, and unless he can buy, he creates no demand, but an unfulfilled desire which does not count in the economic world. And so we shall have to reshape our policies on the fundamental basis of curtailing our desires and supplying our needs, our actual wants, and this we can do only by individual initiative, individual economy, thrift, simplicity of living and the basis of those fundamental virtues that make up life and character.

And after all, this is what the American people appreciate and applaud. Ex-President Coolidge suddenly passed away from us enjoying widespread, almost universal, popularity and esteem. There can be but one explanation. In a time when the country was spending, and being spent, living high and neglecting the laws of thrift, President Coolidge, personally, stood for economy, for simplicity, for thrift. His cabinet and his country may have secretly laughed at him and ignored him, but he preached it all the same, and lived it in his personal life. And this, more than anything else, appealed to the popular imagination. We may ourselves ignore or lightly pass over the simple virtues of personal economy, thrift, individual integrity and simple faith, but we admire these virtues in others and applaud them.

We shall lay the foundations of a safe economic and state structure not by legislative fiat, but by practicing and adopting as our very own at the beginning of this good year 1933, the homely and simple virtues of belief in God, of faith in his blessings, and confidence in ourselves to earn our living and enjoy it in the sweat of our own brow. In no other way will our problems be solved.

J. O. A.

BROTHER.

There is something in the kinship of blood which counts. "Blood is thicker than water," is an adage which is as true spiritually as it is materially. If this does not come home to one fully in life, it does in death. THE SUN's editor does not obtrude upon the space he is supposed to fill in the editorial columns, nor flaunt his own feelings before the public, in using a brief space for a word of tribute to his own brother in the flesh, who recently went away. We lived a long way apart, as distance goes, and were seldom together for much more than two-thirds of our lives—he in early years in Georgia; in later years in Florida. But there was a kinship of feeling, as well as of blood, a tie of devotion, as well as of asso-

ciation. The big world did not appeal to him, neither did it know him. Only to the few who understood and loved him, did "Zeb" Atkinson reveal himself. In this revelation it was clearly discerned that he had higher ambitions for others than for himself, especially in so far as public applause and approval were concerned. He had the rather unusual trait of practicing for himself the most rigid economy, solely that his thrift and his savings might bless and benefit others. The comforts and even the luxuries for others whom he loved, he approved and applauded, while he denied willingly those comforts to himself and scorned the luxuries for his own use. He could be glad even in hunger, if he realized that his hunger was helping to feed another; he could go poorly clad, could he but realize that those he loved were comfortably and attractively clothed; he was willing to go without the blessings of academic training and collegiate education, if he could but realize that in such practice he was helping another to enjoy that benefit. "I can't go to college, but it will be a privilege and a pleasure for you to go by the sweat of my brow and the sharing of my wages." And so this writer went to college and to university while this brother of his wrought manfully, stoically, heroically, himself doing without, that we might have.

And so, when the message came over the wire from his son, Hollis, at Cocoa, Fla., on Christmas Day: "Father is ill," there was alarm and anxiety. The message next day was more assuring and hopeful, and when on Thursday, the 29th, "Father passed, burial tomorrow," the writer realized something more than the sadness and shock of separation. Something of his own life had gone away, somewhat of his very being was torn from him. It was physically impossible to be present when the erstwhile manly form, and strong body, was committed "dust to dust, ashes to ashes." But one resolve abides, one haunting desire tugs the heart and will not depart. It may be the longing of the flesh, but even the flesh in its weakness can pull very hard, and that desire is to one day visit the mound that covers him and place thereon some flower that will blossom, or plant that will grow, and this he shall do if God will permit.

It was not a big world that loved him, but the little world of his confidence, esteem and devotion loved him intensely, and now that he has gone the world seems a little less warm and intimate, and the hosts of those who have gone up higher seem to beckon with a more congenial smile, a more intense welcome, and a more ready and outstretched hand for those of us who tarry and linger for a season. "It won't be long, it may be soon," when the ties of brotherhood and sisterhood, fatherhood and motherhood, which were very sweet and sacred here, will be gathered up again and strengthened in that land of love by a tie that cannot be broken, nor severed on any account.

J. O. A.

DANIEL.

(CHAPTERS 7-12.)

By NELLIE RHEA SLEDGE.

The 66 books of the Bible are ordinarily arranged in groups; that is, according to contents of the various books. For example, there are the books that fall in the groups of law, history, poetry, prophecy, etc., and the book of Daniel rightfully falls in the group of prophecy.

Now a prophet is one sent by God to reveal something about the future.

This book is called the Apocalypse or Revelation of the Old Testament. Daniel is the prophet of the times of the Gentiles and he belonged to the Chaldean and Persian period. He saw Babylon rise to power and witnessed its decline and then its fall to Persia. You remember that

in both Babylon and Persia he held positions and saw Persia come to her distinction.

Placed in the midst of universal empires, it seems peculiarly appropriate that Daniel should be divinely appointed to receive and set forth these prophetic visions involving the four world empires, which as you know are Babylon, Media, and Persia, Greece, and the Roman Empire, in relation to God's purposes in redemption.

And since prophecy is a foretelling of such events as could be known only to God and the prophet is one who speaks or interprets the message he has received from God, we have evidence enough of Daniel's close communion with God and his intimacy with Jehovah.

Daniel was prospered during the reign of Darius and Cyrus, and he uttered his great prophecies relating to the times of the Gentiles.

Chapter seven, where we begin this discussion, gives Daniel's vision of the four beasts and its interpretation and this vision is the vision of the four world empires. We will think of chapters 7 and 8 together as they are very closely connected, and one would not be very complete without the other. The eighth chapter, however, gives the vision of the ram and the goat, and the two together complete the vision of the four world empires, namely: Babylon, that empire is represented in the first vision by the lion; second empire is Medo-Persia empire, and in the vision of the seventh chapter it is represented by the bear, and in the eighth chapter by a ram; the third empire is that of Greece, represented by a leopard in the seventh chapter and by a goat in the eighth; last important empire is the Roman Empire, and that is in the form of a dreadful beast, as chapter 7 tells us. It would be well to review the visions of the second chapter along with these of the seventh and eighth, and to think of chapters 2, 7 and 8 as a unit.

Chapter nine is Daniel's prayer and the divine answer and this may be called the prophecy of the Seventy Weeks. In this prayer, Daniel confesses his sin and prays for the restoration of the Holy City, Jerusalem. And then, after 16 verses, in which we have Daniel's prayer for Jerusalem, we find the divine answer in the 24th verse, which gives the prophecy of the Seventy Weeks: "Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." In the next verse, or the 25th, we find the time of Messiah's advent after 69 weeks. "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

Chapters 10 and 11 give the prophecy of coming conflicts and troubles. Chapter 10 gives the prophecy of troubles—first for Persia and then for Greece. Then chapter 11 speaks of the conflicts of Alexander the Great. Notice verses 3 and 4 of chapter 11: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those." History tells us that the "he" referred to in those verses is Alexander the Great. The king of the south and the king of the north will then be in trouble and have conflicts as the latter part of the chapter prophesies.

Chapter 12 gives the prophecy of last times. First, it speaks of the time of great trouble; then, it gives the prophecy of the resurrection. So we find in Daniel 12:2 that the doctrine of the res-

urrection is taught. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The last of that chapter, beginning with the fifth verse, may be called the duration of the period of great troubles and Daniel is informed of the times. Daniel is then told to go his way for his words are closed up and sealed.

Then—we see that the principal idea of the Book of Daniel is the "ultimate or final triumph of the kingdom of God." It tells us in plainer language, than had been used before, of the subjection of the world to God, and clearly indicates the evidence of the divine rule, and assures us that the progress of God's kingdom is absolutely irresistible, and that all things will be ultimately brought into submission to God.

Thus we see that these last six chapters may be divided into four main heads:

1. Vision of the World Empires (chapters 7 and 8). (a) Vision of four beasts and its interpretation (chapter 7); (b) Vision of the ram and goat (chapter 8).
2. Prophecy of the Seventy Weeks (chapter 9). (a) Time of Messiah's advent.
3. Coming conflicts and troubles (chapters 10 and 11).
4. Prophecy of the Last Times (chapter 12).

And we see, through this brief outline along with the one last week, the great historical and prophetic range of the Book of Daniel.

Now let us think about the Book of Daniel as containing numerous interesting features that we may notice:

There are two miracles in the Book of Daniel: First, Daniel's three companions were saved in the fiery furnace; second, Daniel was saved from the lions. These incidents only go to attest God's power and providence.

All through the Bible there are special prayers and right here in the Book of Daniel, we have a special Old Testament prayer—that of Daniel for Jerusalem—chapter 9:3-19.

There is a prophecy concerning Jesus Christ too, about his "coming to judgment." This will be found in Daniel 7:13: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him." This prophecy is fulfilled in Matthew 24:3-30. Notice verse 30: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And then in Matthew 25:31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." We can find other verses in the New Testament where this prophecy is fulfilled.

We have in the Book of Daniel references of Son of God, Son of man, Priest and King, and others and each of these prophecies is fulfilled in the New Testament.

We see from this discussion that as a result of special qualifications we learned last week, prophets were able to see facts and understand truths hidden from the eyes and minds of those who did not live in the same intimate fellowship with Jehovah.

Roanoke, Ala.

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving. Why can't we, slipping our hand in his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home? —Phillips Brooks.

CONTRIBUTIONS

SUFFOLK LETTER.

Many former Elon College students remember Miss Louise Savage, a former Dean of Women. On Wednesday, January 4th, her father, Mr. A. H. Savage, of Liberty Spring Christian Church, was in an automobile accident at Holland, Va. He was on his way to a garage at Holland to have his automobile repaired. As he reached the highway at the town limits his car was in collision with a truck. He was thrown from his car, and fell on the concrete road, his head striking the edge of the pavement. He sustained a fractured skull, was picked up unconscious and taken to Lakeview Hospital, where he died two and one-half hours later, at 12:30 P. M.

Mr. Savage was a son of the late Elbert and Ann Mariah Savage, and was born January 9, 1853. He was 79 years, 11 months and 26 days old. He was in excellent health for his age, and had the appearance of one who might expect to live several years. His parents both died before he was five years old. He is survived by his wife, one son, five daughters: Mrs. Annie Morgan, Horace E. Savage, Mrs. Linda Rountree, Miss Eulalia Savage, Miss Bertha Savage and Miss Louise Savage, fourteen grandchildren and one great-grandchild.

He united with the Liberty Spring Christian Church February 12, 1887, and was elected deacon January 13, 1889. He was elected teacher of a young ladies' class in the Sunday School in 1874, while he was a member of Great Fork Baptist Church. He and Miss Margaret Roberta Rawles, a member of his Sunday School class, were married December 23, 1877. He was superintendent of the Sunday School for one year (1877), was deacon for 44 years, and taught in the Sunday School for 58 years. He taught his class and assisted in administering the communion on Sunday, January 1, 1933, as his last official service for the church.

Deacon Savage was a man who believed in the Bible. To him it was the Word of God. In this Book he found food for his soul, and he grew in grace as he read and meditated upon its message. He did not have the opportunity of a liberal education in his youth, but he had read widely and thought deeply, and he had a real religious experience. His integrity of character and his sincerity of motive gave him an influence in his church and community.

He was a wise counsellor. He was tender and fair-minded in his approach. Yet he had deep and decided convictions concerning right relations to mankind and to God. The Christian religion was the foundation of his life and character. He loved truth and righteousness. He evidenced unusual foresight and common sense, in many cases, where a mistake would have seriously imperiled the future plans and purposes of the church. He seemed to be able to foresee the possible danger of a lack of caution and careful procedure in church discipline. He sought to be reasonable and just in his attitude toward all people.

The funeral service was conducted at Liberty Spring Christian Church on Friday, January 6th, by the pastor, assisted by Revs. N. G. Newman and R. E. Brittle.

Life has many surprises and disappointments. Many cherished plans and high hopes may fail. Life under the guidance of God is sweet and blessed. Death seems to be a cruel enemy. But Jesus conquered death and robbed the grave of its victory. It is terrible to see man in good health taken away in such a tragic manner. Yet every person is within a step of death every moment.

There is but a step—or a moment—between us and death. It will add to the glory of heaven to know that there is no danger of sickness and sorrow and death. It is more terrible to live without Christ in the heart, than to die saved by his blessed atonement. Wonderful Saviour. Wonderful fellowship with him.

I. W. JOHNSON.

ABIDING CHRISTMAS JOYS.

The Christmas holidays have come and gone once more, bringing joy or sorrow in such measure as we have let the Christ Child direct our pathway. There may have been circumstances which kept many from having perfect happiness, yet deep down in the soul of each one whose life is hid away with Christ in God there is a deep, settled peace, a joy, which ever flows like a tranquil stream though the surface waters may roll as an angry torrent.

Many Christmas festivities were put off until the day following, because of its being the special day set apart for the worship of our Lord, so filled with work in the Master's vineyard that there was no time for feasting. Such was the case in our own home, resented somewhat by the 'teenage boy, who soon got over it, and cheered us with Christmas carols which he played between times. It was a blessed day and the presence of the Christ Child seemed very near to us. The next day was blessed also, especially when some dear friends called and the Christian fellowship was so sweet. They brought with them a number of their church papers containing one of the best serial stories which I have ever read. It is so rich in heaven's own joy and blesses me so much. No doubt it is in book form now, and has blessed many hearts as it has mine. It is one of the books that one would want to keep near at hand so that it could be picked up at any time; yet that would be selfish for it is a book that one wants every one to read, so it would have to be on the go and not be idle anywhere.

It is the life story of Esther Carson Winans, entitled "The Trail of the Aguayuna," by Amy N. Hinshaw. As I read it, the thought came that one might be inclined to be discouraged when reading what wonderful things God has accomplished in other lives; but immediately I thought that must not be, for it should spur us on to new endeavor. It is the few who are called upon to undertake such stupendous tasks, but all who consecrate their lives unto the service of the Lord have a task to do which no one else can do. It may be humble and unknown, but it is a work that must be done to fulfill his great plan and we must go forward doing that which he would have us to do, never faltering nor dreaming of the great things we might do.

Esther Carson Winans was fully surrendered to the will of God and kept constantly surrendered and the story shows the richness of his grace and the power which he can pour through one who is fully surrendered to his will.

Full surrender and continued surrender means a perfect channel through which our Lord can work out his purpose in the lives of his children. It is possible and also a blessed privilege for each one of his children to be a channel of blessing to those around us. As we face the coming year with all its possibilities for a greater work in his service, may we purpose in our hearts that his will shall be our first consideration, that it shall be the ruling power of our lives. Our missionary work may encompass a very small sphere in com-

parison with others, yet it takes our little part to make up the whole. We may not be able to go, but we can send by our prayers, our influence, and our money, and so share in the great work of evangelizing the world. We can deny ourselves some of the things which the missionaries are forced to do without. We can ever meet the world with a face alight with the joy of the presence of God, ever giving him the praise, so letting the world know that his peace and joy ever abides in our hearts.

"Life's yesterdays forever more have passed
Beyond my reach; and now, O Lord, thou hast
Them in thy keeping. Let thy righteousness
Hide the dark stains they bear. Help me to press
On toward the mark. Humbly, dear Lord, I pray,
That, as each "morrow" merges in "today,"
I may surrender all I am to thee,
And that thy presence may abide with me.
For, so abiding, doubt and strife must cease.
With thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must go
My way content."

W.

GROWTH DESPITE DEPRESSION.

Can a church grow in times of depression? This writer thinks so. Our Rosemont Church has experienced a steady growth during this depression. The attendance at our regular church worship services is increasing all the time, due to the splendid leadership of our pastor and his very helpful sermons.

Our Sunday School, under the leadership of our very efficient superintendent, R. H. Morrison, is doing remarkably well. The average attendance per Sunday for the year 1931 was 208. The average for the year 1932 was 247. A good school we think.

Our Christian Endeavor Societies are also doing fine work. Miss Elizabeth Mills is the president and efficient leader of the Young People's Society, and she is backed up in this work by a fine company of other young people.

Our Men's Bible Class is all enthused over their new teacher for the year, Mr. T. M. Rust. Mr. Rust has done some fine work during the year as president of the class, and the class is sure he will make just as good a class teacher.

We have something different in our church. We call it a Men's Missionary Society. We have some very fine meetings. The purpose of the Society is to study missions, give to missions, and create an interest in missions among the men in our church and community, and also to boost our church and Sunday School.

The new year 1933 will be a great opportunity for us at Rosemont. We expect to make it a great year. We hope to beat our own record of 1932, we are going to work to this end.

If you have an opportunity come to "Rosemont, the Friendly Church by the Side of the Road." We'll be glad to see you. W. H. FARROW.

THE PARSON'S PRAYER.

"I do not ask

That crowds may throng the temple,
That standing room be priced:
I only ask that as I voice the message
They may see Christ!

"I do not ask

For churchly pomp or pageant,
Or music such as wealth alone can buy:
I only pray that as I voice the message
He may be nigh!

"I do not ask

That men may sound my praises,
Or headlines spread my name abroad:
I only ask that as I voice the message,
Hearts may find God!

Bishop Ralph S. Cushman.

THE CHALLENGE OF THE NEW YEAR.

By ROY C. HELFENSTEIN, D. D.
Minister, People's Church, Dover, Del.

There is something mysterious, something thrilling about a New Year. Its unstained and unspotted days make a peculiar appeal to those who care. Every New Year is a challenge from God to appreciate our days and apply our hearts unto wisdom. The adversity that today characterizes the life of the world is a challenge to consider the reason for the present situation, the cause of it all, and the way out. The writer of Ecclesiastes knew the challenge of such a time as this when he admonished his readers: "In the days of adversity consider."

The year 1933 has a special challenge to humanity because of the industrial and economic peril which is menacing the happiness and well-being of all classes. There is today special reason to consider the plight in which humanity finds itself to ascertain just where the trouble lies, and what is the remedy needed.

We know that the world's trouble today is not due to any failure on the part of God or of his divine providence in supplying all the needs of the human family. The world's trouble all rests upon the human factor. Man himself is to blame for "the mess we are in." And the challenge of the New Year is that the leaders of the nations and the followers of the leaders shall repent, and seek the wisdom of Almighty God in righting the wrongs of the world in every realm of life. There is absolutely no excuse for the tragic plight in which humanity now finds itself.

God has not become poor. God has not gone into bankruptcy. You might think so to hear some people talk. But his blessings have suffered no shortage because of the depression. The blessings of the Lord are from everlasting to everlasting.

"Our Father is rich in houses and lands,
The wealth of the world's in his hands."

Nor has he grown tired in bestowing his blessings. Neither has his love slackened to cause him to cease planning better things for his children than they have ever known. God would not be God if he had made all his plans, and determined all his blessings in the far remote past and then closed the book making no provision for future consideration. He is "the same yesterday, today, and forever," because he always has been and always will be a loving God, a planning God, and a progressively creative God—ever planning and ever creating new blessings more blessings and greater blessings as an expression of his increasing love for a responsive humanity, blessings which are waiting for mankind as soon as it has proven itself worthy. God's greatest blessings for humanity have never yet been realized. The happiest and most secure social state the world has ever known is ahead of us and not behind us, because God is continually planning greater things for humanity. But humanity must meet the conditions to receive those blessings that are in keeping for whatever generation first meets the condition. Humanity must please God!

No doubt God at times becomes discouraged in giving, giving, and ever giving to some people to cause them to love him, when they refuse to recognize him as the author of their blessings, and refuse to use his blessings for his honor or for humanity's good.

The world was never so full of the blessings of God as it is today. Yes, the world is favored with more of the blessings of God than it has been in all history. Never have the world's harvests, generally speaking, been so bountiful. But the trouble is that human selfishness and human meanness, and human trickery have thwarted God's planning and have misappropriated blessings intended for others, or blocked the way to

(Continued on page 9.)

keep others from securing the blessings which the God of all mankind designed for all.

The New Year brings its challenge to our nation to lead the way in the family of nations in solving the problem of human want in the face of a divine plenty. The New Year challenges America to smash once and for all the Frankenstein of predatory wealth built by man's inhumanity to man, and to crush the serpent of political chicanery which too long has deceived the people with false hopes.

The New Year challenges our nation to set its national house in order—to clean and refurnish every room in the house. A thorough housecleaning is demanded, a complete revision of our economic, industrial, social and international policies. They have served their day. But something different is demanded for today and the days ahead.

The New Year challenges the world to put "first things first," to put religion first in the thinking and living of the people. Too many people have left religion clear out of their consideration. That is why humanity has lost its way in the wilderness of social and economic disillusionment. It is just as Lord Chesterton has declared: "Religion is exactly the thing which can

not be left out, because it includes everything. The absent-minded person cannot very well pack his Gladstone bag and leave out the bag." Neither can individuals and neither can a nation live and leave out life—religion. Some say that we must get back to God. But God can never be found by going backward. We must go forward to find God.

The New Year challenges humanity, and in challenging humanity challenges every man and woman of us to include religion in our thought and life, to go forward to God. We have lagged so far behind him, that is why we have lost our way.

Religion demands that man's inhumanity to man shall cease, and that God's blessings for mankind shall be made possible for all who are worthy.

The church of Jesus Christ in this year of our Lord 1933, has a right to demand that the government shall free the people from the economic bondage and the political tyranny that are abroad in the land.

Our government should be equal to absolutely any task of economic and social readjustment necessary to start the wheels of industry to turning
(Continued on page 9.)

An Appreciated Letter that Tells A Story of Its Own:

January 7, 1933.

MR. J. T. KERNODLE, *Managing Editor*,
THE CHRISTIAN SUN, Richmond, Va.

Dear Mr. Kernodle:

In renewing my subscription to THE CHRISTIAN SUN, the thought comes to me that this paper is ONE of the first two papers that I can remember reading when I was a lad on the farm. My father, at that time, took THE SUN and a farm paper, but has long since discontinued the farm paper, but still takes, and reads, THE SUN.

Further, I might say, had it not been for the close contact THE SUN has made, and kept, between the Christian Church and myself during the past 12 or 14 years, my interest in that church would very likely have been lost to other things. For during these years I have been "on the go" from place to place, and seldom even been able to visit in our own denomination. In keeping this close contact, I am sure that it has repaid the Christian Church many hundred times in a financial way, for while I have given only between \$2,500 and \$3,500 to the many and different church enterprises, I am of the opinion that without a church-paper-contact none of this amount would have been received by the Christian Church.

I would say, therefore, that every home in the church should take and read THE SUN, for, in many cases, I am sure that no one will ever know of its lasting benefits.

Very truly yours,

C. S. STRICKLAND.

The person who interests another in taking their Church Paper never knows how far reaching the results may be. We have known of other instances where THE SUN has been the only connecting link between those whom business has carried afar and our church. Pastors and lay workers can do no greater service for their church than by helping to increase the circulation of THE CHRISTIAN SUN. The church owes a debt of gratitude to Brother Strickland, but its debt to his father is just as great.

J. T. KERNODLE, *Managing Editor*.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

O God, our Rock, in whom is no variableness, neither shadow of turning, thou givest a security and peace that cannot be shaken, a strength that supports our feeble frames, a love that inspires and lifts to heights eternal and bathes with sweetest bliss our strivings to attain. For the glad New Year with its spirit of promise, efface thou from life the blot of unholy ambition and make our strivings pure. For Jesus' sake.—*Amen.*

L.

WATCH PARTY.

A community Watch Night service, sponsored by the Holland Baptist, South Quay, Holy Neck and Holland Christian Churches, was held in Holland on the night of December 31st. Various groups met at 9 o'clock for a season of social enjoyment, the adults at the Baptist Church, the children at the Woodman Hall, and the young people at the Christian Church. At 10:30, the groups joined at the Christian Church, where refreshments were served, and at 11 o'clock, the entire crowd assembled in the auditorium for the worship service, with the following program:

Song—"All Hail the Power of Jesus' Name."

Welcome—Dr. W. M. Jay.

Scripture and Prayer—Dr. N. G. Newman.

Song—"As With Gladness, Men of Old."

New Year Poems—Mrs. W. M. Jay.

Quartette—"Was It You?": Mrs. H. T. Jones, Mrs. S. L. Wright, Marshall Harrell and W. M. Jay.

Talk—Rev. W. H. Corbitt.

Song—"O Little Town of Bethlehem."

Story of the song, "Sunrise"—Miss Lillye Holland.

Solo—"Sunrise": Mrs. Vernon Holland.

(A special feature of the solo was the beautiful and effective "sunrise scene" designed and made by Mrs. H. T. Jones.)

Pageant—"Candle Lighting," by 13 girls, each girl representing a month of the New Year. Miss Lis Rabey acted as leader with a lighted candle on the Holy Bible, while the church was in darkness, save the sunrise scene. As each girl came forward she was asked to light her candle from the Light of the Word and as they took their places, they formed a lighted cross. After singing "In the Cross of Christ I Glory," the leader sent them forth to light the candles of everyone present. This made a beautiful picture as the entire assembly sat, with lighted candles and bowed heads, singing softly "Have Thine Own Way, Lord." As a close to this impressive service the lights were snapped on, the organ pealed forth and the audience sang, "Praise God from Whom All Blessings Flow."

MRS. W. M. JAY.

CHRISTMAS IN THE MOUNTAINS.

For the many children, and adults as well, in the mountains, there has been much happiness during Christmas time.

Thursday night before Christmas a program was given at Elk Spur Church, consisting of a Christmas pantomime, showing as follows: John the Baptist as forerunner of Christ, then Mary and Joseph denied room at the Inn. This was followed by a night scene of three shepherds watching the sheep. Then the three wise men followed the star from the front door of the church to the manger (on stage). This was a very beautiful scene. As the star stopped over the manger

the wise men knelt to the Baby Jesus while Mary, Joseph, and four angels were around the manger, and the shepherds rose from their places and knelt. Following this, Mary and Joseph took the Baby to the temple where Simeon met them at the door and blessed the Baby. These scenes were made more impressive by a chorus that sang Christmas carols suited to each scene. Following the pantomime were readings and songs by all the children. The same program was given by the people at Rocky Ford Church on Friday night. After each program came the tree and Santa Claus.

All the smaller children received gifts from the beautiful trees. These gifts were sent by the good people of the Congregational-Christian Churches of Raleigh, N. C., and Winchester, Va. The generous treat was made possible by the good people of Burlington, N. C., who sent oranges, apples and candy; by Montgomery-Ward & Co., who sent a large bucket of candy; by the Old Dominion Peanut Co., of Norfolk, Va., and the Columbian Peanut Co., of Scotland Neck, N. C. Each of these peanut companies sent large bags of peanuts. There were about 250 bags of confectioneries distributed among the families of both communities.

We wish to thank Mr. and Mrs. S. F. Richardson, of Suffolk, Va., for their personal gift of two nice warm overcoats. These will cause two of the most needy ones here to be comfortable and happy during the cold winter days.

Although we have personally acknowledged the gifts, we again thank each of you, in behalf of the people here, for every sacrifice made to cause our Christmas to be brighter.

May your New Year be one of growth for him, who gives all good and perfect gifts.

Sincerely,

MR. AND MRS. R. T. GRISSOM.

MISSIONARY OFFERINGS.

WEEKS ENDING DECEMBER 24, 31, 1932,
AND JANUARY 7, 1933.

Sunday Schools.

Previously acknowledged	\$ 866.85
Wadley, Ala.	1.08
Happy Home, Ruffin, N. C.	1.83
Rosemont, Norfolk, Va.	10.08
Berea (Nansemond), Driver, Va.	2.29
Hopedale, Burlington, N. C.	1.35
Dendron, Va.	4.75
Palm St., Greensboro, N. C.	4.17
Liberty, N. C.	1.01
Mayland, Broadway, Va.	1.36
Newport News, Va.	10.00
Suffolk, Va.	25.00
Mt. Carmel, Zuni, Va.	1.00
Antioch, Gasburg, Va.	1.50
Durham, N. C.	6.41
Howard's Chapel, Wentworth, N. C.	1.00
Spring Hill, Waverly, Va.	1.59
Bethlehem, Timberville, Va.	1.79
Auburn, N. C.	2.25
New Lebanon, Summerfield, N. C.	3.10
Holy Neck, Holland, Va.	5.92
Hines' Chapel, McLeansville, N. C.	3.00
Biscoe, N. C.	1.44
Hank's Chapel, Pittsboro, N. C.	3.27
Wadley, Ala.	.34
Zion, Sanford, N. C.	.56
First Christian, Greensboro, N. C.	13.90
Dry Run, Seven Fountains, Va.	3.20
Bertie Johnson Class, Liberty Spring Sunday School, Suffolk, Va.	3.00
Wakefield, Va.	1.03

Newport, Stanley, Va.	1.65
Cary, N. C.	1.13
Wood's Chapel, New Market, Va.	3.00
Winchester, Va.	4.61
Mt. Pleasant, Overhills, N. C.	1.50
First Christian, Portsmouth, Va.	7.25
Third Avenue, Danville, Va.	4.92
Antioch (R), Bennett, N. C.	.40
Liberty (Vance), Henderson, N. C.	2.36
Third Avenue, Danville, Va.	6.04

Total \$ 1,016.93

Individual and Church Offerings.

Previously acknowledged	\$ 275.39
W. B. Madison, Wentworth, N. C.	2.00
"A Friend," Burlington, N. C.	30.00

Total \$ 307.39

Special Offerings.

Previously acknowledged	\$ 165.77
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Burlington S. S., Burlington, N. C.	8.67

Total \$ 177.44

Coin Card Offering.

Previously acknowledged	\$ 128.95
Mr. and Mrs. W. E. Brill, Concord, W. Va.	1.00

Total \$ 129.95

Summary.

Previously acknowledged	\$ 5,236.91
Sunday Schools, Regular	150.08
Individual and Church Offerings	32.00
Special Offerings	11.67
Coin Card Offering	1.00

Total to date \$ 5,431.66

J. O. ATKINSON, *Sec'y.*

Two boys from Mt. Silinda School, Mt. Silinda, East Africa, who went into Chief Ziiki's country across the Sabi River on an evangelistic tour, received a warm welcome. The people, they reported, were hungry for the Christian message. Three schools have been closed there for lack of funds. Other bush schools have been closed throughout the mission area for the same reason. Many of the native teachers are trying to keep on with their work. One such, Norah Tamele, is making heroic efforts. "It doesn't matter about the money," she says, "I want to help my people."

In July they had a conference of native pastors and delegates in Adams, Natal, South Africa. It was an unusual meeting, reports Rev. and Mrs. Henry A. Stick. One older missionary remarked that in all his years in Africa he had never attended a more remarkable conference of native folk; remarkable in the spirit of unity and fellowship manifested; remarkable in the intelligence shown by the natives in discussion and resolutions; remarkable in the unselfish eagerness of delegates to advance the work of Christ. With almost no opposition the native pastors, because of the depression, voted a decrease of from five to fifteen per cent in their own salaries.

A Chinese pastor held services in Foochow, China. He told his listeners that if they were to be saved they must confess all their sins. There was present the proprietor of a printing house. That night he couldn't sleep. He had something on his mind. The next day he came to see Dr. Willard L. Beard, and said: "Twenty years ago I worked for you as a printer. I stole some type. I wanted it to help set myself up in business. I have come to confess and make restitution. Here is some of the type—the rest has been taken from me. As near as I can remember it would be worth about four dollars. Here is the \$4.00. I am now happy."

THE CHALLENGE OF THE NEW YEAR.

(Continued from page 7.)

as of yore, to brighten with a smile of hope the faces of the tillers of the soil, and to send every person to work who wants to work and can work. That is what the government is for, namely, to insure to its citizens the rights of life, freedom to make the best use and largest development of that life, property and its protection, happiness and its legitimate pursuit.

Every well-regulated home easily finds work for each member of the family—something to do and their needs supplied. And every well-regulated society should find work for each worthy member of the societal family—something to do that their needs may be supplied.

When God deals so bountifully with nature's blessings in giving to us the largest harvests in the history of our national existence, more food provided, more fuel available, more clothing prepared than ever before, there is absolutely no excuse for a tenth of the population to go hungry or to suffer from the cold or from lack of clothing.

The year 1933 challenges the American people to solve this problem and to solve it now. It is a problem with which the law-makers of the states and of the nation must wrestle, and for which they must seek a satisfying solution. And no system of charity will solve the problem. No system of doles will meet the need. Such will but aggravate the problem, making it more complicated and more difficult of solution in the future, for the problem must be solved, and not shunted, else human society itself is riding for a fall.

The only solution is to get at the roots of the whole matter, for there is where the trouble lies, at the roots of our economic and social life out of the sight of the people. And if the government does not get down to the roots of the trouble, and lay the axe to the roots, those roots will grow until the very foundations of government itself will be imperilled.

The church is not saying what should be done. It is not the responsibility of the church to offer remedies, but to declare needs, to hold before humanity the ideals for society and to point them to God, the author of the wisdom and power needed by man to meet those needs. It is the responsibility of those in high places of authority to find out what should be done and how to do it, and to do it. That is why we send men to office—to serve the people. And unless the brains of the nation solve this problem of equitable distribution of God's blessings with reason, then fanaticism will attempt to solve it with revolution. If such should come, then God have mercy on us all!

The New Year challenges our leaders in Washington to thought and to action in the interest of the people.

"Nero fiddled while Rome burned." God save America from statesmen of the Nero type! Some of them are in Washington today. Some are in the legislative halls of every state.

The New Year challenges every federal and state leader to give his best thought and study to solve the problem. This is no time for muddling the brains of the leaders or of the followers with alcohol. The most disgraceful thing that has ever taken place on Capitol Hill in Washington has occurred this winter—people starving for bread and the nation's leaders scheming for beer, the bread lines of the nation lengthening, and yet a group of slyster politicians conniving to make those bread lines wider and longer by foisting on the nation a ten hundred million dollar a year beer bill in order to provide the government with two hundred million dollars of revenue. In other words, to take ten hundred million dollars from the working class, which already finds it difficult to buy the necessary food and clothing, so as to give the government one-fifth of the amount while

the brewers get the other four-fifths, is a part of their senseless program of finance. Shame on any government that would take from the homes of the poor, whom it ought to help, in order to raise revenue for its own existence!

The year 1933 challenges America to stop its nonsense, to rise to its responsibility, and solve the problem it faces in giving all its citizens a chance to live, to work and to pursue happiness. The New Year challenges the leaders in state and nation to think this thing through, to think clearly, to think soberly, to think unselfishly and to seek the mind of Christ in it all.

The New Year challenges all leaders in state and nation to be done with their political bamboozling, their beer-guzzling dreams, their quackery and chicanery, and to get down to the real business of their positions in thinking and planning how to lead the people out of this wilderness of uncertainties and peril. The situation is not like that of an ordinary cold which will wear off with time, but instead is like that of a major operation which demands attention at once.

And the New Year challenges us all to go to our knees in prayer to Almighty God in behalf of our leaders that they may seek wisdom from above to find the way out of the present crisis. If the

leaders and the people will but turn to God with all their hearts the way will open out into the most glorious days the world has ever known. There is no other way out but his way.

It is not enough for the church to admonish people to trust in God. That trust must be supplemented with demands upon men in responsible positions. God has done his part. He has made his move in lavishing his blessings upon humanity. It is man's next move on the chess-board of human destiny. The responsibility for man's material well-being now rests with man himself. We cannot honorably shift that responsibility upon God. He has already done more than his part. Man and man alone has failed. But pray God man may yet succeed! May he carry through in the realization of God's plan for the welfare of the human family instead of longer hindering God in the realization of his dreams or man.

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope. Not in rapture, but in reality, lies true life. Not in the realm of ideals, but among tangible things, is man's sanctification wrought.—Henry Drummond.

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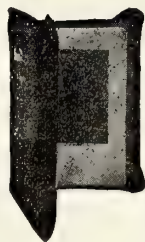
Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

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—Type in Junior's Bible—
2 Take the sum of all the of the children of Is'ra-el. years old and upward, thro

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xx Truth shall spring

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10 For a day in thy courts is better

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Ps. 124. 1.
2 or, all

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

ON TO DEFIANCE AND BACK AGAIN.

The only regret we have after the wonderful time we had at the Defiance Conference at Defiance, Ohio, is the fact that all the young people in the Southeast Convention could not have been with us to share in the fun, fellowship, and inspiration which only such a conference affords. And how could a conference guided by Miss Lucy Eldredge be anything but worthwhile and inspirational.

Five of us left Virginia on the dreary, rainy morning of December 27th: Priscilla and Barbara Chase, Carl Key, Herman Truitt, all of North Carolina, and Ethel Hurley, Norfolk, Va.; but it would have taken more than mere damp weather to have dampened our spirits. Through the kindness and generosity of Rev. F. C. Lester, Waverly, who loaned us his Buick, we found our trip so much more enjoyable than one by bus or train could have been. We had our meals wherever we happened to be when meal time came around, and we stopped overnight both ways at a lovely new hotel in the mountains of West Virginia, at Gauley Bridge. The proprietor told us the Indians came, saw the mountains, the river, and said: "Golly, what a beautiful spot!" and no sooner said than done—it acquired the name of Gauley. Says we—believe it or not!

After 745 miles of rain, snow, fog, sunshine—etc. (Mr. Lester will tell you that "etc." is a synonym for flat tires), and two days' driving, we arrived at Defiance. Then followed two very wonderfully inspirational and helpful days. We all went expecting to sit back and listen, but we found that we learn most through shared experiences and we were happy if we could have made even a slight contribution to the conference as a whole. Herman, who was elected vice-president of the conference for the coming year, provided lots of fun for the conference with his "lazy mouth" and Southern drawl, especially on Thursday evening when he and five other young men entertained with a "Darky Stunt" which was very clever and unique. Carl was the "Key" to the situation, as usual, and made a big contribution by telling the group of the activities of Youth Fellowship in the Southeast and displaying the Western North Carolina Attendance Banner as a suggestive emblem for the whole fellowship of young people. We found there are no "fellowships" in the Ohio area, all organizations of young people being known as associations, leagues and congresses. It was decided to have a committee to work on the idea of a common name and a fitting emblem, to be presented for discussion at the Cleveland meeting in May.

To revert to the share each one took in the conference. Barbara Chase charmed all with her lyric singing; while Priscilla was, as usual, our all-round comrade, adviser, and inspirational leader; and although Virginia's delegate went to the conference for a vacation, they put her to work too, guiding a group discussing local church young people and their problems.

Now we're ready to tell you a little about the conference. Most of Thursday was spent in discussion groups, three of them being:

1. Local church work.
2. Young People's Congress.
3. Emphases for 1933 and the youth's part in the General Council meeting in Cleveland.

The first group adopted, with certain revisions, the "Guide to Achievement," prepared by the Young People's Department of the Church, Dr. Harry T. Stock, secretary, which has grown out

of a need in young people's work for a helpful program which faces universal problems, gives practical suggestions as to meeting universal needs which at the same time is not dogmatic but encourage initiative and original thinking on the part of local young people's groups. The report of this group included these sentences: "Young people seem to outgrow local church work because of the sameness of service, lecture method of teaching is too much like a sermon, lack of co-operation between pastor and young people, lack of cooperation between parents and total church program, and lack of tact, patience and persistence on the part of young people who might become effective leaders in local churches. Certain remedies might be leadership training classes in place of lecture-type teaching, special courses of study, finding and utilizing special talents. A suggested study book is Dr. Stock's "Church Work With Young People."

The emphasis group brought together as a result of their cooperative thinking, those important issues which need to be foremost in our minds and hearts during 1933, with the added responsibility of really changing life to conform more fully to the abundant living, Christ wants us all to enjoy. They decided there is but one important issue: the building of a Christian social order, but this will not come to pass until we study such problems as recreational and leisure time activities, unemployment, alcohol, war, in the light of the principles of Jesus Christ and emerge from such a study with the determination to do something to bring about changed conditions.

This group also made the following recommendations regarding the part of the young people in the General Council meeting in Cleveland:

1. The young people would have a special conference of their own at the Cleveland meeting, beginning Saturday, May 27th, and closing Sunday noon, May 28th.
2. A goal of five hundred young people was set for this meeting, and we should begin at once to work up enthusiasm.
3. Promotional material would be sent to local groups as soon as it is available.
4. Discussion group material would be ready for local church groups in March, to be used five or six weeks preceding the Cleveland meeting—to form the basis of cooperative thinking at the general conference.

5. Begin now to plan to go to Cleveland—if you have friends in Cleveland, write them now to expect you then, for it will cut down on the expense to be entertained in someone's home.

The Congress group spent its time thinking through the problems in the work of associations of young people, the reasons for youth groups linking churches and groups of churches together, and the place the Congregational-Christian young people should have in the interdenominational youth movements, such as Yo-Pe-Di-O, in Ohio.

"Make Christ Real in the Life of Today," was adopted by the Conference for its motto for 1933, and I'm sure everyone left Defiance as we did with the determination to begin by putting Christ first in our own lives. We certainly had the promise that God is with those who strive to grow toward him by looking to him for strength and seeking those experiences which lead men in his way, sealed in a most vital way as we closed each day at Defiance with a wonderful "Upper Room" service. Led by the strains of "O Come, All Ye Faithful," from the soul of a violin, each one stepped what he was doing and quietly withdrew

to an upper room where someone led us each night in one of the sweetest experiences of worship. In candle-light, with the picture of "Christ in Gethsemane" before us, we sang and prayed and communed with God until God was very, very near indeed. I know we all felt we received plenty of food for thought, bread for the soul, with plenty of ingredients necessary for good digestion—fun, fellowship, inspirational comradeship, and quiet devotional uplift.

Our return trip was full of many pleasant and interesting events, such as a visit to Dr. Raymond G. Clark and his Piqua Church, where the union of the Congregational-Christian Church took place; Rev. James H. Lightbourne at Troy; the C. P. A. building at Dayton, with visits with the Denisons, Rev. John Truitt, Dr. Minton, and the Eldredges. But we could not linger in Dayton, and we were soon off again, and the return trip was made much too quickly. Before we could realize it the car was returned to its owner in Waverly, with an additional fifteen hundred and three miles registered on the speedometer, and five people had parted to return to various duties and responsibilities.

But we should like to take this opportunity to thank all who made our trip possible, and to express the hope that much good may come to the whole united fellowship because of the happy days recently spent together in this worth-while and wonderful way.

THE QUINTET FROM THE SOUTHEAST.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR JANUARY 22, 1933.

"Dangers of Living Just for Things."—Luke 12:13-34.

Daily Readings for the Week.

Monday—"A Good Rule," Proverbs 30:8, 9.
 Tuesday—"Wealth and Weariness," Eccles. 5:10-13.
 Wednesday—"A Life that Failed," Luke 16:19-31.
 Thursday—"Entanglements," Matthew 19:16-22.
 Friday—"Could Not Give Up All," Acts 5:1-11.
 Saturday—"Worry About Things," Luke 10:38-42.

Hoffman's picture of "Christ and the Rich Young Ruler," set before the Society so the light of the room is centered on it will add much to the value of this program. Some one should interpret the picture during the program.

Appropriate hymns are: "For the Beauty of the Earth," "Jesus Calls Us," "Rise Up, O Men of God," "I Gave My Life for Thee," "O Master, Let Me Walk With Thee," "Take My Life and Let It Be," "Dear Lord and Father of Mankind," "Saviour, Like a Shepherd Lead Us," "Since Jesus Came into My Heart" and "O Jesus, I Have Promised."

Get different people to speak on such topics as: "How Living for Things Makes One Selfish," "How Living for Things Makes One Covetous," "How Living for Things Tempts One to Dishonesty," "How Living for Things Violates Jesus' Teachings" (Matt. 6:19-21; Luke 12:13-21.), "Our American Standard of Success," "The Thing We Prize Most in Life," "The Things that Bring Us Most Happiness," "What We Work Hardest to Attain," "What Life Has for Us When 'Things' Are Taken Away," and "Ideals vs. Riches."

Be sure the Scripture lesson is brought before the group both for devotional reading and for discussion. Consider how well those of your Society are living the teachings of the Master as recorded in this passage.

Stories from Margaret Slattery's book, "He Took It Upon Himself," will fit into this meeting and will be of real value.

Raise such questions for discussion as: "What Value Has Money?" "Is It Right to be Rich Today?" "Should I Greatly Desire a New Auto- (Continued on page 11.)"

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS FORGIVING SIN.

LESSON IV—JANUARY 22, 1933.

GOLDEN TEXT: "The Son of Man hath authority on earth to forgive sins."—Mark 2:10.

LESSON TEXT: Mark 2:1-12.

Jesus was getting too much of the wrong kind of publicity. Mark says "he (the leper) went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter." (1:45.) There was a danger that he would be known simply as a miracle worker, or healer; and that his spiritual ministry would be obscured. Later he entered into Capernaum, as he thought somewhat in seclusion. But Mark says, "it was noised abroad that he was in the house." Jesus cannot be hid. If he is really in a life he will manifest himself. If he is in the house, sooner or later people who visit in the home or who live next door, will know that he is in the house. If he is in the office or the shop or the school the fact will soon be known. If he is in the church that fact will also be known. The spirit of the living Christ cannot be hid.

Preaching the Word.

"And he preached the word unto them." The crowds had come perhaps in large part from curiosity. But Jesus took advantage of the opportunity to preach the word to them. That is the business of the preacher. He is not to lecture or to give book reviews or to quote others—he is to preach the gospel. This does not mean that he cannot make his preaching fresh and put it in modern terms and in acceptable language. It does mean that when people come to church they ought to hear the word of God interpreted and applied. As a matter of fact, that is why people go to church. They can get entertainment at the movies. They can get fellowship at the lodge or the club. They can get information at the lecture hall. But it is at the church that they should hear the word of God preached to them. Those who are constantly saying, however, that the preacher ought to preach the gospel, should keep in mind that the gospel is concerned with everything that concerns human life. The right use of money is just as much a part of the gospel as is the forgiveness of sins. Cleaning up dirty politics is just as much a part of the gospel as is the mere saying of prayers.

One Sick of the Palsy.

In Capernaum there was a man suffering from paralysis. He had some friends who believed that Jesus could and would heal him. They brought their friend to the house and when they saw that there was not the slightest chance of getting to him directly because of the crowd, they went up on the roof, cut through the clay or removed the tiles, and lowered the man with paralysis down in front of Jesus. Would that those of us who are Christians who have friends who are not Christians, would have as much patience, as much sympathy, as much persistence, as much ingenuity, as much vital faith in getting them to Christ.

Faith.

"When Jesus saw their faith." It was not mere assent to an intellectual proposition. It was not acceptance of a theological proposition. It was personal trust. Just that and nothing more. And religious faith at its best is just that. Not what we believe, but WHOM we believe and in WHOM we trust, is what counts most. Faith in Jesus Christ at its best is personal trust in him. It is something more than believing something

about him; it is committing ourselves to him. And when we do that it makes all the difference in the world.

Forgiveness of Sins.

"Thy sins be forgiven thee." They are the words that the human heart so desperately needs. Until a man knows that his sins have been forgiven he can never have peace. But the Son of Man does have power or authority to forgive sins. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Forgiveness of sins depends upon an inner attitude. Repentance alone prepares the heart for forgiveness.

It is to be noted that Jesus said, "thy sins be forgiven thee," before he told the man to rise up and walk. Soul health is more important than body health. There are multitudes of people today, however, who are very solicitous about their physical health who give but slight, if any, attention to their souls and spirits.

"Arise and Walk."

"That ye may know that the Son of Man hath power on earth to forgive sins . . . arise and take up thy bed and go thy way into thine house." He would give evidence of an inner experience by bestowing the power to perform a heretofore impossible act. Inner spiritual experiences usually have their outward manifestations.

"Arise"—get up to higher levels, stand up like a man—that is what Jesus does for men, puts them on their feet, sets them to walking in normal ways of life.

"And immediately"—it is a favorite work with Mark—"he arose, and took up the bed, and went forth before them all." Obedience to the divine command always brings the blessing. Do your part and God will always do his.

Critics.

"But there were certain of the scribes sitting there, and reasoning in their hearts"—they are always sitting around when any one is trying to do good, and they not only reason in their hearts, they speak out loud in carping and caustic criticism. Often, as in this case, it comes from envy and jealousy. It ought to help us to know that Jesus had his critics. We can profit too by his example. He did not allow them to keep him from doing his duty.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

mobile Because My Neighbor Has One?" "What Is Wrong With Coveting?"

This closing prayer has been suggested: "Father, we would enter upon a quest for goodness, truth, beauty, love, and all the abiding values of life. Teach us to desire those qualities of personality that will enrich our lives and make us better citizens of thy kingdom. Amen."

WHAT ARE THINGS?

All day I've been a-wishing
For things I haven't got:
A quaint old blue delft pitcher,
A rose-filled garden plot,
A dancing dress of silver,
A little gate that swings,
A gently-curving high-boy—
Ah, me, the lovely things!

All day I've borne my wishing
A weight against my heart,
And all my thoughts were longings
To burn and sting and smart;
But now that it is evening,
I sit me down and rest,
And watch the twilight soften
The hill's low crest.

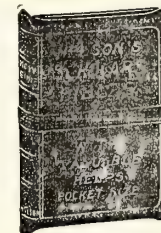
Above my small white doorstep
Are stars; the night is still;
Deep are the inky shadows;
Grade is the distant hill;
My heart is hushed with beauty!
My spirit stirs and sings!
Tell me, what is wishing?
And what are things?

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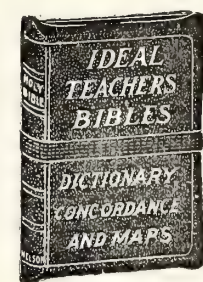
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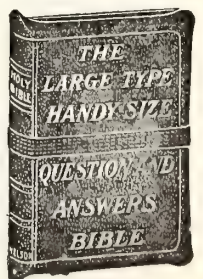
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

GO FORWARD.

"Speak unto the children of Israel that they go forward."—Ex. 15:15.

Did it ever seem to you that God moves obstacles out of our way as we go on? It is much like climbing a mountain. We look up and the way seems impossible, but as we climb on when we get to where the way seemed blocked, the trail, or a narrow pass, or a way, opens up and we may climb on.

We are told that in Switzerland immense masses of ice and snow detach from the top of the mountain, and as it comes thundering down it seems as if it would overwhelm the whole valley. But before it gets to the valley it is shattered into a million pieces, and the dust of it simply cools the forehead of the traveler.

Sometimes it appears that we will be crushed, but eventually that which threatened disaster vanishes and the thing we feared becomes our inspiration and refreshing.

The new year's hopes call us forward, to "press on toward the mark of the prize of the high calling in Jesus Christ."

Prayer—O Lord, God, thou art our way, and guide, our inspiration, our hope, in whom all things are possible. We pray for courage not only to discharge our tasks aright, but to press on despite all obstacles. In and on him, our Saviour, we trust.—*Amen.*

TUESDAY.

TURN EVIL UNTO GOOD.

"We know that all things work together for good to them that love God."—Romans 8:28.

Have you ever observed how often God turns apparent evil unto good? Can't you look back over your past and now observe that experiences then which seemed evil and dark were the best thing that could have happened? Isn't it true that some of our worst experiences have put forth in our lives controlling influences, shaped our course, and made us largely what we are: that they have been those influences which have overruled something else that would have been worse?

We quote Dr. T. DeWitt Talmage of years ago, who says: "They have in the Province of New Brunswick and Nova Scotia what is called interval land. This is land that is submerged part of the year; spring freshets come down and all these plains are overflowed with water; the water leaves a rich deposit, and when the waters are gone the crops spring up, and there is the grandest harvest that was ever reaped."

It is not the heights of life that are the scenes of greatest prosperity; it is the soul over which the floods of sorrow have gone; over which the freshets of tribulation have torn their way, that yields the greatest fruits of righteousness, and the largest harvest of time, and the richest harvest for eternity.

Prayer—O thou most high, as we look forward into the new year, prepare us with the wisdom of foresight to see that thou can't make the evil day to serve us and thee. O God, make us faithful. *Amen.*

WEDNESDAY.

DIVINE PROVING.

"Thou shalt remember all the way which the Lord thy God hath led thee—to prove thee."—Deut. 8:2.

"Whom the Lord loveth, he chasteneth."—Heb. 12:6.

God's guidance is a guidance by discipline as well as a guidance by revelation. The Lord Jesus himself was not elevated to the fullness of Saviour until he had passed through discipline of the temptations. How much more do we need the crucible testings to make us fit for the particular work he would have us achieve?

Prayer—

"Hear me, O God!
A broken heart
Is my best part:
Use still thy rod
That I may prove
Therein thy love.

"If thou hadst not
Been stern to me,
But left me free,
I had forgot
Myself and thee.

"For sin's so sweet
As minds ill bent
Rarely repent,
Until they meet
Thy punishment."

Amen.

THURSDAY.

OUR WILLINGNESS.

"That he might know . . . whether thou wouldst keep his commandments or not."—Deut. 8:2.

God finds out what we would do—whether we would keep his commandments or not.

It may be very little to us, but until we firmly believe that it is better to be pure than impure, truthful than false, honest than dishonest, it cannot be said that we have gone very far in Christian character.

To manifest this conviction comes to us in every act, word and thought of our waking hours, and it certainly represents to us the command of God, and we can certainly live for these things rather than for ourselves; we can certainly keep these commandments rather than our own; and we can certainly let God be our law-giver rather than being a law unto ourselves.

Prayer—O Lord God, embue our lives with purity, truthfulness and honesty, and with good deeds in life, lest the "wailing and gnashing of teeth" come upon us and the world be poorer for our lives. In Christ's name we ask it.—*Amen.*

FRIDAY.

THE CROWN OF LIFE.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

Reverses of life come with giant stride, because of sickness, fraud, failure, unforeseen calamities; and oh, the anguish of heart that follows.

St. Paul was pelted and spat upon by boys in the street of his own home town, but there still remained with him an inalienable and abiding possession—himself, the peace of God, and a pure soul. The Devil himself could not rob him of this possession.

Misfortune may pass a man from mansion to cottage, from abundance to simplicity and necessity—and his influences may be reduced to a narrow path; wherein he once rode in comfort and grandeur, he now walks; but he still stands in the aisles of the church Sunday morning. Never was

he more prayerful nor more useful than now. Never did his example count for so much. He has more time to visit the poor, to serve the needy, to give a cup of cold water to the thirsty; the note of victory is in his voice. Once he ruled great possessions, now he rules his soul; he is happy, and his happiness has come through despoiling experiences. He is living the Christlike life, and he challenges poverty to do its worst. When such an one comes to his end, it will be peace.

Prayer—O Lord, God, our Father, be thou our guiding star, and may our lives be unto others like the fixed star that knows no turning. Through thick and thin help us to stand firm, steadfast unmovable, always abounding in the work of the Lord. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

ASCENDING THE HEIGHTS.

"Press on toward the prize of the mark of the high calling."—Phil. 3:14.

In climbing Mount Washington, N. H., one looks up and believes that the height immediately before him is the top of the mountain, only to find in reaching that height that there is another to be climbed. In this climb there are nine successive heights before he reaches the top where the glory of the panorama may be seen.

The ideal end for a man, as it exists in the mind of God, is only gradually being revealed to him, so that every height he attains discloses a height yet beyond it. He presses on toward a beckoning goal, which he is forbidden to attain, as it were a tomorrow that never comes. The light of one is passed only to discover another coming into view. It is not a case of passing from what is bad to that which is good, but "from the good to that which is best;" neither is it a case of disappointed hopes, but a token of achievement, each achievement being towards a new ideal of ourselves.

*"We climb, life's view is not at once disclosed
To creatures caught up, on the summit left,
Heaven plain above them, yet of wings bereft;
But lower laid as at the mountain's foot."*

—A. C. PIGOU.

SUNDAY.

THE SECRET OF THE LORD.

"The secret of the Lord is with them that fear him."—Psalm 25:14.

We are told that here "the secret of the Lord" means "the knowledge of the Lord." The godly soul can say with Jacob, "surely the Lord is in this place; and I knew it."

Moses saw the burning bush and became aware of God. There he entered into a solemn experience with God. He went forth from that scene with a secret; a new and deeper understanding of God's ways, and thoughts. Most of all in this experience there was born into his spirit a passionate desire to know God and a willingness to obey.

There is a holy place in a man's heart and life where God dwells and what passes there between God and his soul is a secret until it needs to be told. This holy place in one's life is where the light is burned and where the soul's bread is broken, and behind it all lies the communion with God, the hearer of prayer. Here is where the "rivers of living water" flow, where heaven touches earth and souls pass into eternal life.

Prayer—O God, lift us up daily from our daily state and common thoughts to thy holy mysteries and make each daily event of divine significance in the advance of our souls.—*Amen.*

Stay not until you are told of opportunities to do good; inquire after them.—*Anon.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE CHURCHMAN'S NEW YEAR.

By JOHN G. TRUITT.

"Christ also loved the church, and gave himself for it."—Eph. 5:25.

Last Sunday I spoke to you on "The Christian and His Daily Devotions." Today we are thinking of the "Churchman and His Church," or what may a Christian do for his church during the coming New Year. Is it trite to say that the new year which is now here will hold such opportunities for the church as has never before been greater? It seems that to the ordinary business of announcing "Good News" to individual lives, of organizing the church also as a carrier of that same "Good News" to others, and of serving the needy at its doors, has been added such weighty problems as that of the readjustment of the whole social order as it relates to capital and labor, the settlement of international disputes, and that of equalizing opportunity across the world.

Nineteen centuries ago the church nestled in a little land much of which was below sea-level. It held towering hopes. Its cross was high above the fondest dreams of men. It began to follow the line of march to higher heights. As it reached higher its horizon increased, and became wider. "There is much land yet to conquer," but today it sees so much and so far it must either undertake its larger problems in a larger way, or admit it has been overwhelmed. It cannot do the latter. It will do the former. Therefore, our question is: "Where shall I, as a member of the church fit in, and how?"

The Apostle Peter has said: "Christ also suffered for us, leaving us an example, that ye shall follow in his steps." The Christian must never forget this. The true Christian will find great comfort even in the privilege of walking in the steps of Jesus. The steps of Jesus? "Christ loved the church, and gave himself for it."

Many men and women have said—and they have said it in the presence of young people and children, both by their words and their actions—"I have lost interest in the church." In some way they accept the principles of the Christian religion, but they have abrogated the church. They have had their reasons for their conduct, and all too often their reasons have been little more than excuses. They have tried to say: "We can live good lives without the church." They have used great words, such as: "It is the life which counts." Again: "I believe if you do good in this life the next life will take care of itself." With such pretty phrases, they have forgotten the church. You and I must lament this fact very sorely. And we must choose another course.

Where shall we find the right course? Christ is our example, and "ye should follow in his steps." All right then: "Christ loved the church." The church meant something to Christ. He loved it. When he stood on the high mountains of his wilderness temptations, with Satan seeking to have him see the thrones of earth, he must have been seeing in his mind the church; when he came across Peter and the other fishermen on Galilee he must have seen his church; when he was dying upon the cross, and praying for forgiveness for sinner-men, he must have seen his church, for the Scriptures say: "Christ loved the church, and gave himself for it."

Jesus asked Peter: "Lovest thou me more than these?" In turn, we may humbly, and reverently ask Jesus: "Jesus, what is it that you love?" Money? Fame? Empire? Thrones? And our

answer is: "Christ loved the church, and gave himself for it." And died for it? Yes, and died for it! So then may we not take as our first course that we shall love our church, and that since Christ went so far as to die for it, we shall stand a great deal before we are turned from our course of loving it?

Let us go a step further. Loving the church involves more than mere words of loving sentiment. It is striking to set Scripture phrases together, and often it makes their meaning glow the brighter. For instance: "God so loved the world," "Christ also loved the church." God loved the world and wanted it to become the church, and to that end he worked. Again: "God so loved the world that he gave," "Christ also loved and gave." In other words, one shows one's loving by giving. John Oxenham has well said:

"Love ever gives—
Forgives—outlives—
And ever stands
With open hands
And while it lives
It gives.
For this is love's prerogative—
To give—and give—and give."

I have noticed that those who love their church give to it. They know its need is real, and they get real happiness out of helping to supply its need. They are not forced by edicts, laws, or commands—none save the edict, laws and commands of genuine love. People who love their church give to charity as well as their church, but they do not ever excuse themselves from giving to their church by saying they have given to charity. To charity they may and will give, but their love for their church does not allow it to be neglected in their gifts.

"God so loved the world that he gave his only begotten Son," "Christ also loved the church, and gave himself for it." And that if the further consideration in our meditation this morning. God gave life—his own incarnate life in a far finer and fuller sense than our best orthodoxy can fathom—and in a far finer and fuller sense than our scientifically tutored minds can ever know—God gave himself! "Christ loved the church, and gave himself for it." Christ gave more than material donations, and more than his physical deprivations—he gave himself!

So we shall give ourselves for our church. Some of you will make a special consecration of your teaching talent as teachers in our church, some of you will help keep the records of the church as clerks, financial secretaries, and treasurers; some of you will help make official visits for our church and seek out its spiritual and physical needs as deacons; some of you will serve on boards, committees, and councils of your church, giving it the benefit of some of your very best thinking; many of you will, out of great love for your church, seek by word and deed constantly given, to make your church a place of prayer and worship for ever-increasing numbers; and others through the ministry of music will seek to give of yourselves to your church.

Our church stands in need of funds, but that is not the greatest need. Its greatest need is your love. Its very greatest need is that you and I should love it after the same manner in which Jesus loves it. Our church is entering upon a new year. Will we not make it the plan of our lives here and now to love our church: "Christ loved the church, and gave himself for it." Will we not do so? For if we have that sort of love we shall have the greatest year in the history of this church. Paul in writing to the church at Cor-

inth showed how the churches of Macedonia, out of their depression and poverty, abounded in liberality because they had first given themselves. We read:

"Moreover, brethren, we wish you to know of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take upon us the fellowship of ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

How did they give? "Out of their joy and their deep poverty." How did they give? "For to their power, yea, and beyond their power."

And all because they had first given themselves to the Lord. What may a Christian do for his church during the coming year? Give himself to the Lord! And in loving service to his church, let his light shine before men!

The French government has ordered a gas mask for every person in France—50,000,000 of them. Orders are that they use them for ten hours without renewing the chemicals.

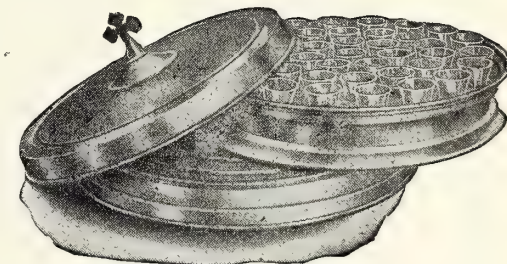
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

port of his doings to the Conference, accompanied by the auditor's certificate of the correctness of his accounts, he shall also give bonds for the faithful discharge of his duties in such sum as the board of directors may require.

ARTICLE VII. Board of Directors.

The number, method of election, powers and duties of the board of directors shall be as prescribed in the articles of incorporation of the Conference. They shall also have power to appoint, subject to the confirmation of the Conference, a superintendent, who shall not be a member of the board, and who shall hold office during the pleasure of the board, but not more than one year upon one appointment. The board of directors shall also have power to fill any vacancy in any of the offices or committees of the Conference until the next annual meeting of the Conference.

It shall also be the function of this board to act as a consulting body and bureau of information in regard to all of the Congregational and Christian interests of the State; to cooperate with and supplement the work of the advisory committees in the local associations; to gather and keep on file all available information in regard to churches and ministers; to advise in matters submitted to them by the local associations their advisory or other committees, or by the churches and ministers; and in general, to unify and strengthen the churches, to elevate the standard of the ministry, and to promote the spirit of Christian fellowship. Provided, that in no way shall their action limit or interfere with the rights and liberties of the local churches.

It shall also be the duty of this board to keep in close touch with Christian institutions of learning, and to seek, by active measures, to inspire and promote to our churches, schools and homes, the gathering of worthy and competent recruits for the ministry.

ARTICLE VIII. Superintendent.

A superintendent shall be appointed by the board of directors at their meeting next preceeding the annual meeting of the Conference, and subject to confirmation by the Conference, who shall have general oversight and direction of the work in the State, modified and restricted only by the powers given to the board of directors.

ARTICLE IX. Committees.

1. There shall be a business committee of three, one of whom shall serve for three years, one for two years, and one for one year, and thereafter shall be chosen annually for a term of two years. The minister of the church, with which the Conference votes next to meet, shall be ex-officio a member of this committee. It shall be the duty of this committee to arrange for and prepare a program and order of business for all meetings to be held by the Conference, and place a docket of the same in the hands of the moderator. Any member may introduce items of business, but all business not previously submitted to the business committee shall be referred to this committee to be reported upon before final adjournment.

2. There shall be a nominating committee of four, to be elected by ballot, two to serve two years, two to serve one year, and thereafter two to be chosen annually to serve a period of two years, whose duty it shall be to make all nominations not otherwise provided for and to keep a record of all nominations confirmed by the Conference in a book to be provided by the registrar.

3. A committee on licensure and course of study.

4. Such other committees as shall be needed shall be appointed by the Conference.

ARTICLE X. Quorum.

Twenty-five members shall constitute a quorum for the transaction of business.

ARTICLE XI. General Council.

This Conference, appreciating the fellowship of the churches, and the need of comprehensive plans, for advancing the work of the churches, will be represented by delegates in the General Council of Congregational and Christian Churches in harmony with the rules governing such representation.

ARTICLE XII. Special Meetings.

A special meeting may be called on a ten-day notice, by the program committee or by seven members of the Conference.

ARTICLE XIII. Amendments.

This Constitution may be changed or amended at any regular meeting of the Conference, by a two-thirds vote of the members present, provided notice shall have been given on the previous day to the one on which it is to be considered, designating the subject and articles to be affected.

RESOLUTION.

Resolution adopted at the annual meeting, November 2, 1932: That the annual meeting of the board of directors be held as a stated policy on the opening day of the meeting of the State Conference for consultation and for action upon such matters as shall require attention.

RECOMMENDATIONS.

It is recommended that provisions be made according to specifications given herewith for the examination licensure and ordination of candidates for the ministry.

These recommendations pertain first to the appointment of local association advisory committees. It is recommended:

I. That each local association appoint a committee to be called the Advisory Committee, consisting of five members, of which the moderator and registrar of the association shall be members ex-officio, and three other members, to be elected at the annual meeting, as follows: At the first election one member to be elected for one year, one for two years and one for

three years; and thereafter one to be elected each year to serve three years. It is urged that special care be taken to secure the most competent membership for the committee.

II. The functions of this committee to be:

1. To know the churches and ministers within the bounds of the association, their character, needs, and conditions, and to keep a record of the same corrected to date and filed with the registrar.

2. To hold itself in readiness at all times to assist, inform, advise, and suggest, upon request, in cases where a change of pastorate, the organization of a church, the consolidation of fields or other exigencies affecting the common welfare of our churches, may call for such action.

3. To be in-active and constant communication with the board of directors of the State Conference; filing with it its local information; gathering from its larger files wider information; reporting to it at once any changes in fields or men; making investigation at its request, and aiding in all possible ways its effort to know Congregational and Christian life.

(To be continued.)

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OBITUARIES

SMITH.

"Uncle Ike" Smith was born at Chapel Hill, Chambers County, Alabama, February 18, 1845, and died about five miles from where he was born December 10, 1932. He leaves to mourn their loss five children, 18 grandchildren, and 14 great-grandchildren. He professed faith in Christ in early manhood and united with the Methodist Church where he remained until about six years ago, when he moved into Rock Springs community, and united with the Rock Springs Christian Church, where he remained true and faithful till the end of his long life. He was one of the few remaining Confederate veterans.

Funeral services were held at Mt. Zion Christian Church by his pastor, this

writer, and his emaciated body was laid to rest in that cemetery.

G. H. VEAZEY.

BALLARD.

Whereas, it hath pleased the Lord, in his wise providence, to remove from our midst our friend and brother, Deacon E. W. Ballard, who was a faithful member of Mt. Carmel Christian Church, and

Whereas, we feel our loss and believing that our loss is his eternal gain, therefore, be it resolved:

1. That we humbly bow to the will of him who doeth all things well.
2. That we extend our sympathy to the family in their sorrow, and that we may seek to emulate his virtues.
3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be put on the records of Mt. Carmel Christian Church.

Respectfully submitted,

J. C. JOHNSON,
E. W. BEALE,
J. B. BLAND,
J. G. JOHNSON,
S. A. BARRETT.

MARRIAGES

PLEASANTS—NELMS.

At the home of the writer, a wedding of simple beauty and charm was performed at 8 o'clock Thursday evening, November 17th, when Miss Annie Lea

Nelms became the bride of Walter Pleasants.

The bride is the oldest daughter of Mr. and Mrs. Eddie Nelms, and the groom is the son of Mrs. Pattie Pleasants. Both are very popular young people and members of the Mt. Gilead Church.

Their many friends wish for them much happiness and success.

H. C. HILLIARD.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JANUARY 19, 1933.

NUMBER 3.

.. THE SUN'S OBSERVATORY ..

Radio Typewriter.—

For some time past the long distance typewriter has been in use, but there has recently been developed a wireless or radio typewriter, which bids fair to revolutionize short-distance communication. The typist operates a standard typewriter keyboard, and the message is typed on a duplicate machine at the receiving point. It is a two-way system, and short aeriels at each end suffice. Only 40 watts power is required for operation between stations as much as five miles distant. It can also be utilized as a means of intra-office communication.

Bankrupt Pays In Full.—

Four years ago, we are told, the Roaring River Furniture Company of Wilkes County, N. C., was thrown into bankruptcy, owing at that time more than \$200,000, and creditors thought they would be lucky if they received 10 cents on the dollar. Today stockholders have received back property well worth \$85,000, with open accounts amounting to \$25,000 more, and they had to put up only \$16,000 in cash to square the deal. The plant is now in full operation, and during the time of its receivership paid out more than a million dollars for materials and labor. This is one of the few cases on record where a bankrupt concern paid out in full. Certainly those are still more few which have been turned back to their original owners as profit-making concerns.

Electric Color Matcher.—

The electric "eye" has been put to use for yet another purpose. This time it is used to match colors. "More accurate than the human eye is a new portable color-matcher," which *Business Week* tells us has recently been developed. "It matches colors at three points, so to speak, by the use of red, green and blue screens." In use, the sample to be matched is put under the red light, for instance, and the indicator adjusted to zero. The other sample is then inserted, and unless exactly the same amount of red light is reflected, the needle will be deflected. If the samples prove the same as to their red content, the test is repeated using the blue screen, and again with the green screen. The device will handle either very light or dull black samples, and is independent of either daylight or artificial light.

Jet Black Teeth.—

If a newly discovered South American plant which is said to prevent tooth-decay lives up to its reputation, black teeth may become the style, and dentists may have to change their profession. Decay can be prevented by chewing the plant which is a new species of a group scientifically known as the Schradera, a member of the coffee family. However, along with its reputed pro-

tection, the Schradera has the faculty of turning the teeth as black as coal. The plant is found in the jungles of Colombia, and children and adults chew the leaves of the plant until a protective film is formed over the teeth. It is only necessary after the first film is formed to chew the plant about twice a year to keep the film in a state of repair. Incidentally, the natives who inhabit these jungles think black teeth objects of great beauty, while white teeth are regarded almost as a deformity.

The Canadian System a Success?—

"Government control has set Canada back twenty-five years," says Dr. Waldemar Williams, of Sarnia, Ontario. He continues, "Of the three systems—the old saloon days, prohibition as it is today in the United States, and Canadian government control, the last is the worst of all. The wet forces which brought back beer and wine promised the saloon would never return, and the younger generation, knowing little of the facts, believed it, but not a single promise has been kept." He tells us that what is called control permits thousands of saloons and beer palaces to run wide open, and men and boys may drink all they want. It has crowded the jails with drunks and has greatly increased drinking among boys and girls. "The liquor traffic has been a criminal from the beginning," he continues, "and I trust America will never clothe it with respectability as Canada has done."

Chemistry Now Gives Us Synthetic Lumber.—

Teak is the hardest wood that grows, approaching the strength of ordinary steel. Yet the chemist of today can produce a synthetic wood that surpasses teak wood in strength. Cork also has its counterpart in synthetic wood, and if we can believe Professor O. R. Sweeney, of Iowa State College, there is no wood that grows which cannot be reproduced commercially from the waste products of the farm. Straw, bagasse, cornstalks, or cobs, are a few of the materials that may be utilized in the manufacture of this new lumber. "Maizolith, the hardest of the list of artificial woods," says Prof. Sweeney, in a report to the American Chemical Society, "has many of the properties of teak, and closely resembles it in appearance as well as in its properties of durability, density and strength. But its cross breaking strength coefficient is nearly twice that of teak." This wood can be manufactured for a cost of about \$250 per ton, and if there is considerable demand for it the price will naturally be lowered as production mounts. The artificial cork can be produced in such quantities and at such prices as will make it available for insulating the walls of homes, as plaster base and for other similar purposes.

Repudiating Repudiation.—

Less than three months have passed since the American people repudiated the "tariff wall" that has isolated America from the rest of the world and, together with prohibition, brought rack and ruin to all of us!!! Today, the same people, led by the same newspapers, are raising the battle cry, "Buy American." Three months ago the Republicans were soft-pedaling the tariff question whenever possible, and Democrats could hardly find words strong enough to describe the iniquitous tariffs with which their opponents had cursed our country. Why has it at last dawned on the wise men who control our thoughts through the daily press, that it might be a good policy to pay more for American-made goods and less in gratuities to those who are thrown out of work because of the cheap foreign substitutes that have flooded our country. The American farmer stands to lose much if he loses the foreign market for his cotton, his wheat and his tobacco, but he stands to lose more if he fails to have the buying power of his own country to support him. When the average American changes his mind so often, one wonders if it will not be a bad idea to do away with the "lame duck" session of Congress.

Zinc Die-Casting.—

Only since 1926 has there been an appreciable amount of zinc die-casting, and 1932 has shown greater increase in the utilization of this metal for the making of castings than any previous year. Die-casting, itself, is not new, but its rapid growth in a time when other things have been distinctly backward, is news. Early alloys, because of their shortcomings, held back this process for a time, but with the perfection of these alloys its progress has become more and more rapid. In 1926 only about 2 per cent of the zinc produced went into die-casting, but in 1932 the consumption of zinc for that purpose will amount approximately 7 per cent. Not all die-castings are of zinc, many being of aluminum where lightness is essential. But zinc is not only less costly, but it casts at lower temperatures, with cheaper dies, and is consequently used where possible. Ordinary castings are poured in sand molds, and accuracy is impossible. The rough parts have to be machined to give accuracy. In die-casting, the molten metal is pumped under heavy pressure into the steel mold, and the castings are often so accurate and smooth as to require no finishing at all. Thus, though more expensive in itself, this process of making castings has so reduced the number of operations necessary in the production of parts that it has in some cases reduced the cost to one-fourth of the former price. Henry Ford is one who has availed himself of these economies, there being no less than three dozen die-castings used in the new V-8 car.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

In this issue there appears an "Appresiation" of the late Ex-President Calvin Coolidge, by Dr. Jason Noble Pierce, who served as his pastor while in Washington. An article from the same author appears in this week's *Congregationalist*.

President L. E. Smith, of Elon College, spent a portion of last week and this in an executive committee meeting of the General Council in New York, and also in attending the Association of American Colleges, going from New York to Chicago to attend the mid-winter meeting, January 16th-19, of the Commission on Missions and other boards of the General Council.

A very welcome visitor to Elon College was Dr. Roy Helfenstein, Dover, Del., who occupied the college pulpit Sunday, January 8th, using as his topic: "Things that Do Not Change." It was a great sermon and made a lasting impression upon students, faculty and community. On Sunday night, Dr. Helfenstein occupied the Burlington pulpit, Dr. Lankford, the pastor, being housed in with influenza. On Monday, the 9th, Dr. Helfenstein spoke at noon to the Piedmont Ministerial Association, using as his subject for discussion and a round-table, "Evangelism." The dozen ministers present very greatly enjoyed this timely presentation of the great theme, "Evangelism." Dr. Helfenstein has made quite a study of Evangelism and is an adept in presenting the various angles of that great theme to others.

PORTSMOUTH FIRST CHURCH.

On Sunday, January 1st, I concluded my services as interim pastor of the First Christian Church, Portsmouth, Va. During the two months we became so closely attached to the good people there that it was with sincere regrets that we bade them good-bye. A more consecrated and friendly group it would be difficult to find. They believe in their church and are loyal to it. So cordially did they receive us that we felt at home from the very first. They gave the pastor's family a generous "pounding" of good things to eat on Thursday before Christmas, and remembered the children with toys and many useful presents. The church presented a Christmas pageant of real merit under the direction of Miss Caroline Gort, which had its climax in a "White Gife for the King" service. Many baskets were sent to needy families in and outside the church, and plans are under way to continue this work every week throughout the remainder of the winter.

The First Christian Church is centrally located and has made a place for itself in the city of Portsmouth. The members are eager to have a permanent pastor on the field and I believe the right man can do a great work there. I shall not forget the days of happy fellowship and service at Portsmouth.

ALFRED W. HURST.

FLORIDA.

In the cloistered garden of Plymouth Congregational Church, of Coconut Grove, November 14th, a social was given which suggested a page from the past. It was in celebration of the 35th anniversary of the church, and the old-fashioned motif was employed in the entertainment. Rev. J. Delman Kuykendall, pastor for twelve years, appeared in the "claw-hammer" coat and stove-pipe hat worn by ministers of another generation, and the speakers' table, lighted with kerosene lamps and tallow candles in colonial holders, was

surrounded by women in quaint old-time clothes. Mrs. Harlan A. Trapp, a charter member of Plymouth Church, who came to Coconut Grove as a bride just before its organization, was asked by the minister to "lift the tune, Sister," when the ancient hymns, "I Love to Tell the Story," and "What A Friend We Have in Jesus," were sung. She is the only living charter member and she loaned the lamps which were used. One of these supplied light in the original meeting-place, and the other used to be placed in the window by Mr. Trapp's mother to guide sailboats into harbor after darkness had fallen. Fifty-year-old gowns were worn, some with bustles and leg-o'-mutton sleeves and fichus of lace. Girls serving the tables wore dresses suitable for the 'teens when their grandmothers were young.

After an invocation, a generous supper was served (in keeping with the hospitality of by-gone days, several helpings of pie were passed). Then the minister read a Scripture lesson and hymns were sung. Over the walls of the church garden the rolling tune of "Faith of Our Fathers" resounded as all joined in. Many reminiscences were offered by the elderly women present. The guests lingered long after the moon had risen, loath to leave the pleasant atmosphere of the old-time social.

WITHOUT FEAR, FACING.

Churches should face, but without any delusions or misgivings, the present perils of the breakdown of human faith in everything; the blind, impassioned impulses of people rendered helpless by long economic hardships; the tendency to accept any promises that glitter, no matter how false they are; and the feeling that religion is more of a luxury than a creative factor and necessity in human life when in dire need.

If the church itself does not return with a mighty urge of new affection and devotion to him who gave it birth and message, the place of its lampstand will be removed. The activities in Christian service by every member should be increased in quality and multiplied in number. No church or minister or member should be content until every effort is expended in forms of evangelism, community service, personal fellowship with the needy and discouraged, and in the endeavor to create new spiritual forces and experiences. The consequences in present society of godless, reckless, character-breaking agencies and false theories of living demand imperatively the fearless and the efficient services of the churches. No church should take counsel from fears.

Only a reverent, law-abiding, personal godliness, marked by helpful, sympathetic fellowship with human kind everywhere, can make possible a social state and system in which common well-being shall be established. It is not a hopeful condition when the greater dependence of the American people is placed, more by necessity than choice, perhaps (upon political bodies elected often without reference to ability or experience in economic or social problems. Here party systems fail to measure up to national needs, especially when great emergencies arise, and partisan gains are valued more than common welfare. Learning by mistakes seems to be the school of instruction. The absence of skilled economists from potential public position is unfortunate and can speed calamity. The saving hope is that their counsel may be sought constantly.

Churches should accept, without hesitation, the immediate duty of bringing spiritual values and forces to the thought and activity of every community. For churches to fail now or even to evade or to neglect such need and opportunity would be a modern betrayal of the Gospel, and its Founder. *Christian Advocate*.

NEWS OF DR. M. J. W. WHITE FROM AN UNEXPECTED SOURCE.

By REV. WILSON P. MINTON, D. D.,
Secretary Commission on Missions.

One of the joys of life is to hear about our friends from wholly unexpected sources. It gives a new meaning to them and to their work, whatever it may happen to be. We have just had such an experience in regard to our good friends, Dr. and Mrs. M. J. W. White, of Cagayan, Philippine Islands, so well and favorably known in the South, and who are on the project lists of some of our churches.

This bit of good news comes in a round-about way which makes it even more interesting. I receive regularly the news sheets of our various Congregational-Christian State Conferences, and none is read with more absorbing interest than the Kansas Congregational-Christian News Letter, both because of personal contacts through the state and also because the merger has been so wonderfully well wrought out in that State.

In the December number we find this interesting article about our Dr. and Mrs. White, written by Rev. J. P. Jockinson, pastor of the Union Church of Manila. Mr. Jockinson went to Manila from the pastorate of the Congregational Church of Manhattan, Kansas, where it was my privilege to meet him at the Kansas State Conference of Congregational and Christian Churches several years ago. I want to share with you his description of this visit to Dr. White's hospital, and his impression of the work these splendid young people are doing. He says:

"After nine hours of almost continuous riding, we arrived at Cagayan, the third largest city in the Islands. We went to the Mission Hospital, where we were welcomed by Dr. DeAsis, Dr. White's assistant. He is one of the finest types of Filipinos I have met. Here we found a cool, quiet, retired, restful place, well screened and protected from the insects and bugs, as well as the heat and dust. Dr. Sarah Ching, his Chinese wife, welcomed us into her home. After an all-day trip, without food or water, the meal she served was most refreshing.

"That night I occupied a room in the hospital. This hospital is well equipped in every way with an operating room, a dispensary, an X-ray machine, nurses' quarters, etc. While we were there Prof. R. Wolterreck, of Leipzig University, came over 75 miles of road, in a swaying bus, with a broken shoulder blade, to have it X-rayed and the broken bones set.

"The next day I visited the patients, some of whom are tubercular. Here was a malnourished baby that had been given up for dead, being brought back to life. Here was a man who had been bitten by a spider which is very poisonous, and which is frequently found among the pineapples. (I saw, not far from Cagayan, one of the finest pineapple groves in the world, with pineapples growing to a length of two and one-half feet, and the second largest pineapple factory in the world.) The bite of this spider seems to paralyze its victim, who finally dies. When the first case was brought to Dr. White, he did not know what to do. There was nothing on record of anything that had ever been done. This was something new for science to conquer. He said to himself: 'What will I ever do to help that poor fellow? I cannot see him lie there in agony and die.' Combining his knowledge of medicine with an element of chance, he experimented with a serum, and lo, it brought relief to his patient! Since then he has been able to save the lives of at least a half dozen victims every year. He has been improving the treatment, and at some future time he will write up this treatment for the medical journal.

"I also met the Filipino nurses, and Miss Trinidad Manegdeg, who is acting superintendent of nurses since Miss Evelyn Fox has returned to the States on furlough. Under Miss Manegdeg's supervision the hospital looked clean, neat and attractive, the food was wholesome and the quality of service was excellent. The number of patients during the past six months has more than doubled.

"Dr. Sarah Ching, brought up in the home of Dr. Nash on the Pacific Coast, is one of the most attractive and capable women I have met in the Islands. She has been called upon to take charge of many of the maternity cases. It would be a splendid thing if we could have \$1,200 extra and put her on the hospital staff!

"I met Dr. and Mrs. M. J. W. White and their lovely little daughter, Doris, later, for we took our vacation together. They are charming people, devoted to their work, and liked by everyone. Several times I went with Dr. White on some of his sick calls, and wherever he went there was someone who had the yaws, a virulent disease of body sores, or hookworm, or dysentery, or hardening of the liver, or some other ailment. A doctor could work night and day in this country, and yet his work would never be done. I think some of the finest work I have seen in the Islands has been done by our doctors. So many times, of course, people are not grateful, and take it as a matter of course, as a service we owe to them. And yet, through the healing of their bodies, we reach their spiritual lives and can awaken them to something better than the manner of life and conditions under which they have been living."

And so our friends, whom we have sent to one of the hard places of the earth, and whom, too often, we indifferently support, work on in their quiet, unassuming way, accomplishing for the kingdom through the ministry of physical healing and spiritual restoration a work the extent of which cannot be measured.

Dayton, Ohio.

THE GOOD NEWS.

A Message for Lent.

The "Good News" is the gospel preached and lived by Jesus that God is the loving Father of the souls of men and that the relation of men to God is best expressed in terms of this affection. And this is the "Good News" that has been preached through the centuries and has brought salvation to millions.

The World Jesus Knew.

The world into which Jesus was born was one in which men everywhere were the victims of their own passions, views, prejudices and follies. They were unconscious of God as a God of love. Religion was thought of in terms of law and the religious leaders were occupied in propitiating God by rites and ceremonies. Greed and oppression were everywhere practiced; the poor groaned in fear and want, and the rich were arrogant and selfish.

What Jesus Did.

Jesus, understanding God's love for men, set himself to convert all men from this way of life to a life controlled by love, not hate; by unselfish service for the good of others, and not by vanity, treachery and indifference to the good of others which were often the natural motives of man's conduct.

Changed Lives.

The men and women who had been converted to this new way of life found that love of God and one's fellows gave life its highest quality. The men and women who took God's love to their hearts were so many more added to the new movement. The Kingdom of God is made up of those

whose lives have taken on this right relationship, this unique quality, this inner adornment of personality, this inward strengthening of character.

The Inclusiveness of the Kingdom.

It was "Good News" that sinners and publicans could "join in" and to know that eternal life was a present, here-and-now relationship with God. Jesus told men that if they established this spiritual relationship with God, a loving, personal association, and communion with him, that if they knew this relationship, they would know there was nothing that would take them out of God's reach. That this relationship purified all human life and glorified all human experiences and made the soul something of such eternal value that it could never be shut up in the grave.

The God Quality of the Life of Jesus.

Jesus himself was an integral part of his message. He was the greatest part of it. People responded to his influence and experienced spiritual blessedness. This gave them victory over old sins, the sense of forgiveness and the possession of new energy and virtue. Jesus not only told men how their lives could be transformed, but he helped them to live the new life. His presence, among men, actually manifested God's

love. That love saved men. There was no getting away from that life. Men could argue his teachings and challenge his doctrine, but none could gainsay the God-quality of his life.

The Life in the World.

The men and women who experienced the change of life through the God-filled life of Jesus, Zaccheus, Mary Magdalene, the Blind Man, Peter and Thomas—did not question his power. They had reached God through Jesus. This experience had cleansed and strengthened their lives. They had made contact with God, but it was Jesus who was the "way." It was Jesus they followed, and for him they served, and many gave their lives.

The "Good News" is that by God's love we can live a new life and the "best news" is that by Jesus Christ we are helped daily to live it.

FREDERICK L. FAGLEY.

There is an old story of an enthusiastic courtier who said to his king: "May your subjects all die before you." The irate king promptly ordered him beheaded. Another, with a flair for diplomacy, phrased the sentiment in these words: "May your Majesty outlive all his subjects."—He was knighted.

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

YE HAVE THE POOR ALWAYS.

The words are those of Christ. There was unemployment in his day. There has been more or less unemployment ever since. There was poverty in his day. No one knew better than he the sting of poverty. No one, without such knowledge, could have pictured so keenly the condition of Lazarus, the poor man, and Dives, the rich man, and the great chasm that yawned between them. Moreover, Christ sympathized with the poor, and no man, who ever visited the earth, rich or poor, has done as much as he has for the relief of poverty and for the uplift of the man or the woman who was down and seemingly out.

One of the traits he wished to be known by was that, through him and by him, "the poor have the gospel preached to them." He never forgot the poor. He never ceased to care for the needy. He never withheld aid to the one in want. And yet he taught that there was another, a higher and a deeper love than the love for the poor and the care of the needy. And that was the love for God.

He drew this contrast when he put the love of God as the first and great commandment, and then the love of man second, "and like unto it." But in the 11th verse, 26th chapter of Matthew, and in the 7th verse, 14th chapter of Mark, he makes the distinction clearer, and further emphasizes the distinction between the love of God and his Son, and the love of man and his needs. A devout woman, out of sheer love to him, poured out a great love-offering on his head. The disciples rebuked the woman. Jesus did not: he praised her. "Let her alone. She hath wrought a good work on me. Ye have the poor with you always."

Even Jesus' disciples are still going on with their short-sighted work of rebuking those in our

time who make gifts, out of sheer love, to their Lord. A consecrated Christian woman wrote the editor of THE SUN this week, saying she was ashamed to mention giving to missions. It seemed cruel, when the clamour on every side was to help the poor, the needy, the unemployed. Jesus is still saying, "Let the woman alone; she loved me enough to make a very precious gift solely out of love for me." And that is what our missionary offering is. We do not make a missionary offering to honor man, but to honor God; not to glorify man, but to glorify God; not to make human love known, but to make divine love known; not to share human love with other human beings, but to share divine love with other human beings.

We forget, do we not, that there is bread of life that feeds the soul as well as bread of meal and flour that feeds the body? In our missionary giving and efforts, we are simply doing what a woman at Bethany did: pouring out a love-offering, that we may honor our Lord and glorify him against his burial, that the world may know that Jesus lived, was crucified, went to his burial; that through him and the power of his resurrection, there is salvation. It will not hurt us in our gifts to the poor to take a love-offering now and then and pour it out for his glory, that we may anoint him for his task; and the task to which he set himself was through the one movement that he instituted in the world and for which he alone is responsible, viz.: The movement through the church to reveal himself to the world as the Son of the living God. If the church gives all of its gifts to the poor and needy about it, it has done no more than a benovolent society or a fraternal order. It exhausts its resources for the physical body. But the church is called to a higher and holier purpose, and that is, to give spiritual food to a perishing world.

The church is benevolent and charitable, but it is something more; it is itself a spiritual body and, as such, it is called upon, of all the institutions and agencies of the earth, to give spiritual bread to a perishing world, and it is the only institution and agency that undertakes to do this one thing. We agree most heartily with a statement recently concluded by the Board of Missions of the Methodist Church:

"The missionary movement is fundamentally a spiritual undertaking. While at the moment the onward march of the Christ seems to halt for lack of money, the problem is not primarily a financial one. Vast needs appeal to us, but the appeal is to a more faithful stewardship.

"We dare not trust any longer to spasms of generous giving. Our people must feel the cry of Paul, 'I have a stewardship entrusted to me.' The challenge of the hour is for this kind of consecration—that puts Christ and his kingdom first; that gnaws the persistent, joyful attraction of the cross. This is the victory that overcomes the world, even our faith!"

If, during the year 1933, we, of the Congregational-Christian Churches, are to win a victory and come out triumphant, we shall have to cultivate a faith in our Lord, who alone is able to overcome, and whose presence and fellowship we need even as we already have the poor with us always.

J. O. A.

SPIRITUAL LIFE AND MISSIONS.

Bishop Mouzon, of the Methodist Episcopal Church (South), called together the presiding elders and a few other ministers of the various sections of North Carolina for an all-day meeting in Greensboro on Monday, January 9th. Bishop Mouzon announced that there would be seven meetings at strategic centers for Methodist ministers in North Carolina during the month of February, at which two Bishops of the church will

speak. The theme of these meetings is to be "Spiritual Life and Missions."

Bishop Mouzon makes it clear in his announcement that the missionary objectives of the year must be clearly laid before the presiding elders and ministers of the Methodist Church, and they in turn must lay the same before their congregations throughout the State, and in so doing help to emphasize and deepen the spiritual life of the people, by calling them to spiritual activities and spiritual service.

The one spiritual task and work of the church is missions, since missions is the only work that the church undertakes which differentiates it from all other institutions and organizations. The church is a spiritual body, even the body of Christ of which body he is the head; and the Christ instituted missions as the one thing nearest and dearest to his heart, and founded the church, and is building it, that the message of salvation through him may be delivered to mankind. Until the church does this, it will not be done, as it is the only organization that undertakes to herald the Good News—the Gospel that Jesus Christ is the Son of the living God and in him is life, redemption and salvation, that life which alone is sufficient to solve all the world's problems and meet all the world's needs.

Spiritual life and missions go hand in hand, since God is a Spirit, and those who worship him, must worship him in spirit and in truth. So, through a spiritual body, the church, he seeks to bring his own in closer fellowship with him and share with his own his blessed presence and power. If we stop with benevolence and philanthropy, we are in accord and fellowship with fraternal orders and benevolent societies, but we stop before we begin the constructive work of that spiritual body called the church. Every missionary at home and abroad is sponsored and supported by the church, and the church is the only body on earth that undertakes to sponsor and support those who go out to preach the Gospel of righteousness.

J. O. A.

BRADSHAW.

Funeral services for J. J. Bradshaw, 57, well known figure in business, fraternal and religious circles of Norfolk, who died yesterday (January 2nd), at 1:35 P. M., as a result of a heart attack at his home, 208 E. 39th Street, were held at the Christian Temple, January 4th, at 3 o'clock. Mr. Bradshaw, who was stricken yesterday morning at the offices of Johns Bros., coal dealers, of which firm he was secretary, went to his home where a second attack ended in death.

Mr. Bradshaw had been a citizen of Norfolk for twenty-five years, coming to Norfolk from Southampton County where he was born.

He was the son of the late James Madison and Mrs. Geneva Babb Bradshaw. Besides his wife, Mrs. Addie Cogsdale Bradshaw, he is survived by two daughters, Misses Bernice Estelle and Elizabeth Stuart Bradshaw, of Norfolk; one brother, John C. Bradshaw, of Franklin, and three sisters, Mrs. L. D. Clark, of Washington; Mrs. C. T. Lupton, of Denver, and Miss Lizzie Bradshaw, of Franklin.

Mr. Bradshaw was a member of the board of deacons of Christian Temple, and was affiliated with the following organizations: Owens Lodge No. 164, A. F. & A. M., John Walters Chapter, No. 68, R. A. M., Grice Commandery, No. 16, Knights Templar, Khedive Temple, the Mystic Shrine, and Junior Order United American Mechanics.

Rev. Jason Noble Pierce, D. D., pastor of the Christian Temple, conducted the services. Interment was in Forest Lawn Cemetery.—*Norfolk Ledger.*

GOD'S GARDENERS.

By WILLARD PRICE.

South Chicago. Tin cans. Cinders. Grimy factories. Pool halls. Pawn shops. Dust and smoke. We go down a street full of holes, steering around broken glass. Railroad tracks on the right. Shabby gray huts on the left. A depressing scene.

But then we come to an oasis in the desert, a brilliant spot of color . . . a rainbow of a front yard full of nodding flowers! The little house behind it—yes, that is the number we are looking for. Our knock is answered, and by the first man with a clean shave we have discovered in this part of the city—a quiet, intelligent, gentle person who does not seem to belong on this gunman type of street.

So he has made the street, or least part of it, belong to him. The house of Gabriel Vas, the Bible man, although as poor as the others, is subtly different—because it is a Christian home. It breathes comfort and peace. Its plain furnishings, its books, magazines, its open Bible, are redolent with the personality of those who live here.

But the true index to the character of the householder is his back yard. If his spirit is cinders and dust, so will his back yard be. If his soul is full of flowers and springtime, some of the beauty of it will escape into his back yard. Knowing this, we really should not gasp with astonishment, as we do, when Gabriel Vas throws open the back door and leads us into a veritable paradise of flowers. More than two hundred varieties luxuriate in this garden where six years ago there was not a blade of grass. The splendor of the color symphony is matched only by the fragrance of the blooms.

When we peer over the vine-covered fences we see that the contagion has spread. All up and down the street back yards are flowering from seeds and cuttings loaned by Mr. Vas. These gardens hardly compare with his, yet they show plainly the force of good example.

But a Christian who has come to share with his Creator the will to create loveliness and beauty does not stop with the back yards of South Chicago hovels. He goes on to the dusty, hidden back yards of men's hearts. I watch Gabriel Vas as he does it. With his bag full of Bibles, Testaments and Gospels which the American Bible Society has supplied to him one of its colporteurs, he goes out into the dust-swirling street. Yonder is a peripatetic grocery on wheels and a vendor with a raucous voice who is proclaiming that he has fresh carrots, beans and cabbages for sale cheap.

"But not so cheap as this," interrupts Gabriel Vas quietly, displaying an open Gospel of St. John. "Salvation is free."

How will a busy street grocer brook such interference? I soon see. After a moment of surprise he buries the silent Mr. Vas under a storm of abuse. But the Bible man comes up smiling. He replies calmly, persuasively. He is happy, because there is nothing he likes better than gardening, and he is going to plant seeds in this hard soil. The horses stand lazily, the scale swings empty, as the vendor, now silent in his turn, listens to the earnest message and turns the pages of the Gospel that Mr. Vas has pressed into his hand. He is listening to a great story, the greatest story in the world. Somehow his carrots and cabbages do not seem very important now. Finally it is the Bible man who must excuse himself, on the plea that there are many other people he must visit. As he passes on down the street, I see the vendor standing motionless beside his load, forgetful of everything except the little book which he is reading.

Anyone and everyone is a "prospect" for the Bible man: the street cleaner, who stands below the curb with brush and can, and smokes his pipe meditatively as he listens; a mechanic poised on a step-ladder, repairing the top of an automobile; two young men at the door of a pool hall; an unemployed father wheeling a baby carriage listlessly up and down the block, and glad enough to have a companion for a half dozen round trips; the proprietor of a Mexican restaurant whose white-scrawled windows proclaim the virtues of hot tamales and chili con carne. Vas loses them all. He has no fear. He will approach anyone, anywhere. His voice is low—yet the listener soon realizes that here is a man who speaks with authority.

He could accomplish much by the spoken word alone, but he uses it only to introduce the Book. He himself was converted by reading the Bible, therefore he has the utmost faith in its power. He wants to get a copy of it, or a portion of it, into the hands of everyone who needs help—and who doesn't? No one pays him a salary to do this work. He depends for his livelihood upon the commissions from the sale of Scriptures. And yet, time after time during the day, I see him give to those who cannot buy, thus not only sacrificing his commission, but cheerfully charging himself with the cost of the book he has given away.

When the last scarlet light of the afterglow is mirrored in the roses, I meet the Vas family in the little bower for evening worship. And as Gabriel Vas prays that the labor of the day may prove fruitful, I recall the many similar prayers I have heard, the petitions of Bible men throughout this land and beyond the seas who have dedicated their lives to making the beauty of holiness bloom in the neglected back yards of the hearts of men.

PARABLE OF THE PRODIGAL MOTHER.

One of the finest addresses at the Biennial in Seattle was that of Mrs. Ruth Karr McKee on "Spiritual Training in the Home." She concluded the address with the following parable:

"A certain mother had two children: they came to their mother and said unto her, 'Mother, we hunger for the bread of understanding.' Give unto us the portion of your time, your counsel, and your companionship that falleth to us."

"And she divided unto them her living, in that she gave them a diet rich in vitamins and the chemic base of endocrine hormones; she looked carefully to their health and to their manners; she sent them to dancing school and to a select preparatory school; but she said within herself, as for their question, Life will answer them."

"And not many days after, the mother gathered together her own interests, her social ambitions and cultural aspirations, and took her journey into a far country, into a land of lodge affiliations, bridge clubs, and golf tournaments, and other things for which children care not at all; and she there wasted her precious opportunity to draw near to her children, and to companion them in their years of growth."

"And when she had spent the best years of her life and had won much social prestige but had failed to find any satisfaction therein, there arose a famine in her heart and she began to be in want of sympathy and real companionship."

"She went and joined herself to one of the great organizations of the land; they made her chairman of many committees and elected her president and chose her to be a member of the National Board; she fain would have satisfied herself with the husks upon which others fed and no one showed her any real affection."

"And when she came to herself, she said: 'How

many women of my acquaintance have children in whom they are happy; who understand each other and are comrades together; and I perish here with heart-hunger. I will arise and go to my children, and say unto them: Children, I have sinned against heaven and in thy sight; when you were little, you asked for bread and I know now that I gave you a stone. I am not worthy to be called your mother; make me as one of your acquaintances.'

"But the children were exceedingly sorrowful. They said unto her, 'Not so; we wish it were possible. True we did wonder about life and love; we did want your counsel and companionship, but when we came to you, you were always too busy. We got information and we found companions, but they were the wrong kind; our lives are marred now, and you can do nothing about it. In the far country whither we have strayed, you cannot come; there is no bridge and the time of building is past. It is too late.'"—*Bulletin N. C. Federation Woman's Clubs.*

WHO WANTS THIS KIND OF PROSPERITY?

"Of course, repeal will bring prosperity," said my advertising friend. "I can let you in on some things which are happening which will make it as plain as day to you. When you understand the situation there will be no question in your mind about it."

"All right, go ahead," I advised him.

"Well, here is the dope," he said. "You know what advertising has done for the cigarette business. It has popularized smoking so that now it is the ordinary procedure in the most refined homes. The advertising that has made that possible is not a circumstance to what we are going to do for beer as soon as repeal is a fact."

"Already tentative arrangements have been made to spend millions of dollars in beer and whiskey advertising. My house is in on the deal, so I have my information direct. We are going to use every art known to the advertising science to make beer a popular home drink for men, women and youth."

"The advertising will be followed by business activity. It will create the desire, then breweries long closed will open. That will put men to work, use the farmers' surplus wheat, aid public carriers. Hence exchange of money, work and prosperity. Now the whole thing is simple, isn't it?"

"Yes," I replied, "it does seem quite simple now that it has all been explained. Is this plan generally known? Do the newspapers know what is planned in advertising?"

"I'll say they know it. You didn't think that their headlines urging repeal were altruistic, did you? We let them know just as much as is good for them."

"But isn't there a moral issue? I am ready to admit that advertising put across cigarettes. It made them popular. But I still have a conviction that the use of nicotine by boys and girls is harmful. There certainly is a greater moral issue involved in the use of intoxicants in family circles."

"Perhaps. But that is not our problem. We are employed by a client to sell his product to the public. We must let some one else worry about the moral question. That is: probably a job for your preachers."

"I think that probably it is," I admitted. "And I further think that they will do more than worry about it when they get this story. Perhaps they will do so much worrying about it that repeal will be prevented."

Anyway, I am glad to pass on this unique view of repeal and prosperity.—*H. L. Williams, in Church Management.*

CONTRIBUTIONS

SUFFOLK LETTER.

This is a time when much is being said about the poor. Many people are devoting much time to plans to help the poor in their need. Bread lines are formed in the cities and young and old receive food from the hand of charity. Many people are out of work and hungry in a land of plenty and wealth.

The word "poor" occurs in the Bible more than two hundred times. Eighteen different Hebrew or Greek words are translated "poor." In the Bible the word has many shades of meaning. In modern times the word is used more frequently in contrast to the word "rich."

Jesus said: "The poor have the Gospel preached to them" (Matt. 11:5), and, "For ye have the poor always with you (Matt. 26:11). From this it is inferred that Jesus conferred a special favor upon the poor. Furthermore, it appears that the time will not come when there will be no poor on the earth. Jesus was poor. He believed in the poor. He knew the needs and the blessings of poverty. The rich and the poor were alike to him. "A man's life consisteth not in the abundance of the things which he possesseth (Luke 12:15). But the people of the world are not yet willing to accept the Bible measure of manhood and womanhood. The age-old question: "What is he worth?" has not been dismissed from human speech and history. "Let not the rich man glory in his riches" (Jeremiah 9:23). Neither should the poor man glory in his poverty.

Pride has magnified the glory of being rich and the handicap of being poor. But the bitter experience of unemployment and depression has sobered our thinking and rebuked our pride. People look with envy upon the palace of the rich, and pass the poor with a feeling of pity. Do the rich hold a monopoly on happiness and opportunity? Have the poor no open road to progress and greatness?

There are some advantages in being poor. At least you are not an object of envy. It may not be very convenient, but it may become a great blessing in disguise. It is worth something to be hungry. The ability to enjoy eating plain food and not have indigestion is something to be coveted by kings and queens. People usually have three meals a day. Poor people are not usually worried about the latest and most tempting ways of preparing their meals. Necessity and a limited supply simplify that matter. The poor man cannot say, with the rich fool, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry" (Luke 12:20). His barns are not too small for his crop. His food supply is scanty and plain. His heart and mind must be concerned about the necessities of life. He has little time for ease; he must eat, drink and work.

Now, all rich people are not fools. They do not all take life easy. Many work harder than they did when they were poor, although the work may be different in kind. It is not easy to keep a fortune after it is made. Neither are all poor people industrious and wise. The poor do not always take life seriously. But the poor have a challenge to work to secure the necessities of life. Work is a blessing. It is a blessing to earn what you get and use. The "road bummer," and the "hitch-hiker" seek to ride in an automobile without paying for gas, tires and up-keep. Let the owner pay the bill. At the end of the journey, he boasts of having traveled without cost. Something for nothing, is the purpose in mind.

Poverty exacts compulsory self-denial. No man can amount to much if gets everything he wants. Sooner or later nature, or man, or God, or life will say "No" to every man. Then he has a chance to grow. Then he has an opportunity to yield to a higher will and a greater plan of life: A child cannot always have his way. He would be spoiled if he did. Poverty keeps many people from being spoiled. Jesus chose the way of poverty to go to the cross. Do not be discouraged because you are poor. Be like Jesus.

I. W. JOHNSON.

AN APPRECIATION OF CALVIN COOLIDGE AS HIS PASTOR KNEW HIM.

The passing of Calvin Coolidge at the early age of sixty years was a sad surprise. If his life be measured by achievement, it was so full of notable accomplishments that it was a great life. After graduating from college and studying law, Calvin Coolidge devoted his life to public service. He began at the foot of the political ladder in his local community, Northampton, Mass., and served through the various offices including the highest, being Mayor of Northampton. Then he entered the Massachusetts Legislature. I remember him as a State Senator, Lieutenant-Governor and Governor of Massachusetts. I was a pastor in Boston at the time and well remember his coming to my church to deliver a public address on a Sunday night. Like all of his addresses, it was full of common sense, patriotic sentiment, religious spirit and appropriate reference to the will and work of God.

In the spring of 1920, as I left Boston to become minister of the First Congregational Church, Washington, D. C., I told him that in scriptural phraseology, I was going to prepare a place for him. That autumn he was elected Vice-President of the United States. He came to Washington the first of March, 1921, and beginning with his first Sunday he was a faithful attendant at the church services for the entire eight years he was in the city.

Mr. Coolidge had grown up in a community where there was no organized church. His parents and grandparents had helped to build the little church building across the street from his father's home, but there was no membership, no minister, no home missionary. His father and grandfather had taken the lead in gathering the people, reading the Bible and teaching the Bible lesson. When Calvin Coolidge was an academy student he was so near home that he returned to spend Sundays in the family circle. When he went to Amherst College he found church attendance compulsory in the college church, so that there was no need of recruiting membership. Consequently he was a mature young man before he lived in a community where an invitation to join the church was extended. He declined such invitations then, but was present regularly in the Congregational Church on the Lord's Day. Later on, when he would have joined the church, he feared to take the step lest political opponents should misinterpret his motive as a bid for the votes of the church people.

Not until he became President and had been elected Honorary Moderator of the National Council of Congregational Churches, did he feel that his true motive would be understood and he gladly came at that time into full church membership.

It was my happy privilege to have innumerable contacts with the Coolidge family. Very

rarely has America seen such a happy union of husband and wife, each supplementing the other's gifts, and both cooperating whole heartedly for the best interests of their home, their church and their country.

Mr. Coolidge never missed attending his own church every Lord's Day, if it were humanly possible for him to be present. He was a most attentive and kind listener. He supported the church generously in its financial budget. Religion for him was an inner experience and not an assumed attitude. He was a man of the highest personal integrity, hard working, plain living, devoted to the welfare of his fellowmen. His political principle was to do the right in confidence that an intelligent public would support such procedure. Irrespective of party politics, America needs such men, especially at the present time. May the mantle of his spirit and dedication fall upon the youth of today.

JASON NOBLE PIERCE, D. D.

"THE BEGINNING AND THE END OF THE ELON DOLLAR-A-MONTH CLUB."

The Dollar-a-Month Club for Elon College had its inception in a meeting of the Alumni, called by Dr. L. E. Smith, at Elon College, March 19, 1932. It was the writer's privilege to suggest that such a Club be set up to help finance the college. Following that meeting, definite plans were set forth by a committee appointed by Dr. Smith. By the first of May memberships were actually enrolled.

The mechanics are simple: Each member is to send one dollar a month to Elon College. That is, one dollar a month constitutes a membership. However, many persons generously subscribed to three, four and five memberships. It was felt that this contribution would work no hardships on the contributor. As a matter of fact, the plan is adapted for the small contributor. It is a plan through which the person of small means can show his appreciation to his Alma Mater. As such, it predicted a large number of members. Five thousand memberships! \$60,000 brought in through the dollar-a-month plan would mean an amount equivalent to a million-dollar endowment. At present, there are approximately five hundred persons in the Club. One-tenth of the way already! It is by no means impossible for the total membership to go steadily up to the goal. There was no concerted drive for members until recently. The Alumni are now actively soliciting by classes, and the total enrollment should mount perceptibly during the coming weeks. At the same time definite efforts are being made for memberships in the churches. Many friends are enlisting. In short, it looks as if the interest is becoming contagious.

The ministry of the movement is apparent. Elon College has justified its existence in the past. It is carrying on during the present financial crisis. Hundreds of people have received their preparation for life there. Its contribution to the total education of North Carolina and Virginia, as well as to other states, is incalculable. A strong and progressive faculty, blessed with an equipment second to none in the South, promises much for the future, if the financial support can be managed adequately. The present crisis has perhaps brought severely to test mass education in America. We must turn to the small, well equipped college to make definite contributions to the educational and spiritual development of our citizens.

What of the future of Elon? Dr. Smith has made the statement that if he can have five thousand persons who will contribute one dollar a month to Elon College for ten years, the institution will be placed on a sound, progressive basis.

There are approximately one thousand graduates of Elon. Several thousand have received one, two and three-year preparation there. Consequently, a sufficient number of former students could be mustered to swell the enrollment considerably. Beyond those who have attended Elon, there are church members and friends who will enroll, once they can be assured that the people whose lives the college has touched directly are behind the movement. Thereafter the success of Elon will be assured.

Many people have received invaluable aid in their life-preparation from Elon College. Now, if it is as blessed to give as to receive, the appeal just now for members to the Club cannot go unheeded. Join the number now, doing what they can for the college. Encourage others to become members. Your personal assistance is essential, indispensable.

M. L. PATRICK, '24.

AN EVENING TALK.

We sit by the fire, my wife and I, and I tell her of a brother of mine who, fifty years ago, had a cornfield in Ohio in which he wanted to raise a crop of corn and a crop of pumpkins at the same time. Being very busy, he engaged a young man to go to the field and plant the pumpkin seeds. Three weeks later he looked for signs of his pumpkins and saw none. Six weeks later, as he walked through his field, he came to a big decayed hollow stump which was profusely decorated with pumpkin vines, and the mystery of the seed was solved.

Did the boy want to go to a ball game? Did he want to go fishing? Anyhow, he wanted a day off, and thought he had found a way to get it without being found out.

A cartoon I saw when a boy, represented the little Negro boy as standing in front of his master, who had accused him of stealing chickens. The small boy wore an old straw hat with a big split in the crown on the side from which six little chickens were sticking their heads. With an air of innocence the boy was saying to his master: "Massa, I ain't been stealin' no chickens."

Do we remember how David tried to hide his sin and failed? Ananias and Sapphira failed.

Some people say there is no truth in the old Book, but all about us we see the truth of the saying that "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

In the case of the boy and the pumpkin seeds, as I heard the story from my brother, the boy in the final settlement had deducted from his wages the price of the seeds, the loss of his time, the loss occasioned by not planting the seed, and the loss of his position, not to mention the reputation he established as a dishonest, unreliable boy.

Some one has said: "You may break the Ten Commandments, but if you do, they will break you."

In the recent Japanese papers there is an account of twenty-three members of the Tokio City Council who are in prison for bribery, all of whom are politically ruined and held up to public contempt with the loss of money in fines. In Proverbs 13:15, Solomon says: "The way of the transgressor is hard."

This led us to talk of a book by Dr. Chas. E. Jefferson, in which he refers to the idea held by some people that there is no hell. If God is too good to permit so much suffering in the next world, why does he permit so much of it in this world? We agree with Dr. Jefferson that many people, because of their sins, find this world a hell. One of the questions about which we need to think is whether the Master knew what he was talking about when he gave us the parable of Dives and Lazarus.

One of the most heart-breaking things in the

Book is the tremendous emphasis put on the love of God and his great desire that all men be saved and come to a knowledge of the truth. I. Tim. 2:4, "What more can he do for his vineyard that he hath not done?" What stronger motives can he set before a sinful world to have them love the good and hate the evil? But is it not very wonderful that we mortals, creatures of a day, can defy him? That we can go our own way, if we like, even though the result be our ruin?

But we have talked long enough, and it is bed-time.

A. D. WOODWORTH.

Tokio, Japan.

THE FORGOTTEN BOY.

The forgotten boy—not by father and mother, especially by mother—but forgotten by society, the state or nation, is among our major problems today. On the street, the highway, and freight car, this boy may be seen. He is the future citizen of this great nation. He represents a cross-section of the American home broken by economic and social conditions. He is from the cottage, the cabin, the mansion. This boy is not to be condemned, but instead he needs our love, our sympathy, and above all a guiding hand and a steadying influence. In many instances his home has been changed, broken, or otherwise reconditioned so as to fail in meeting the needs, the hopes, and the ambitions of this boy.

This forgotten boy has been thrown upon his own initiative, upon a cold world, and at a time when the public has assumed a negative attitude toward all assistance, or if not in this way, the spirit of generosity and helpfulness is so handicapped that the net result is the same. This boy may survive and he may not. Dangers, temptations, all lurk in his way. Unless he be made

of the stronger fiber of life he will fail to meet the temptations and the tests. He may fill responsible places in our business, social, and educational life, or he may fill our jails, our penitentiaries, and our almshouses.

Senator James Couzens, of Michigan, has introduced a bill providing for the shelter, food, care, and training of this boy by our army camps and army officers. The problem is national, the army posts are our own, built and maintained by our taxes—your taxes and mine, and this forgotten boy is your boy and mine. No greater testimony of America's spirit could be manifested than to accept the opportunity to shelter, feed and train this forgotten boy. It would be better that he be a willing charge upon us now when we have an opportunity to save him, than a future enforced charge upon society, the courts, and the penal institutions of the land. It is our choice willingly to support this forgotten boy now or be compelled to support him in the future. Wise Americans should make a wise choice.

TIMOTHY THOMAS.

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of doing his will. We may cry out about the beauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his kingdom here and now. To remember him at his table and to forget him at ours, is to have invested in bad securities. There is no substitute for plain everyday goodness.—Selected.

holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches

Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x 3/4 inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2
The three wise men
carrying away into Bē-ly-on are fourteen generations and from Jē'sus carrying away into Bē-ly-on the Christ are fulfilled.

5002X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$ 1.00
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5015PK. Fine Grain Morocco, divinity circuit, leather binding to edges, silk sewed, red under gold edges, with Psalms.....	2.60

Holman GEM Testament

POCKET SIZE 3½x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jē'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms.....	\$.90
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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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4136XP. Fine Grain Morocco, divinity circuit, leather bindings to edge, red under gold edges, with Psalms.....	3.00
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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book
of Jē'sus

PSALMS INCLUDED

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Same as above, with the Sayings of Christ in Red.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

O God, our Rock, in whom is no variableness, neither shadow of turning, thou givest a security and peace that cannot be shaken, a strength that supports our feeble frames, a love that inspires and lifts to heights eternal and bathes with sweetest bliss our strivings to attain. For the glad New Year with its spirit of promise, efface thou from life the blot of unholy ambition and make our strivings pure. For Jesus' sake.—*Amen.*

L.

LAYMEN'S FOREIGN MISSIONARY INQUIRY

Papers and magazines far and wide are given divers opinions, reactions and conclusions as to the appraisal of missions recently made by self-constituted laymen who went abroad, visited mission fields and for two years studied, and have now appraised, foreign missionary work. As one reads the report, one realizes that one is in a dissecting room rather than in a nursery or a school-room. So far, from the common run of such reports, this one now in the public eye, is variously termed not the "Appraisal Report," but the "Betrayal Report," and, instead of a "fact-finding committee," may call it a "fault-finding committee."

One may say, however, that if a committee of laymen were to go out to analyze and dissect and dismember the work of the churches of America, the results, the criticisms, the failures would be about the same here as are found in this report about the mission work in the foreign field. We presume that these laymen did not expect people to agree with them, certainly people who have a passion for soul-saving and a zeal for carrying, at all hazards and all costs, the Gospel of the Son of God to the uttermost parts. We presume not a member of the Laymen's Committee, for instance, would have cared to go, or would now care to go, to fields afar to burn out there, to live, to die and to be buried there for the sake of the divine One who instituted missions, who, even through the folly and blindness and prejudice of man, has carried on his work of saving souls and enlarging his kingdom.

We would have been afraid of the report, indeed, if this committee of the intelligentsia, this self-constituted committee of laymen, this appraisal committee, had come back praising, applauding, approving all the men and women, the methods and measures used on the foreign field in promoting the Kingdom of our Lord. If one wishes the church at home, with its measures and methods, stripped of its soul and held up to just and unjust criticisms, commend us to a body of self-constituted laymen who have more knowledge of natural causes than they have zeal for divine causes; and who, in their own wisdom, reckon and rate the men, the methods and the measures that God has used through the years of building up his church and carrying on his work in the world. Verily, God's ways are not man's ways. And somewhere it is pointed out also that "the weakness of God is stronger than the strength of men, and the foolishness of God is wiser than the wisdom of men."

This writer has read the large volume embodying the report of the appraisal committee, and enough to make other volumes about the report, and he feels that he has read it with profit, though, certainly, not in any measure agreeing with many of the findings and recommendations of the report. Those who know most about mis-

sions and who have studied and given their hearts and lives to missions through the years, many of them, welcome the facts and the constructive suggestions of the committee, but condemn and repudiate in severest terms many of the conclusions and recommendations. Possibly the most complete summing up of this report and appraisal of it comes from no other source than the Foreign Missions Conference of North America, made up of the mission boards of practically all Protestant denominations, and this we commend to SUN readers:

"The Foreign Missions Conference of North America recognizes gratefully the earnest and unselfish services of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and its constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the church to the press releases given out in advance of the appearance of the report, and also to a number of points in the report itself.

"We recommend that in the measures adopted by the boards for fostering the study of the report special attention should be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the report.

"The Conference, in the light of the present most critical world situation, and of the inspiring challenge of the Herrnhut meeting, as well as of recognition on the part of the Appraisal Committee of the need for adequate aims and message for the missionary enterprise, wish to reaffirm the Message of the Jerusalem Meeting of the International Missionary Council, and the findings of the meetings of the Council at Oxford and Herrnhut, dealing with the basis and central emphasis of the world mission in which we are united with the older and younger churches throughout the world.

"The most recent of these three statements of the aims of the missionary enterprise is that of the Council meeting at Herrnhut, Germany:

"We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ. If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian mission'."

J. O. A.

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE.

To Congregational and Christian Pastors:

As we approach this Lenten season we realize that our people are facing problems and are carrying burdens as in no other year of our memory. For many, these sorrows and evils are not of their own making. Truly the victims of our social order suffer. That many of those responsible for the evils of our common life do not bear a full share of the suffering makes life even harder for the poor.

In such a time as this the church has its immediate responsibility to those in great want. It must see that people are fed and clothed, and cooperate to the fullest extent with community and state organizations for relief. For many the

chief need is not for material but for spiritual things—faith, courage, steadfastness and these blessings the church must bring to needy men.

Above all else we must help our people to know that the evils of this day are due to human failure and short-comings and are contrary to the will of God as taught by Jesus. God has blessed us, but we have not made good use of his blessings. To bring about a permanent change in human welfare requires that men have a new ideal of life. The "get all you can and give as little as you must" spirit has led men to woe and disaster. This is God's world and it must be organized and conducted by the eternal principles of righteousness.

These are days when our preaching of God's law, as well as of his love, should be strong and convincing. We must reach the roots of being and change lives. We must build the kingdom of good-will on earth. Only that kingdom has enduring foundations. The church must make real the spirit of Jesus in the world and must say to men with all earnestness that the sufferings of the world are due mainly to the selfishness and short-sightedness of men. We believe it is God's will that all men shall be blessed, and we must not permit the greed and selfishness of men to thwart his purpose.

The church has a responsibility for social rebuilding it can in no wise evade. This is a time of crisis, when the message of Jesus for men and for nations must be vigorously proclaimed.

May this Lenten season be richly blessed in your church through your ministry. May we help one another in every way in these days of fellowship in suffering and of great responsibility.

We shall be pleased if you will let us have your requests for Lenten material and if you will give us your suggestions for making our common work more effective in these anxious days.

Sincerely yours,

FREDERICK L. FAGLEY,
287 Fourth Ave., N. Y.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 14, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,016.93
Elon College, N. C.	6.25
Palmyra, Edinburg, Va.	2.65
Apple's Chapel, Brown Summit, N. C. ...	3.61
Linville, Va.	3.91
Holland, Va.	5.00
Mayland, Broadway, Va.	2.22
Mt. Auburn, Manson, N. C.	2.55
Fuller's Chapel, Henderson, N. C.	2.21
Pleasant Ridge, Ramseur, N. C.	1.48
Total	\$ 1,046.81

Individual and Church Offerings.

Previously acknowledged	\$ 307.39
United Congregational-Christian Church, Salisbury, N. C.	15.00
Mr. and Mrs. W. B. Madison, Wentworth, N. C.	5.00
Total	\$ 327.39

Dollar-a-Month Club.

Previously acknowledged	\$ 7.00
Miss Hontas Rawles, Suffolk, Va.	1.00
Total	\$ 8.00

Specials.

Previously acknowledged	\$ 177.44
Wakefield C. E. Society, Wakefield, Va. ...	.96
Woman's Bible Class, Rosemont S. S., Nor- folk, Va.	25.00
Total	\$ 203.00

Coin Card Offering.

Previously acknowledged	\$ 129.95
Ella Fleming Class, Union S. S., Union Ridge, N. C.	1.00
Bethel Church, Harrisonburg, Va.	1.00
Total	\$ 131.95

Summary.

Previously acknowledged	\$ 5,431.66
Sunday Schools, Regular	29.88
Individual and Church Offerings.....	20.00
Dollar-a-Month Club	1.00
Specials	25.96
Coin Card Offering	2.00
Total	\$ 5,510.50

J. O. ATKINSON, Sec'y.

MISSION REPORT.

Following is the the First Quarterly Report of the North Carolina Woman's Mission Board, for 1933:

Women's Societies.

Burlington	\$ 96.10
Carolina	2.82
Durham	68.35
Elon College	48.19
Greensboro	40.00
Hank's Chapel	17.85
High Point	6.40
Fuller's Chapel	19.70
Lebanon	2.85
Liberty (Vance)	28.75
Monticello	2.50
Mt. Auburn	8.05
Mt. Bethel	3.00
New Lebanon	6.72
New Hope	3.60
Palm St., Greensboro	7.15
Pleasant Hill	4.64
Pleasant Ridge	6.00
Piney Plains	3.00
Raleigh	40.00
Ramseur	7.25
Randleman	1.00
Turner's Chapel	5.90
Union Ridge	10.00
Total	\$ 439.82

Young Peoples' Societies.

Durham	7.10
Willing Workers.	
Durham	\$ 5.79
Durham, Jr.	3.97
Total	9.76

Cradle Roll.

Durham	\$ 3.96
Turner's Chapel	1.45
Total	5.41
Total	\$ 462.09

MRS. W. R. SELLARS, Treasurer.

Burlington, N. C.

FELLOWSHIP OF PRAYER.

The Fellowship of Prayer, a devotional booklet for daily use during Lent, is ready for distribution. This year it has been prepared by Dr. Chas Gaius Glenn Atkins. The devotional studies begin on March 1st, and continue to Easter. This is the fifteenth year for the Fellowship of Prayer, which has become a very helpful part of the Lenten program of the churches throughout the nation. The booklet this year is one of the best ever issued and the cover-page one of the most attractive.

Churches may order the booklet from the Commission on Evangelism and Devotional Life, Room 913, 287 Fourth Avenue, New York City. Price, 3c per copy; 25 or more, 2c per copy.

SPECIAL PROGRAM AT HOLLAND.

News comes from the Holland Woman's Missionary Society of a special program they had at their last regular meeting. This Society is the combined or merged effort of the two Woman's Societies of the church, and the merger is a delight to all and is already proving that in union there is strength.

Mrs. A. J. Holland is the efficient president, and Mrs. Chas. Daughtrey, secretary, and they hold their meetings at the parsonage. A splendid group of programs has been outlined and the Society has taken on new enthusiasm and zeal.

Mrs. W. M. Jay, spiritual life superintendent, conducted a beautiful devotional entitled "The Leadership of Jesus," in which all took part.

The special feature of the program was an address by Mrs. J. E. Cartwright, of Norfolk, Va., who spoke on the "Merits of the Mission Study Courses." Only those who have heard Mrs. Cartwright speak, can appreciate what a feast they enjoyed, for she is a forceful, earnest speaker, and brought many words of encouragement and helpfulness to her audience.

Mrs. Dudley, of Cypress Chapel, a sister of

Mrs. Cartwright, Mrs. N. G. Newman and Miss Lillye Holland were guests.

Dainty refreshments were served by the hostesses, Mrs. B. J. Beale, Mrs. Chas. Daughtrey and Mrs. B. F. Morgan.

MEMORIES OF THE LATE DR. STALEY.

Sweet memories to our visions come.
As we think of those who have gone home
The eternal "home" on that beautiful shore
But here we will see their faces nevermore.
Thoughts of the saint who was so good,
Who fed our souls with spiritual food:
Once my pastor, in a little town,
How happy I was when the month rolled round.
We held in such high esteem,
Our only boy, now for forty years has been,
His name-sake, of the man safe and sound:
William Staley Bagwell, of Durham Town.

MRS. MATTIE J. BACWELL.

Durham, N. C.

A Brahmin said: "You Christians are not as good as your Book; if you were you would convert India in five years."—*Revivalist*.

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ever: the heathen are perished out

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Type in Junior's Bible
2 Take the sum of all the
of the children of Is'ra-el,
years old and upward, thro

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a My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better
than seven years in any other place."

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8 9 'Jē-hōi'-ā-chin was
years old when he began t

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grave; death shall feed on th



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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

GOOD NEWS.

Young people in the Western North Carolina Conference are planning a week-end conference for April 1st and 2nd, with Miss Lucy Eldredge present to aid them in making plans for their work. Carl Key, a ministerial student at Elon, is taking seriously his job of being president and is doing some real work. From all reports, the young people are responding readily.

Plans for a similar conference in Eastern Virginia will soon be announced. This date will likely be March 25th-26th. It is expected that Miss Eldredge will be in this meeting also. One of the Youth Fellowship leaders is hoping to visit all churches of this Conference soon in the interest of young people's work.

All young people in these conferences will want to plan to be present, if possible, for those who attend with a will to learn will find life much richer after sharing in these programs.

PUBLICATIONS.

Another rung has been scaled in the ladder of time. We have embarked on the New Year of 1933. Some have made resolutions as sign-posts along the way. Many have given no serious thought to the problems to be faced and goals they would like to attain.

Being interested particularly in our Christian Young People's work, this writer wonders if the leaders of our groups and the officers in our "Youth Fellowship" have thought seriously of their duty and responsibility as servants of our Master. We are thinking particularly of those persons in charge of our publications. The beginning of the New Year is an excellent time to begin soliciting your fellow church members for subscriptions to our church publications. A goal adopted by several groups reads like this: "One hundred new subscriptions to THE CHRISTIAN SUN." Will we reach our quota?

It would be a fine thing if each supervisor of publications in our "Fellowship" groups would select a plan of procedure for the next six months and work the plan.

And in conclusion, we would suggest that as many young people's groups as possible organize "Reading Circles" in the local churches. The purpose of this "Circle" would be to read as many books as possible pertaining to our young people's work. Several of the best books have been suggested in our "Fellowship Calendar." Another book recommended by Dr. H. T. Stock is, "Young People and Money" (from the Young People's Department, 15c).

LEADERSHIP TRAINING ON THE JOB.

In these days of "cuts" in every phase of church work, it is natural to feel that some of our leadership schools and classes must be suspended, unfortunate though it be. But there is a way, as many churches are discovering, of keeping the program of leadership improvement going. This way is through a more careful planning of the workers' conference. Nor is this time-honored method a mere substitute; it has distinct values of its own. It is easy to set up; it has no imposed "standards," "red-tape," or "credits"; it is local church "centered"; it develops a "home-grown" leadership; it costs practically nothing.

The Department of Leadership Training of the Education Society has for these reasons prepared two series of suggestive programs for these work-

ers' conferences, each series containing a program for each month in the year. Themes like these are treated: "Taking Stock of Our Teaching," "Encouraging Pupils to Study," "How to Use the Bible," "Preparing the Lesson," "Jesus, the World's Teacher," "Handwork: Its Use and Abuse," "Building a School Consciousness." These programs are issued in mimeographed form and are available at 5c each or 50c for a series of twelve. A descriptive leaflet, "Helps for the Church School Workers' Conference," will be sent upon request. The editor of this page will be glad to supply you from his office in Waverly, Virginia.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR JANUARY 29, 1933.

"What Good is Our Church Doing?"—Matt. 5:13-16.

Monday—"Calls to Worship," Psalm 100:1-6.

Tuesday—"A Witness to Truth," I. Tim. 2:15, 16.

Wednesday—"Brings Salvation," Acts 4:11, 12.

Thursday—"Transforms Lives," Eph. 4:20-24.

Friday—"Teaches Law-Observance," I. Peter 2:13-16.

Saturday—"Influences the Community," Matt. 13:33.

All Christian Endeavorers pledge their loyalty to the church and undertake to work "For Christ and the Church." In order to be loyal it is necessary to understand what the church is and what it is doing. That is why many denominations have set apart January 29th as Denominational Day, and why we are studying this particular topic in Christian Endeavor.

This is also the beginning of Christian Endeavor Week. Many societies will plan special programs for the entire week, which will be kept in memory of the founding of Christian Endeavor at Portland, Maine, on February 2, 1881, by Dr. Francis E. Clark.

The Disciples of Christ have planned a radio missionary program for this occasion. It is a good idea. A radio is placed in the front of the gathering and connected up with an adjoining room, so that representatives from various home and foreign mission points can speak and tell of the work which they are doing. Information for such a program can be gathered from *The Congregationalist* and *Herald of Gospel Liberty*, *The Missionary Herald*, *THE CHRISTIAN SUN*, *The Guest Book*, and many other sources. The station would probably be called ABCFM (meaning American Board of Commissioners for Foreign Missions.) This kind of program, if well done, will prove to be both interesting and helpful.

You may want to present the local work of your church in all of its phases, as well as the missionary enterprises. Every Christian Endeavorer would be well informed concerning all of the work of his own church, both locally and as a denomination.

There are many critics of the church today, and some of the criticisms seem to be deserved. We should try to discover the weaknesses of our churches and correct them by putting in those things that are helpful. Dr. Stock, of our own church, writing in *The Christian Endeavor World* says: "The church reminds me of God, the church interprets Jesus, and the church shows the meaning of life." An institution that does these things is certainly worthy of our best services.

The hymns for this program will be such as: "I Love the Church, O God," "The Morning Light Is Breaking," "Christ for the World, We

Sing," "The King's Business," and other missionary hymns.

During the program there should be prayer for the various enterprises of the church, such as our orphanage, colleges, boards of education and missionary work of various kinds throughout the world. The closing moments should be consecrated to the good which our church is doing.

CHRISTIAN TEMPLE.

A very unusual and interesting series of worship services have drawn capacity audiences to the Christian Temple, Norfolk, on Sunday nights, where Dr. Jason Noble Pierce is beginning his fourth month as minister. Selections from plays and dramatic poems have been presented by Dean Walton Pyre, well-known actor-interpreter to illustrate the sermons preached the first four Sunday nights of the month of January. Immediately following the sermons by Dr. Pierce and using the pulpit platform as his stage with the lights in the auditorium turned out and a spot-light playing upon him, Dr. Pyre acts the play chosen to illustrate the subject of the evening. The following inspirational and uplifting subjects are included in the series:

January 1st—Sermon theme, "Brotherly Love." Illustrated by scenes from Charles Rann Kennedy's play, "The Servant in the House."

January 8th—Sermon theme, "The Right Kind of Home." Illustrated by dramatic selections, "Home," by Edgar Guest; "The House by the Side of the Road," by Sam Walter Foss, and by Richard Harding Davis' one-act play, "The Littlest Girl."

January 15th—Sermon theme, "The Soul's Destiny." Illustrated by dramatic selections from Rudyard Kipling, the poet of achievement.

January 22nd—Sermon theme, "Many Men With Many Minds." Illustrated by dramatic selections from Robert Browning, the poet of aspiration.

The writer was out of town for the first of this series of services, but she would like to share with every SUN reader the inspiration of the second service. It was a real treat as Dr. Pyre caught the spirit of Dr. Pierce's message and emphasized the importance of the fact that *love never faileth* (I. Cor. 13:8) in a real, Christian home; that true fathers and mothers do not give their children a stone when they ask for bread (Matt. 7:9), but give them love, devotion, tender care, watchful guidance, the right kind of influence and training. How sad is the fact that so many fathers and mothers deny their children the right of a Christian heritage or else send them to Sunday School to learn right living, Christian teaching, but hold up before them such a selfish, harmful, vicious way of living that it is little wonder the children do not learn to "seek first the kingdom of God and his righteousness," and are denied the privilege of abundant living through Jesus Christ, our Saviour, Friend, and Lord.

What food for thought and meditation for those who are fathers and mothers and those young people who are to establish homes in the future. Our civilization will only be basically Christian when the homes of the nation are founded on Christ-like principles. ETHEL HURLEY.

Norfolk, Va.

When we want to make anything a success in worldly affairs we put our whole heart into it. And is this not much more necessary in the service of an holy God? Is he not worthy? Does not his great holiness, and the natural aversion of our hearts from God, demand it? The whole heart is needed in the worship and service of God.—Murray.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS AND THE SABBATH.

LESSON V.—JANUARY 29, 1933.

GOLDEN TEXT: "The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath."—Mark 2:27, 28.

LESSON TEXT: Mark 2:23-3:5.

The Sabbath in Jesus' Day.

The Sabbath in Jesus' day had become so hedged about with laws and traditions that it had become a burden instead of a blessing. Furthermore it had lost its spiritual significance because of the exacting demands of the letter of the law. We have two instances in point in today's lesson. In the first instance the disciples were walking with Jesus through a field of corn (probably our wheat or barley), and being hungry, they plucked a few heads of the grain, rubbed them out between their hands, and ate them. Immediately the carping Pharisees condemned them on the grounds that they had "worked" on the Sabbath day. They were, of course, technically correct—the disciples had "threshed" on the Sabbath day. But, alas for the Pharisees, while they were so alive to the finer points of the law. Their blind adherence to the petty details of law had withered their hearts. They had no compassion for hungry men. They were exact in ceremony; they were dead in spirit.

Jesus lifted the whole question out of the realm of the letter of the law and showed it against a background of the spirit of the law. He answered the criticism of the Pharisees by reminding them that on one occasion, David and his men, because they were hungered, ate the shew bread, which it was not lawful for any but the priests to eat. Human need must take precedence over ceremony and ritual, said Jesus. Whenever a religious form or ceremony, or whenever ritual, comes before human need, it must be put aside.

But Jesus goes further. He announces an abiding principle. "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." The Sabbath is not an end in itself. It is not an arbitrary thing imposed by a capricious God upon his people. It has been made to serve the highest interests of man. It is a means to an end. It is a day of rest and worship, designed to minister to the highest well-being of man. It is to be used in the light of its relation to him who is its Lord, the Son of Man, and the Son of God. It is to be used in such a way that it will help men and women, boys and girls to come increasingly unto the measure of the stature of fullness in him, who is its Lord, and in whose spirit it must be used. The ultimate test which we should apply to what we do on the Sabbath is whether it is making for a well-rounded and full grown Christian. To be sure we ought not to go back to the straight-laced Puritan Sabbath. But we ought not to go to the other extreme and make Sunday just like any other day, which America is fast doing.

"The Son of Man is Lord even of the Sabbath." He is. We Christians do not observe the original Sabbath. Instead, we observe Sunday, the first day of the week, the day on which the Lord was raised from the dead.

Jesus' Use of the Sabbath.

The story of the healing of the man with the withered hand is suggestive of at least some of the uses to which Jesus put the Sabbath. In the

first place, "He entered into the synagogue." It was his custom to do it. He recognized the value of regular public worship in the house of prayer. And he did this not only because it gave him an opportunity to speak his message; He did it because it gave him an opportunity to renew his spirit. Alas for the men and women who go through the weeks and months without the help and strength and inspiration which worship of God in common with their fellowmen in the house of God brings. And in these days that make such demands upon us, how desirable and necessary to renew our inner resources through public and private worship.

Jesus used the day for helping others. The scribes and the Pharisees, if they had helped the man at all, would have made him wait until the morrow. In keeping with the principle which Jesus announced, human need must have precedence over ritual and ceremony. His question, "Is it lawful to do good on the Sabbath day, or to do evil?" goes to the heart of the matter. We are to use the Sabbath day in such a way that we not only enrich our own lives; we are to enrich the lives of others.

What inconsistent things men are. Here were these Pharisees condemning Jesus because he was about to heal a man on the Sabbath day, but justifying themselves in pulling a sheep out of the ditch on the Sabbath day. It was not the first time, or the last that men have thought the animals and things are worth more than men.

Jesus' use of the Sabbath would give sanction to many things in modern life, which as works of necessity, or works of mercy, are concerned with ministering to the abiding needs of human life. But it would condemn many things which have crept into the observance of the Sabbath in America today.

The healing of the man with the withered hand deserves a few comments. Jesus healed by the word of his power. He asked the man to do the seemingly impossible. He demanded obedience before he gave his blessing. He was righteously indignant at the hardness of heart of those who were supposed to be religious. He responded to the faith of men.

POUNDED AGAIN.

The members and friends of Antioch Christian Church again showed their appreciation of the pastor and his family when on the evening of January 16th, they visited the parsonage and left many good things to eat.

I mention some of the articles given, and many of them were in abundance: Flour, meal, butter, sugar, milk, eggs, sweet potatoes, Irish potatoes, side of bacon, fresh pork, two shoulders, fresh sausage smoked sausage, canned fruit, pickles, preserves, greens and a chicken. One truckload of wood was given by a Methodist friend, and some sausage was given by Baptist friends.

For all these and the fine spirit manifested, the pastor and his family are thankful. God bless these good people, that they may be the richer because of their generosity.

E. B. WHITE, Pastor.

Windsor, Va.

The record of automobile fatalities in England is one to 118 cars. Automobile fatalities in the United States (dry) are one to 1,121 cars. Yet England has better traffic and better enforced laws. What, then, do our countrymen anticipate the return of liquor to this land will do? It will mean nine deaths to every one when dry.—*Central Christian Advocate.*

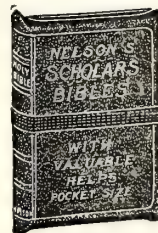
Do you know any father who advises his sons and daughters to drink liquor?

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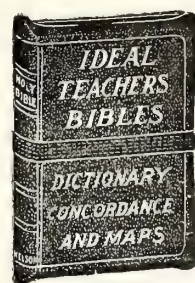
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

ALL OTHER GROUND IS SINKING SAND.

"My flesh and my heart faileth; but God is the strength of my life."—Ps. 73:26.

"I can do all things through Christ that strengtheneth me."—Phil. 4:13.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they strengtheneth me."—Ps. 23:4.

It is darkness that makes a light so welcome. It is the darkness of the sick-room or the house of mourning in which the "night-lamp" shines so softly. Of all the good books we read, and as much as we neglect the Bible, it is the latter that we will value most when life is slipping away and eternity is dawning.

If this is true, why not face that fact and give the Bible its place in our lives now? Honest obedience to its precepts is the only way to happiness and the only source of power to give victory over adversities.

Our three texts today is the record of every true child of God in revealed and conquering faith. It is the record of the way by which the redeemed love of God is made known. It is the holy place of every soul where he may meet God, and where God draws near to him and declares to him his will unto salvation—the holy place of unqualified faith.

Prayer—O Lord, our God and our Father, certify in our hearts and consciences this day the witness of thy Spirit, whereby we may be assured that none other than thou is able to speak to our souls the words of eternal life.—*Amen*.

TUESDAY.

THE OPENING OF GOD'S WORD.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Ps 119:130.

The opening of this Family Altar page of THE SUN is intended to be the opening of God's word in every home where it goes. First, there is the question of God's word. That is given to us so plain that the most simple can understand. Second, our comments are intended to be an unfolding and as the opening of a door to a beautiful room. May it be so.

This 19th Psalm is a gem of spiritual beauty. To read its verses is like walking into a room of attractiveness, beauty and glory. From verse to verse we are led through places of religious faith and love, and our guide seems to be conversant with the holiest secrets of the Christian's way.

As we contemplate every department of this faith and experience, our life swells with fuller trust and devotion. New longings are born into the soul and it pants for the Spirit of God as one pants for the happiness of a home he does not possess. Desire for the purity of life is intensified, anxiety for deliverance from sin increases, and the soul yearns for the heavenly state, where no power shall enslave or blind.

Prayer—O Lord, our God, shine thou upon us like the sun from heaven. We want to live in thy light; we want our hearts to be like thine. In Christ's name we ask it.—*Amen*.

WEDNESDAY.

THE WHISPER OF JESUS.

"Come and let us reason together."—Isa. 1:18.

The first requisite of all wise action is thoughtfulness. We often hear someone say, "I didn't think:" to which comes the reply, "But you should have thought."

What is this but a partial answer to the divine invitation, "Come and let us reason together?" There would be less foolish action and more wise, good, and happy action, if every one would take the pains, upon entering the chamber of the soul, to reflect upon who he meets there and whose shrine that chamber is. It is God's place in the soul, where God speaks in a still small voice, telling us what is right and what is wrong.

There is a story of a child on being asked to tell what is conscience, he could not tell. The teacher asked, "Did you ever feel anything inside of you when you were about to do something, which seemed to say to you, 'You ought not to do that?'" "Oh, yes sir!" "Well, what is that?"

"That is Jesus whispering to you."

We all have these whispers of Jesus. They will not fail us if we take the time to reason with him about it.

Prayer—

"Gracious spirit, dwell with me;
I myself would gracious be,
And with words that help and heal
Would thy life in mine reveal,
And with actions bold and meek
Would for Christ, my Saviour, speak."

—LYNCH.

THURSDAY.

BEYOND CONSCIENCE.

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Heb. 11:6.

A trained conscience may tell us very plainly what is right and what is wrong; it may be a very good judge, and in it we may be conscious of the whisperings of our Lord, but we ask is it complete? To be sure not.

Beyond conscience there is a providence of watchfulness and regulated care. There is something in the revelations of Jesus to the soul that gives us a foundation of righteousness so transcendent that it corroborates the teachings of conscience and enables one to proceed in a line of action manifestly God's will. This is a spiritual intelligence that comprehends the magnitude of human sin, and that understanding does something for us that conscience can never do. It is a field where forgiveness for sin takes place and where brightest hope ensues; it is the field of the daily, hourly work of God's blessed Spirit in all those who diligently seek him.

Prayer—

"Truthful Spirit, dwell with me;
I myself would truthful be,
And with wisdom kind and clear
Let thy life in mine appear,
And with actions brotherly
Speak my Lord's sincerity."

—LYNCH.

FRIDAY.

THE SANCTUARY OF THE SOUL.

"Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6:16.

This is a picture of one doing just what he is called upon to do when he reasons—consults his conscience and enters into the Holy Place of his

soul where God is and reveals himself to him.

Reference here to the "old paths," is to purity and truth. We must more and more believe in the absolute safety of purity, truth, honesty, justice, love and mercy. This field of thought and living must become the infinite domain wherein the soul is bidden to range with insatiable desire. As this field grows wider and clearer, men will cease to talk or think of position, honor, self-glory, yea, even orthodoxy, and stand out free for God. These truths are the truths of life from the foundation of the world. Let us all stand in them and ask for them and live in them.

Prayer—

"Holy Spirit, dwell with me;
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good,
And whatever I can be,
Give to him, who gave to thee."

—LYNCH.

SATURDAY.

READY FOR EMERGENCIES.

"Now the Lord Jehovah hath sent me, and his Spirit."—Read Isa. 48:12-16.

Several vessels of the U. S. Navy are being employed for use as emergency power stations. The ships will move here and there along the coast and up the rivers, going where, because of drought the local power supply has temporarily failed.

This is a new and valuable use for old ships that would otherwise lie idle or be dismantled and go to the junk-heap. At the same time it furnishes a capital parable for human beings.

For the flexibility of spiritual power is an important element in its usefulness. If a man can not work for Christ except in one place or with certain sorts of people or under certain limited conditions, his value for the kingdom of God is sadly restricted. The Master needs servants who will come when he says "Come," and go when he bids them "Go."

Prayer—Thou, our Father, knowest we are needed, and where we can do the best work for thee. Commission us, direct us, guide us to our tasks.—*Amen*.

AMOS R. WELLS.

SUNDAY.

WALLS.

"Thou shalt call thy walls Salvation, and thy gates Praise."—Read Isa. 60:15-22.

Mary Slessor, the eminent missionary to Africa, was, when at home in Scotland, so shy that the presence of a man in the audience prevented her from speaking, and so timid that she would not cross a field if a cow was in it. Yet when she went to Africa she left the coast alone, and made her way into the black horrors of a savage land. She thought nothing of walking unarmed, by night as well as by day, through the dense forest to save some poor woman who had been cast out because she had given birth to twins. The secret of her amazing courage was her steadfast trust in God. Once she said to a young colleague: "Do lassie, do? You've not got to do, you've just got to be, and the doing will follow."

We need not be missionaries to go to African jungles to feel our dependence on God and the strength it gives us. We have to resist many attacks of the evil one, and we must constantly keep within the walls of Salvation and the gates of Praise. God is our strong tower. God is our invincible defense.

Prayer—Our Saviour, we trust in thee. Our Redeemer, we rest in thee. Our Comforter, we rejoice in thee. Our Father, we are thy children, and in thee we will ever confide. —*Amen*.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

AND AFTER BABYLON.

By JOHN G. TRUITT.

"And after they were brought to Babylon."
Matt. 1:12.

Reading the Bible through from cover to cover causes one to read some chapters that perhaps otherwise one would not take time to read. I was reading the genealogy of Jesus in the first chapter of Matthew, when this strange line leaped before my eyes: "And after they were brought to Babylon . . ." Like a flash it occurred to me that there was a "before Babylon," and then there were the days of "Babylon," and then there were the days "after Babylon." The days of Babylon would have been the finish of any ordinary nation.

It was not enough to stop the line. It is remarkable that there is any further story to tell—but I read: "From . . . Babylon unto Christ are fourteen generations." Babylon could not stop the line which was fed by the faith of Abraham, and the devotion to Ruth. It might go into captivity, but not into oblivion. The promises of God are sure promises, and they will be fulfilled.

I.

In the second book of Kings, after the story is told of the destroying of the city of Jerusalem, the sacking of the silver and gold of the great temple, the murder of many men of arms, and the carrying away captive many thousands of others this succinct sentence follows: "So Judah was carried away out of their land." Nebuchadnezzar's armies had stolen their wealth and pillaged their Promised Land, but their unseen treasures of faith and trust in Jehovah their God had not yet been taken! They still held on to the promise God had given Abraham: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed;" and to their great king David: "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever"; and now they were remembering the covenant made with them in the days of Moses: "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." Upon such promises as these a record of faith had been written. It is true there was transgression, much transgression; but all along the line had been the keepers of the faith.

The promises to Abraham; the mercies of Joseph; the deliverance and laws of Moses; the victories of Joshua; the judgments of Samuel; the triumphs and songs of David; the glories of Solomon; the performances of priests; and the predictions of prophets was a religious heritage than which there was none more glorious.

They had had prosperity, triumph in war, accumulation of wealth, writing of great laws, and the making of a great literature. A feeling of security and blessing, power and might, had caused their leaders to betray the country into countless evils, and had set a net for their own captivity. Much of the same story could be written of our own country, and the points of parallel would be striking.

II.

Then they were swept loose from their moorings. Nearly seventy thousand men, not to speak of women and children, were carried some six

hundred miles beyond the sands of the great Syrian desert into Babylon. Hitherto great colonies of them had been carried down into Egypt. Dr. Foakes-Jackson says: "The captivity of Judah is one of the greatest events in the history of religion. With that captivity the history of Israel ends, and the history of the Jews commences." Dr. Thomas Nicol, of the University of Aberdeen, says: "Placed in the midst of heathen and idolatrous surroundings they recoiled from the abominations of their neighbors and clung to the faith of their fathers in the God of Abraham. Exposed to the taunts and the scorn of nations that despised them, they formed an inner circle of their own, and cultivated that exclusiveness which has marked them ever since."

Too often we are chafed by the chastisements of God, when we should be disciplined and blessed in the end thereby. Judah was about to lose his life, and the history of Israel about to be finished. They were at the bottom level of their loyalty to Jehovah. They were beginning to lose their courage and self-respect as a people. Every year found them more disintegrated. And their enemies found them easy marks for their campaigns. They were suffering, and losing. The armies of Babylon came along and captured them, took their treasures, and their gold and silver; destroyed their altars, and their temple, and beat down their city walls. Only a few of the poorest of the land left they to take care of the vineyards for them.

Families must have been wiped out wholesale, other families must have been broken to pieces; and as in the case of the transporting of the Arcadian farmers, there must have been great heartache, and heartbreak. I guess we would call that trouble. Indeed, we cannot minimize the present-day distress that is actually apparent on every hand. We must be too brave, and honest to exaggerate it. We will remember that we are the inheritors, through Jesus Christ and his followers, of their religious traditions, courage and faith.

Why did not they give up? Was it not time? Had they not had enough? Despised and rejected, robbed and persecuted, uprooted and transported like dumb driven cattle, surely they were having enough. But when the outside altars were torn down, the altars within their souls were being built; when their sacred vessels of gold and silver without were being stolen, new and finer treasures within were being found full of eternal faith and trust in Jehovah their God.

Had not God delivered and blessed their Abraham, their Joseph, their Moses, their Joshua, their David, their Elijah, and their people always in time of distress? Yes, he had promised and he had performed. They had sinned and they must suffer, and for his name's sake he would still lead them in paths of righteousness. So will he lead us. For we likewise trust him, his own Son is our Saviour and Leader, or Redeemer and our Intercessor, we are a part of his church against which the gates of hell shall not prevail. Truly for our sins there shall be suffering, but with our discipline divine courage and faith shall arise, a new humility and understanding shall come, and we shall yet see the travail of his soul and be satisfied.

III.

"So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." Cap-

tured, but not conquered! From the depths of despair they arose. The line from Abraham to Christ is not broken. In trying times they did their part. They did not quit. They did not give up. Their young Daniels flung open their prison windows to the east, and facing toward their Land of Promise, prayed their prayers of supplication and faith to Jehovah their God. Their young devotees dared the flames of furnace and young mothers taught their first born sons that they were the successors of Abraham, Isaac and Jacob. In some humble place a King would be born! Isaiah had said so, and other prophets, too, and all the nations of the earth should be blessed of him. Their old people must have constantly looked to God, but let it not be forgotten that their young mothers, and young fathers, with their tiny babes in their arms, taught that sublime

(Continued on page 15.)

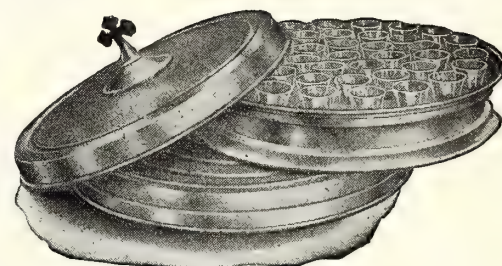
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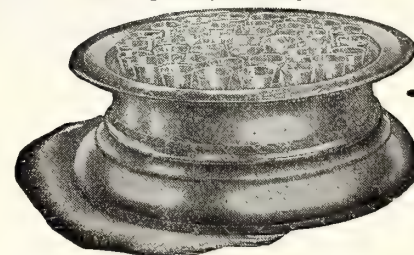
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends

The report this week is the beginning of our work for the year 1933. As we look back over the year 1932, while we had many disappointments, we find that we have had many blessings for which to be thankful. We passed through one of the severest droughts we have ever experienced, and our crops almost a failure, our income the smallest in years, the cry of the widow and the fatherless more appealing than ever before.

Our people have been kind and considerate and we are not suffering. We are thankful to God for his many blessings. We had no sickness to amount to anything during the entire year. The doctor was called only a few times during the year. We had no accidents. We had no deaths. We feel that we have much to thank God for.

We start the new year with new hopes and renewed energy, hoping and praying that God will let his blessings continue to rest upon us in this work, and that the friends of the little children will stand by the work with renewed enthusiasm and loyalty. May the churches and the Sunday Schools make greater efforts in their offerings that a larger work in behalf of the little children may be done.

We ask you to remember the Christian Orphanage and its workers in your daily devotions. Pray that those who are in charge may be strong in the faith and walk in his steps each day. Pray that the institution may reach out and help the little fatherless ones, who need a home here.

If we could but know that every member of the church was praying for us, that each church and Sunday School would remember us each Sunday in the services, what an inspiration it would be to us. Don't forget to carry us to the throne of mercy when you pray.

Some years ago we had a scourge of pneumonia in one of our buildings. As soon as one would get better another would take it. We had seven cases at one time. It was continued for weeks. We had three critically ill at one time—it seemed that we would lose them in spite of all that could be done. We hardly knew which way to turn. We had reached the point of being discouraged. We almost felt that the tide was against us. We received a letter from a good woman in Atlanta, Ga., one morning. She had this to say: "We have heard of the critical illness of the children in your institution. Our church had a special prayer in your behalf in its service today." No one will ever know the joy that letter brought to my heart that day. It was a joy to know some one was praying for us. Remember us in your prayers this year.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JANUARY 5, 12, and 19, 1933.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Berea	\$ 2.00
New Lebanon	1.40
Ingram	4.00
Union, N. C.	1.50
Greensboro, Palm St.	6.00
Elon College	6.25
Apples Chapel	2.24
Third Ave., Danville	10.95
Happy Home	1.60
Greensboro, First	9.42

45.37

Eastern North Carolina Conference:	
Catawba Springs	\$ 6.51
First, Portsmouth	6.81

Holland	7.00
South Norfolk	5.73
Liberty Spring S. S. and classes..	7.00
Rosemont	9.30
Berea, Nansemond	10.00

47.60

Valley Virginia Central Conference:

Woods' Chapel	\$ 3.00
Timberville	1.59
Palmyra	1.61
Timber Ridge	1.69
Antioch	3.04
Mt. Olivet (G)	4.08

15.01

Alabama Conference:

Malone	\$ 1.18
Pisgah	1.00
Mt. Zion	1.43

3.61

Special Offerings.

Young People's Class, Isle of Wight Church		\$ 5.00
R. J. Miller, support children....		23.90
A. W. Andes, Harrisonburg, Va....		1.00
Mrs. Ray, support of Marie Ray..		11.00
C. M. Cannon, cash item		1.10
A Friend, Durham, N. C.		15.00
Alamance County		60.00
Rebecca Johnston, cash item.....		7.00
A Friend, Reidsville, N. C.		2.00

126.00

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Hines' Chapel

11.00

Eastern North Carolina Conference:

Youngsville	3.00
Mt. Auburn	2.55
Mt. Hermon	4.00
Pleasant Cross	.95
Bethel (Wake)	1.00
Youngsville	2.00
Fuller's Chapel	4.47
Piney Plains	9.25
Pleasant Hill (J)	1.10
Turner's Chapel	.44
Cary	1.69

33.96

Western North Carolina Conference:

Ether	\$ 1.87
Burlington	20.19
Pleasant Hill	2.55
High Point	4.20
Hank's Chapel	2.60

31.41

Eastern Virginia Conference:

Wakefield

1.76

Eastern Virginia Conference:

Cypress Chapel

6.25

Valley Virginia Central Conference:

Palmyra	\$ 3.35
Joppa	7.55
Leaksville	11.71
Newport	11.25

54.11

Prof. C. M. Hook, Elon College, N. C.... 1.00

Total for the week \$ 358.07

CONSTITUTION AND BY-LAWS OF THE GEORGIA CONGREGATIONAL AND CHRISTIAN CONFERENCE.

(Concluded.)

4. To act in conjunction with the pastor of the church where a meeting of the association is to be held, as the program committee; with a view to suggesting, from its knowledge of the field, vital and practical topics, presenting plans of progress or extension, and increasing the interest among both clerical and lay members of our churches, in the meetings and work of the association.

5. To be the missionary committee of the association.

These recommendations pertain, second, to ordination and examination on the course of study:

I. Inasmuch as under our present system, ministerial standing vests in the local association, it is recommended that to the same body be accorded the function of passing, after due examination, upon the credentials and fitness of candidates for ordination. It is suggested that the procedure be as follows:

1. A church seeking to induct into its pastorate a man who has not been ordained, may present the candidate for examination at a meeting of the local association with which the church is connected; notice of such intention having been previously given to the registrar and printed on the program of the association meeting.

2. The said association to examine the candidate thus presented in regard to his intellectual, moral and spiritual fitness for the ministry, and if approved, to present a certificate of such approval to him and to the church presenting him.

3. Upon the basis of such certificate the church to proceed, either then or thereafter, to the ordination of the candidate through a council of good fellowship; the same being either the association or a group of churches elected by the church and the candidate.

II. Inasmuch as this Conference has provided a course of study for those applicants for ordination who have not received collegiate and seminary education, it is recommended that, for the sake of uniformity, the examination of candidates on the course of study be conducted by a committee of the State Conference; and that the certificate of said committee that he has completed this course satisfactorily shall be required in all such cases by the local associations before it proceeds to his examination for ordination.

DUTIES OF COMMITTEE ON LICENSURE AND COURSE OF STUDY.

There shall be a committee of three on "Licensure and Course of Study," to be elected for three years.

It shall be the duty of this committee to prepare a three-year course of study for licentiates and candidates for ordination who have not received a college degree or its equivalent, which shall be approved by the committee.

This committee shall advise and help all candidates in every possible way properly to pursue this course of study. They shall provide for examinations at such times and places as may be mutually agreed upon by themselves and the candidates, and shall issue certificates of licensure to such as shall be eligible for them. It is understood that the advisory committee of local associations will consult with this committee of licensure before recommending candidates for licensure for a second or third year.

Candidates for ordination pursuing this course, not having previously received a college degree or its equivalent, shall first receive the recommendation and approval of this committee before proceeding with an ordaining service.

The course of study and method of procedure adopted by the committee October 27-28, 1931:

GEORGIA CONGREGATIONAL AND CHRISTIAN COURSE OF STUDY FOR LICENTIATES.

Purpose.

1. The purpose of the course of study is to prepare licentiates who are engaged as pastors of Congregational and Christian Churches in Georgia for ordination to the Congregational and Christian ministry. Such licentiates, with certain designated exceptions, are required by the joint action of the Conference and the Local Associations to complete the course as prerequisite to ordination.

Committee in Charge.

2. The committee in charge is known as the Committee on Licensure and Course of Study, and is composed of three members elected by the State Conference.

Relation to Associations.

3. The relation of the Local Associations to the work of the Committee, in general, is defined in certain recommendations of the Conference to the Associations, which have been adopted by the Associations, and published in the minutes of the Conference. To secure efficiency and reasonable uniformity, the following suggestions are offered to the Associations:

4. Upon receipt of a request for licensure, the Advisory Committee of the Association may determine if the completion of the course of study is to be required of the candidate, in accordance with the following principles:

5. The completion of the course of study is to be required of all licentiates, except those who are not candidates for ordination, or, who, being such, hold academic degrees from acceptable colleges or have completed a full course of instruction in an acceptable theological school.

6. Only under exceptional circumstances are licentiates over forty years of age to be regarded as candidates for ordination.

7. On the granting of a license by the Association to a person of whom the completion of the course of

study is to be required, the registrar should immediately notify the superintendent of the Conference.

8. If, at the expiration of a term of licensure, the Committee on Licensure and Course of Study shall have notified the Association that the candidate has not entered upon the course of study or has made unsatisfactory progress in the same, the renewal of the license may be denied until recommendation is made by the Committee.

9. Ordination is not to be granted until certification is made by the Committee that the candidate has successfully completed the course of study.

Method of Procedure.

10. Each student, upon beginning the Course of Study shall pay to the State Conference a fee of two dollars.

11. Each of the three members of the Committee shall have particular charge of the work of one study group as outlined in the course of study, as instructor and examiner. The student shall be free to consult with his instructor by mail or through personal conference.

12. The instructor shall arrange for the examination of students, such examination preferably being held in connection with an annual Conference.

13. Examination in required studies shall be in writing, and the passing of a student to the work of a succeeding group or to graduation shall be upon passing the examination with a minimum grade of seventy-five per cent in each subject. Credit shall be given for required readings upon such oral examination as shall satisfy the examiner that the reading has been faithfully and profitably done. Credits shall be filed by the Committee with the State office and a certificate shall be given the student. A final certificate, signed by the chairman of the Committee and the superintendent of the Conference, shall be given on completion of the course and the payment of a fee of three dollars to the Conference.

14. Real equivalent for separate subjects may be accepted and credited by the Committee.

15. Each student shall provide his own text books and also such reference books as are required. Books designated for reading may be loaned to students by the state office, but it is recommended that such books be purchased by the student.

16. The Committee is empowered to arrange an annual institute for the instruction and examination of students, at a time approximately midway between the meetings of the Conference. This institute is to be devoted not only to examination upon work already done, but to the discussion of text books, methods of study, and practical problems of the field. Attendance of students at the institute may be required by the Committee, and the necessary expense of travel and entertainment for instructors and students shall be provided by the Conference. A session of the Committee and students may be arranged during the annual meeting of the Conference, for discussion and examination.

COURSE OF STUDY.

17. The course of study is divided into three subject groups, each group being designed to cover the work of one year, and half of the studies of each group being completed in each six months' period. A minimum of six months' work is required on the entire group. The work of each group must be completed before that of the following is entered upon.

18. The course is indicated by the following named books, which are designated as books for study, for reading and for reference, the Committee being empowered to make such substitutions as, from time to time, it may find necessary or advisable:

Group I.

For Study—"The Life and Teachings of Jesus," Bosworth; "The Pastoral Office," Beebe; "Principles of Preaching," Davis; "Main Points," Brown; "The Story of Our Bible," Hunting.

For Reading—"What It Means to Be a Christian," Bosworth; "The Building of the Church," Jefferson; "Pastoral Evangelism," Fagley; "Sixty Years With the Bible," Clarke.

For Reference—A one-volume Commentary on the Bible.

Group II.

For Study—"The Life of Paul," Robinson; "How to Teach Religion," Betts; "Outlines of Theology," Clarke, Parts I, II, and III; "The Meaning of Faith," Fosdick; "A Handbook for Workers with Young People," Thompson.

For Reading—"The Character of Paul," Jefferson; "The New Program of Religious Education," Betts; "What Shall We Think of Christianity?" Clarke; "How to Train the Devotional Life," Wiegles and Tweedy.

For Reference—A one-volume Dictionary of the Bible, either Standard or Hastings.

Group III.

For Study—"Outlines of Theology," Clarke, Parts IV, V, and VI; "The Pilgrim Faith," Davis; "The Psychology of Religion," Coe; "A Theology for the Social Gospel," Rauschenbusch; "The Moral Life of the Hebrews," Smith.

For Reading—"The Business of Missions," Patton; "Conversion," Cabot; "Social Service in the Churches," Holt; "What and Where Is God?" Swain.

For Reference—A Concordance of the Bible; "Book of Church Services," The Pilgrim Press.

"THE SUN'S PULPIT."

(Continued from page 13.)

faith to their little ones. As long as young mothers with little children remember God, and as long as young fathers, fighting their first hard battles for family, forget not their worship of the true God, any society is safe and any government is secure.

"And after." And when the records are written, the records of your home and mine, the records of your faith and mine, the records of your generation and mine are written, will there be a

setting forth of the fact that faith failed not with us? That devotion to duty, to right, to God still shone in our lives? That there is something to begin on after our records are written? That the level of love is not lowered? That there is a chance for the continuation of the line of God dealing with his people? And that we have not blocked progress, nor set aside the eternal assets of faith, and honor, and friendship, of which we may justly be the proud possessors?

Please God, may it be so? May we never forget the name of Jesus! Of Paul! And of the unnumbered princes and princesses of God that have suffered persecutions and privations that the fruits of faith might flourish after them. "And after they were brought to Babylon," the line still persisted, and the promises of God still prospered. *Amen.*

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OBITUARIES

RESOLUTIONS OF RESPECT.

An honorary member of the Girl's Missionary Society of the Suffolk Christian Church from the time of its organization twenty years ago, our beloved Dr. Staley made a distinct contribution to the work. His presence at the meetings, his good, fair, honest and righteous counsel in matters pertaining to missions was always of inestimable value to the society.

Dr. Staley was rich in the things pertaining to the Kingdom, and of his riches he gave freely to his fellowman. He had the ability to rise above the standard of human limitations and to see things in a truer light, and he gave us the benefit of this rare quality.

Such a noble example is worthy of emulation, therefore, be it resolved:

1. That the members of the Girls' Missionary Society continue to live and to work under the influence of this man of God, and to use the riches which he so freely shared with us to the good of all, both individually and collectively, being always mindful of the fact that such riches come from God himself.

That we seek to follow the example of our departed friend and counsellor in sharing with others the blessings that are ours, and to do our part to make the world better by our having lived in it.

That a copy of these resolutions be admitted to the records of the Girls' Missionary Society, a copy be sent to "The Christian Sun," and copies to the members of his family.

JULIA A. BRINKLEY,
MARY M. HARDCASTLE,
ELIZABETH VINCENT.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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THE CHRISTIAN SUN

RESOLUTIONS OF RESPECT.

God in his infinite wisdom saw fit to remove one of our beloved members, Mrs. Ada Teague. She was a devoted mother, a kind neighbor, and a loyal member of Pleasant Hill Church, and the Woman's Missionary Society, and attended the services regularly. The members of the Society offer the following resolutions:

1. That we, as a Society, have sustained a great loss.

2. That we hereby give expression to our feeling of sorrow and our appreciation of her life.

3. That we extend our deepest sympathy to her family, and pray God's

richest blessings upon them in their bereavement.

4. That these resolutions be recorded in the minutes of the Missionary Society, a copy sent to the family, and a copy sent to "The Christian Sun."

MRS. SALLIE HINSHAW,
MRS. M. F. HORNADAY.

666

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JANUARY 26, 1933.

NUMBER 4.

.. THE SUN'S OBSERVATORY ..

Federal Income Taxes Continue to Fall.—

Largely due to shrinkage in income taxes, the government's revenue income fell off \$84,504,169 in December, as compared with December of 1931. Income tax collections amounted to \$256,522,096 in December, 1931, while the total income tax for last month was only \$141,033,327, making a loss in revenue from this source of over \$115 millions. Miscellaneous levies imposed during the past year increased the taxes from other sources about \$31 millions, leaving the net decrease as given above.

Stalin Gets the Air.—

On last Easter the Soviet government distributed free photographs of Comrade Stalin to all of the school children throughout Russia, with the injunction that this portrait of the dictator should be hung in a prominent place in the pupil's home. The following incident reminds us that though conditions may be bad in our own country, yet we are possibly blessed beyond the rest of the world, and certainly more than our Soviet friends. After the free distribution above referred to the teachers were instructed to question the pupils as to whether they had obeyed instructions. "Did you hang up the picture of Comrade Stalin as you were told," asked the teacher of a small lad. The child slowly shook his head. When pressed for the reason for such disobedience, the child answered: "I couldn't." And upon further insistence that his reason was insufficient, the child slowly replied: "We live in the middle of the room." Packed "like sardines in a can," their individuality subdued, their personality subjected, the poorest of us live in a paradise by comparison. Take his God from him and you rob a man of his all. We submit that Comrade Stalin is a very poor substitute.

Einstein and the Disarmament Conference.—

Prof. Albert Einstein, who was among those in attendance at the disarmament conference at Geneva, seems to think that the outlook for peace is less optimistic than could be well wished. He says: "We are no nearer peace fourteen years after the armistice than we were the day before the armistice was signed. The politicians and statesmen who promised us peace have cheated us. They have fooled us! We should be standing on roof-tops, all of us, denouncing this disarmament conference as a travesty. From now on, the people themselves must take this affair into their own hands if they sincerely desire peace. . . . I am convinced that, left alone, peoples would not hate each other. If they were not stirred into hating each other they would live amicably together; especially now, since science and intelligence have conquered most of the diseases and have made it possible for everyone to live in plenty and in happiness and health." Mr.

Einstein says that "no one can deny that we are passing today, not only through an international crisis in economic life, but also through as severe a crisis in international commerce, and quite generally in international cooperation in all domains." He believes that these things are vitally connected with emotional tensions between governments and peoples, and that impartial and dispassionate investigation of their causes is necessary in order to start the world on the road to recovery.

Would You Use Your Opportunities?—

We are told that the young man who would profit by tomorrow's rich possibilities must, in the present extremities, sell not only his ideas but himself. Jobs are not to be had just for the "asking," but the job hunter must "sell" himself. Dr. S. M. Kitner, vice-president of the Westinghouse Electric and Manufacturing Co., in charge of the engineering department, recently addressed a group of college students. In the course of his talk he urged upon his audience the importance of deciding what one wanted to do and where one wished to work, and then selling an executive of that company on the desirability of hiring him. A short while after this a young man presented himself at Dr. Kitner's office in East Pittsburgh, and after introducing himself, said: "I've decided that I want to go into the electrical manufacturing field and I've come to work for Westinghouse." To which the Doctor made the reply usually heard today: "We haven't any jobs here now." The young man was not surprised at the reply, but insisted, "I am doing what you told me to do. Will you listen to me?" The Doctor, amused, agreed to listen, and the young man so successfully sold himself that today he is not only on the Westinghouse payroll, but is one of its promising employees. Much of the unemployment now existing would be vanquished if more people would cultivate their ability to sell themselves.

Sixteen to One.—

Just two days ago a cry that was familiar in the late nineties rang again in the United States Senate. Remonetization of silver at a ratio of 16 to 1 was the battle cry flung far and wide by the late William Jennings Bryan, and Senator Wheeler, of Montana, revived the historic issue in the Senate the first of the week with the declaration that the boosting of silver prices would cure the world's ills. The issue was placed before the body in the form of an amendment to the Glass banking bill, and Senator Wheeler said that he challenged anyone last year to disprove his claim that the remonetization of silver at 16 to 1 would double the value of the world's primary money and would more than double the prices of wheat and cotton and the purchasing power of silver nations. He continued: "Since

that time nobody in either side of this chamber has disputed that. Not only that, but since then we have seen an increasing number of foreclosures of mortgages and increased bank failures, and country after country has gone off the gold standard until now forty nations are using other standards. Referring to the statements made by President Hoover and other authorities that depreciated foreign currencies were lowering American tariff protection, he concluded: "Remonetization of silver will do more to make the tariff effective than any other piece of legislation before Congress."

"Lame Duck" Amendment Ratified.—

The ratification by the Missouri legislature of the so-called "lame duck" amendment to the Constitution, wrote into the Constitution its twentieth amendment, providing that after this year, both the President and newly-elected Congress shall take office in January following the November elections. In order to be the thirty-sixth State to ratify, the time set for bringing up the question was moved up from 2:00 P. M. to 10 A. M., last Monday. The question was to have come up in the Massachusetts legislature at 2 o'clock, but due to the fact that standard time was one hour faster in New England than in the Middle West, this would have enabled Massachusetts to have ratified one hour sooner than Missouri, and to have been the thirty-sixth State. Rather than have this "honor" taken from them, the Missouri speaker rounded up his members for the morning session, and the job was done. By the moving up of the dates as is provided in the amendment, Congress will convene on the third of January following the election instead of the first Monday in December, the newly elected representatives going in on that date. The President and Vice-President will assume the reins of their respective offices on January 20th. Senator Norris, who for the past ten years or more has worked for this change, says: "The new amendment will do away with the necessity for filibustering and will make it practically impossible for any unjustifiable delay." He says that the "greatest achievement, in my opinion, is that permitting the will of the people to be expressed more promptly." There are quite a few advantages in connection with this amendment, but it is questionable whether his "greatest achievement" can be rated among them as an unmixed blessing. The holding over of the old legislative body has, at times, proved a blessing to the people who had just previously voted it out of office. More than once in the history of this country, has the electorate voted a faction out of office, and before the year had passed had faced about and compelled their successors to do the very things for the doing of which they had been defeated.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Mrs. Annie Staley Calhoun writes: "I don't believe I could exist without THE CHRISTIAN SUN. That is the only way I can keep in touch with the work of the church."

It is learned with joy and gratitude that Rev. J. W. Patton, who underwent a major operation in Charlotte, N. C., hospital last week, is improving, and there are now high hopes for his speedy recovery.

The absence of Alabama, Georgia and Florida notes in THE CHRISTIAN SUN is due to the absence of the Congregational editor, who has been attending meetings in New York and Chicago for the past two weeks.

The 1932 ANNUAL is unusually late in its appearance this year. Two Conferences are yet to be heard from. As soon as all of the copy is in it will be rushed to completion and mailed to the various organizations.

Rev. J. L. Foster preached at Bethlehem for the pastor, Rev. J. W. Patton, Sunday, January 15th, and greatly enjoyed the occasion of meeting many friends of former days and worshipping again amid familiar scenes and surroundings.

SUN renewals have been coming in in larger numbers since the Christmas holidays. We cannot acknowledge each subscription individually, but we wish to take this means of thanking those who have been so thoughtful as to look at their labels.

We learn with regret of the great number of cases of "flu" which have been at the Christian Orphanage lately. Brother Johnston has enough on his shoulders for any one man, and sickness among his large family of children does not tend to lighten that load.

Don't fail to look for your name in the SUN subscription list, which appears the first or second week of each month. If you have made a payment on your subscription, and your name is *not* on the list, please notify the managing editor at once.

A record breaking report for 1932 comes from one of our Florida pastors. Rev. Carl H. Corwin, of the West Tampa Mission and Pilgrim Latin Church, reports as follows: Sermons, 91; prayer meetings, 235; Sunday School sessions, 85; addresses, 219; pastoral calls, 2,545.

Rev. A. W. Hurst moved last week with his family to Chattanooga, Tenn., where Bro. Hurst becomes pastor of our Congregational Church in that city. With deep regret Elon gave up the Hursts, father, son and their families. They hold a warm spot in the affections and esteem of Elon College and village.

Dr. John R. Scotford, editorial secretary of the Commission on Missions, will make a tour of Florida during the last week of January. Dr. Edwin C. Gillette, Florida superintendent, will accompany him on part of the tour. One of the immediate results will be the featuring of Florida in the March *American Missionary*.

Dr. L. E. Smith and Rev. R. A. Whitten exchanged pulpits Sunday, the 22nd, Dr. Smith

preaching at Henderson, Bro. Whitten at Elon College, where he had a splendid audience and preached and conducted a very helpful and commendable service. Dr. Smith has just returned from a meeting of the American Board of Commissioners for Missions in Evanston, Ill., where he reported a very pleasant and profitable session.

The following telegram will be of interest to many SUN readers: "Halifax, Va., 8:30 A. M., January 23, 1933. Dr. J. O. Atkinson: Mr. Crutchfield operated on yesterday. Appendicitis. Doing well this morning. (Signed) Mrs. H. E. Crutchfield." Bro. Crutchfield has been suffering periodically and was taken suddenly Saturday evening, when it was found necessary to operate at once. Here is hoping for his speedy and complete recovery.

Rev. J. L. Neese, pastor, rejoices in a most timely Christmas gift of a nice Pontiac sedan, presented him by his churches: Palm St., Hines' Chapel and New Lebanon. The members of these churches have a fondness for the company and fellowship of their pastor, and so, in a most practical way, expressed the same by making it possible for him to come to see them. We congratulate the churches on this splendid mark of esteem and the pastor, the happy recipient, of such favor. The work goes well in Bro. Neese's field, with especially good results at Palm Street.

A Citizen's Educational Meeting has been called to assemble in Raleigh, N. C., January 31st. It has been proposed that January 29th be designated as Educational Sunday for North Carolina, and that pastors announce the Raleigh meeting for the coming Tuesday. It is a mass meeting sponsored by the Parent-Teacher Association and other educational and civic organizations of the state, that the people may give expression to their convictions about proposed school legislation by the General Assembly now in session at Raleigh. Many bills and resolutions touching the present status and system of education in the state have already been introduced, and the object of the proposed Citizens' Meeting is that nothing shall be done to hurt, and all possible shall be done to help education in the public schools and colleges of the state. Changes in the present system, both as to cost and method of carrying on the state school system, could be and should be made. But these changes should not be of a nature to cripple education in the state.

WEEK OF PRAYER IN CHARLESTON, S. C.

A rather unique observance of the Week of Prayer January 1st-7th, was brought about in Charleston, S. C., through the initiative of the pastor of Circular Congregational Church, Rev. G. N. Edwards. He suggested to the pastors of several denominations in the lower part of the city that they come together on the basis of the program issued by the Federal Council, and meet in their respective churches in succession each evening of the week. This was done after the ministers had held one conference to arrange the details.

The churches uniting were several of the oldest in that old city—the First Presbyterian, St. Michael's Episcopal, First Baptist, French Protestant (Huguenot), and St. John's Lutheran. Each pastor spoke once, each conducted the service in his own church in his own way. The choirs were present, with organists in their several churches, but as a rule there was no special music.

The emphasis was laid on prayer before and after the sermon. Some form of a "bidding prayer" was used. The usual ritualistic forms

were laid aside, or adapted to an informal service in which all could join. No joint meeting was held on Sunday, but all the pastors introduced the services by announcements and sermons. The attendance was excellent, not large but averaging at least a hundred.

During the week a "Call to Prayer" was issued daily in one of the papers. This included announcement of the place and purpose of the meeting, a poem and prayer for each day, and the Scripture reference. The other paper carried a daily report of the meeting the night before with paragraphs from the sermon. The observance of the "Week of Prayer" had been given up for years. There were warm expressions of the value and spirit of the services from men and women of the churches as the week went on. E.

RELIGIOUS CAMPAIGN BEGINS FEB. 5th.

Three weeks from today the Rev. H. C. Caviness will open the 1933 Charleston Evangelistic Campaign, preaching in the Spring Street Episcopal Church daily under the auspices of the Laymen's Evangelistic Brotherhood and Young Men's Christian Association. Mr. Caviness comes from Portsmouth, Va., where until a year ago he was pastor of the First Christian-Congregational Church.

This is the third annual campaign to be conducted by the laymen's organizations who promoted the meetings with the cooperation of the churches of the city. A city-wide organization of men and women with Clarence W. Legerton as chairman, has been formed and the support of the Protestant forces of the city is assured.

The meetings are located centrally in the Spring Street Church. Last year in the course of fifteen meetings, in Citadel Square Church, approximately 15,000 attended.

The campaign opens on Sunday, February 5th, and will close on Sunday, February 19th. The Rev. W. J. Snyder is pastor of the Spring Street Church.—Mrs. Caviness will assist in the field of women's work especially.—*Charleston News and Courier*, January 15, 1933.

HOW TO BE UNHAPPY.

Be suspicious; look for slights; feel keenly any seeming thrusts.

Be sensitive; take best care of "number one," be sure to protect yourself; "be good to yourself;" safeguard yourself.

Be revengeful; give tit for tat; let them have just as good as they send. Be sure to return evil for evil; take care to get down with a "dog" on his own level.

Be slow to forgive; the other fellow deserves it, he will only gloat over an easy deal; he is incapable of appreciating courteous treatment; he has not asked to be forgiven; just let him severely alone.

Be still slower to forget. It's enough to forgive—if you do; it's quite too much to add forgetfulness to the injury done; life might be too prosy without periodically digging up those old bones.—*Exchange*.

IMPORTANT NOTICE.

The Executive Committee of the Elon College Alumni Circle of Eastern Virginia, met recently, and worked out plans for the annual banquet, which will be held in the Fellowship Hall of the Suffolk Christian Church, Friday night, February 24, 1933. Trust that all alumni and former students of Elon College will plan to be present.

ANNIE STALEY CALHOUN, Sec'y.
Suffolk, Va.

LOCAL CHURCH FINANCE.

Recently, the United Stewardship Council has been making an exhaustive study of church finances in the local churches. It believes that permanent and priceless good to thousands of our churches may result from the present debacle if they will turn their attention in a positive and constructive way to improving the weaknesses that the present crisis has revealed in the church's business methods, just as in the business world. Methods used in prosperous times have revealed a lack of spiritual content and educational values, and have proved to be defective and inadequate. Far greater than the temporal loss that has come to the church as a result of the depression is the temporal and spiritual loss it has suffered because Christian stewardship principles have not been applied in its financial processes and procedure.

Four fundamental lessons on church finances must be learned, or re-learned, and applied if the church is to reap advantages from this world-wide disaster:

(a) Not money, but *life*, is the major problem of the local church. The greatest need is not more money, but more of life. The primary requisite is the offering of self to God in such a spirit of abandon that he can come into each life. We cannot give self without our substance. The supreme task of a church is reaching, developing, and enriching the lives of individuals.

(b) Wealth has no value apart from persons, and no worthy purpose apart from the Kingdom of God. The true function of money is to minister to life. The only reason a church has for raising funds is to minister to individuals; evangelize in the deepest sense; Christianize its own members; do its share of the task in the world.

(c) Insofar as a church's financial system enhances its life, its financial plans and policy become a primary matter. The first consideration in a church's finance is to raise money in a way that will grow character, promote giving for the Lord's work helpfully to the giver, and develop its members as well as to provide its funds. We must seek to find a system of finance that will make for better Christians and create a wholesome atmosphere, and graciously yield to such plans no matter how strongly we have been bound to other methods.

(d) A church should honor Christ and bear witness to him through the management of its business, just as a Christian does in his business. It must set a worthy example of good stewardship in its finance program. Its finance methods should by all means be a convincing sign to the outside world of the faith by which it lives. In the light of the teachings of Jesus, the money question is not only an economic question, but a moral and spiritual question.

It would seem the part of wisdom, then, for a church to make a survey, a scientific investigation of its habits of giving, and re-examine its methods in the light of Christian stewardship principles. The following questions might well be applied: For what should a church raise money? Who should contribute to the support of the church and its work? Should the budget system be discarded or perfected? When is a church budget Christian? Has a church solved its financial problems when it has raised its budget? Is a church ever justified in conducting its temporal affairs in an unbusinesslike manner? Should a church's financial officers be trained for their task? How does our financial system appear from a Christian point of view? Is Christian stewardship related to church finance?

The United Stewardship Council has recommended a standard financial policy for local churches, based on sound principle and tested by experience:

1. A Christian budget—A Christian budget is an ample, comprehensive, properly proportioned, attainable budget, based upon the goals and program of the whole church.

2. Constituency cultivation program.

3. Weekly payment plan with envelope system founded upon an annual every-member enlistment program.

4. Conservation and continuation program—A continuous program throughout the year of education and enlistment, with follow-up of pledges, adjustment of pledges, and securing new pledges.

5. Accurate records, accredited audits, and regular reports to constituents.

6. Prompt payment of bills of local budget items and monthly remittances on benevolence budget items.

7. Training of financial officers.

8. Legitimate supplemental methods.

9. Re-enforcement of stewardship education apart from any financial campaign.

10. The purpose of the financial program of a church should be not alone to produce money, but to relate each member properly to God.

It is to be hoped that all our Congregational-

Christian Churches will avail themselves of the valuable recommendations of the United Stewardship Council.

WARREN H. DENISON.

Dayton, O.

DO YOU KNOW?

Do you know any able, reputable lawyer who advises his clients to be liquor drinkers to have clearer minds to make good contracts and get better bargains?

Do you know any judge of the state of United States courts who advises autoists to drink liquor to make them safer drivers?

Do you know any able, leading scientist who advises people to be liquor drinkers to help them to think more accurately?

Do you know any biologist who advises people to be liquor drinkers to improve their vital forces to resist disease?

Do you know any able, reputable Christian educator who advises young men to be liquor drinkers to improve their moral characters?

Do you know any wise, loving mother who prefers her son-in-law to be a liquor drinker?

Why, then, be a liquor drinker at all?—Edgar MacDill, in *Western Christian Advocate*.

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Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

THE SUN needs new subscribers badly, and the members of the Christian Church in the South need THE SUN just as badly. You who read the paper keep in touch with your church's activities and interests. Wouldn't it be a wonderful thing if you would help others to become acquainted with the things that you know about?

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As a token of our appreciation of your cooperation, we will advance your own subscription date three months for each yearly subscription you send in.

Of course, if it happens that the person to whom you send the paper is already a subscriber, we will advance their subscription one year, and will notify them that you have paid same.

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December....., 1932.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHOULD JESUS COME.

In their attempt to be different or to weaken the church today, not a few humanists, radicalists and other "ists" are saying, that if Jesus were to come to the world today the church would not receive him; that he could not get any farther than the door. Just how these critics justify assertions like that, we are not advised, but for the sake of argument, grant that the criticism is just, the reply would be:

1st. That once before "He came unto his own and his own received him not. But as many as received him, to them gave he the power to become the sons of God." And so without the facts with which to justify their fling at the church, it can still be said that as many as believe, to them he gives the power to carry on, and they do carry on, to the building up of righteousness and the kingdom of heaven on earth.

But secondly, let the critics bear in mind that not man, but Jesus Christ himself is building the church, and the church of the present is the very best that the divine hand and power could build with the material that the divine hand and power had to work with. If the church is a failure, then Jesus has failed, in that he declared that "He would build the church and the gates of hell should not prevail against it," and now that the gates of hell have prevailed, Jesus has failed. Moreover, the church is the body of Christ, of which he is the head, and if the body of Christ, directed by the mind, wisdom, soul of Christ—a spiritual body—has failed and would not receive him, nor recognize him, we have indeed, a strange picture, a defeated Christ, a worse than a crucified, but a completely conquered and banished Christ.

It may be that some of the intelligentia themselves are mistaken even in their wisdom, since we are told that "the foolishness of God is wiser than men; and the weakness of God is stronger than men. And ye see how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

And so one may ask with Paul in his inquiry to the church established in the scholarly city of Corinth: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I. Cor. 1:20-27.)

The church, of course, has its weaknesses, since it is made up of men and women, who, in the flesh are weak and who, for the most part, have been persuaded to turn their faces and hearts from a life of waywardness and sin to a life of righteousness and Christ. And certain it is that no institution on this earth has done as much and gone as far by a million miles toward the relief of human suffering, the betterment of the condition of the poor, caring for the needy and the distressed, for the relief of human suffering and sorrow as the church of the living God. What all the institutions than the church have done for mankind are as nothing compared with the contributions that the church has made and is making. And so, if the church would not receive him, it could still be said that "as many as received him, to them gave he the power," and perhaps, after all, they constitute the spiritual body called the church.

J. O. A.

LIBERAL RELIGION.

An Institute of Liberal Religion was held in Greensboro last week. A "Liberalist" from New York, or a New England church, spoke each night. The morning daily of Greensboro each day gave a report of what the "Liberalist" preacher said. These reports made interesting reading. They were from the liberal, the cultured, the masters of correct speech. They knew how to confine their remarks to the topic in hand and also to define for their hearers and readers, in select words, just what they were saying (?) Possibly some of our SUN readers did not see these reports and are not thoroughly acquainted with the exact language and ideas of these preachers of "Liberal Religions." So, for the benefit of any and sundry, who may have missed these reports, we lift a paragraph bodily from one of the "sermons" of the series (Greensboro Daily News, January 17, 1933):

"In the modern concepts of Jesus we see the sublimation of the altruistic and sthenic impulses of mankind. All our true hope of the future lies in our social development of the Jesus-type life. It alone has been the motivating spirit behind the parabolic curve of civilization; it alone can maintain the rise of the parabola and without it social history is doomed to increasing disaster, with more of those terrible pictures to be seen by way of warning in Ernst Friedrich's 'Krieg dem Krieg.'"

Now you have it. If you do not understand the modern concepts of Jesus, you have only yourself to blame, in not allowing your mind to seize upon the very simple (?) and easy definition of "the sublimation of the altruistic and sthenic impulses of mankind." And so instead of the old doctrine of accepting Jesus Christ as the personal Saviour and Redeemer, we must substitute "the

sublimation of the altruistic," and in so doing, get somewhere.

And instead of basing our hope on him who said, "I am the way, the truth and the life," we shall have to base our hope on our social development as the type of life. And instead of feeling as we have been taught to feel, that the spirit of our Lord and Saviour Jesus Christ has been the motivating spirit of the church and of righteousness, we must now think of this as a motivating spirit behind the parabolic curve of civilization. And instead of a rising tide of evangelism or a rising tide of spiritual activity in the name, power and leadership of our Lord, we are to think in terms of maintaining the rise of the parabola. And instead of having any fears of being lost, unsaved, un-redeemed or of punishment in the world to come, if we do not accept Jesus Christ, we are to think of terrible pictures, and they must be terrible beyond all description, "Krieg dem Krieg."

All of which is very interesting, in that it is so amusing and ridiculous were it not given under the name and sanctity of religion.

But in all this, our Liberalist speaker did not reach the climax. He reached the grand climax of Liberalism when he gave his substitute for the Messiah, for he said that instead of looking for a Messiah from without to redeem and to save us from the sin within, we must "seek deliverance from our troubles through the progressive multiplication of life by significant ordering."

And if you wish to know just what these Liberalists think of the Christ, take this from the Liberalists' own definition, viz.: "As a psychological variation of the human species, a variant in human consciousness." In reading such hyperbolic nonsense and psychological scintillations, one wonders how serious-minded people can either call it Liberalism or Religion. There can be nothing liberal about it, since its attempted definition allows one to indulge any prejudice or harbor any intolerance that one may desire. And there can be no religion in it, since there is nothing attached to it that indicates the way from darkness to light, from weakness to strength, from defeat to victory.

Our Lord himself preached the most liberal religion that ever fell from human or divine lips. when he said: "Ye shall know the truth, and the truth shall make you free." And then to seal the matter and make it perfectly clear so that the wayfaring man, though a fool, need not err therein, he said: "I am the way, the truth and the life. No man cometh unto the Father but by me."

J. O. A.

A BENEVOLENT TIME.

We take it that other states are faring as well as North Carolina in the distribution of relief funds for the destitute. In fact, this being a rural state in which bread lines are few, if there are any at all, since rural states do grow most of what they eat, no doubt many other states are receiving more from the government for the relief of their destitute. Be this as it may, the state director of relief has released figures which show that during the last three months of 1932, \$2,252,821 were given by the government, local, state and federal, the federal government giving \$1,147,069 and local or state units contributing \$1,105,572. In other words, the federal government contributed about 50 per cent, and the local governments about 50 per cent. The amounts given by months were as follows:

October	\$ 444,576.00
November	779,319.00
December	1,028,926.00

The number of families actually aided during the period were:

October	57,886
November	83,449
December	122,281

Every dark cloud has a silver lining. We are living in a time of distress and depression, but the spirit of benevolence was never so apparent, so active and so fruitful. On all sides and from every source the hand of benevolence and charity is extended and helpfulness of man to man prevails. Surely, the fountains of benevolence and of charity have been broken up and are pouring forth their rich and abundant streams of helpfulness and service to those in need.

But a cloud is fraught with danger as well as fringed with a silver lining. If this benevolence shall increase the feeling of dependence and shall take away from any the spirit of independence and support by daily toil of self and family, then the blessing of benevolence is turned into a burden and transformed into a curse. Every man in a time like this should do his utmost to maintain his self-respect by honest and faithful toil, if a task can be found, and every person should seek employment even for the sake of maintaining self-respect and the respect of his family. There is something worse even then in not helping the poor, and that is being poor by one's own indolence and thriftlessness, being in need by one's own prodigality or lack of energy and willingness to work and earn an honest living. "Be not slothful in business; fervent in spirit; serving the Lord," is a divine injunction that cannot be unheeded with impunity.

J. O. A.

DANIEL.

CHAPTERS 1-6).

By NELLIE RHEA SLEDGE.

The Book of Daniel falls naturally into two parts: The History of Daniel, and The Visions of Daniel. The first six chapters deal entirely with the history of Daniel and the last six chapters of the book deal with the prophecies that Daniel uttered. We remember that Daniel was the last of the four major prophets. Now, a prophet towers above his contemporaries or the men of his age through:

1. Purity of character—Was Daniel pure and clean?
 2. Strength of intellect—Was Daniel intellectual? Was he competent for his tasks?
 3. Sincerity of purpose—Was Daniel sincere?
 4. Intimacy of his communion with God—Did Daniel commune with God? Have we proof of this?
 5. Special illumination by divine spirit—Did God give him wisdom? Did God enlighten him?
- Let us think of these things as we discuss the first half of the Book of Daniel.

Daniel lived during the reign of three kings: Nebuchadnezzar (and you will find the first four chapters of his life during this time); Belshazzar (the events related in the fifth chapter occurred during the reign of this man); and lastly, Daniel lived in the time of Darius and Cyrus (as the sixth chapter tells us). So we may say that we have three distinct historical periods for the life of Daniel.

As proof of this, turn to the Book of Daniel. Notice the first chapter, verse one: "Nebuchadnezzar, king of Babylon," and if you will look at the first verse of each of the next three chapters you will find "Nebuchadnezzar the king" mentioned. In the fifth chapter we find our second king—Belshazzar—notice the first verse, and also look at verse two at the phrase, "his father, Nebuchadnezzar," which shows that Belshazzar was

the son and rightful successor of Nebuchadnezzar.

In the last verse of the fifth chapter we find the third king—Darius taking charge of the kingdom, and in the last verse of chapter six, we find Cyrus reigning and we know that Darius was the king of the Medes and Cyrus king of the Persians.

Now since we have the historical periods of the book let us think of Daniel's life by chapters.

Daniel was of noble descent. He was the son of David (notice I. Chron. 3:1): "Now these were the sons of David which were born unto him in Hebron—the first Ammon . . . the second Daniel . . ." In that verse, besides finding the name of the father of Daniel, we also find his birthplace—Hebron. Now Hebron is a small town south of Jerusalem in the country of Judea. So Daniel was the son of David and was born near Jerusalem.

In the third year of Jehoiakim, Nebuchadnezzar besieged Jerusalem and carried away many people to Babylon, among whom was the lad, Daniel. And it was in the court of Babylon that Daniel spent his youth and on account of Daniel's comeliness and talents he was educated for royal service.

King Nebuchadnezzar asked the officer of the court in general to bring before him certain children that were skillful and cunning in knowledge and understanding, and men of ability. Among the men brought in were Daniel and three of his companions. The king was to nourish them with his wine and meat for three years. But Daniel proposed that, instead of eating the king's meat and drinking the king's wine, he and his three friends be given pulse to eat and water to drink for a ten days' test, for Daniel had resolved that he would not defile himself with the king's meat and wine. At the end of the ten days' test they showed a better condition than the others and so were released from eating and drinking what the king had commanded.

These four friends were greatly favored, too, for God gave them knowledge and skill in learning and wisdom; and it seems that God favored Daniel a little more than the other three, for Daniel had understanding in all visions and dreams. When King Nebuchadnezzar communed with them he found that they were ten times better than all the magicians and astrologers.

Nebuchadnezzar had a dream that he had forgotten. He called upon the magicians and astrologers to restore and also to interpret the dream. This they could not do. The king ordered them to be slain along with all the wise men of Babylon, for none of them could restore the dream. But Daniel interceded for them and promised to satisfy the king. Then Daniel and his three friends invoked divine assistance and that night in a vision the secret was revealed to Daniel. Note Daniel's thoughtfulness of God's mercy by his thanking God in verses 20-23 of chapter two. Then Daniel related to the king the dream of the image and then he interpreted it as related to the four Universal Empires. King Nebuchadnezzar was greatly pleased with Daniel and his wisdom, especially since he was able to give the significance of the image, and the king made Daniel chief ruler of the nation and overseer of the wise men of Babylon. Daniel kept this position throughout the entire reign of Nebuchadnezzar.

Then Nebuchadnezzar built a golden image and required that all the people worship it. The penalty for those who did not worship the image was for them to be cast into the midst of a burning fiery furnace. Here Daniel steps out of the scene and only his three friends play their part. Daniels' three friends refused to worship the king's god. The king asked them about it, and I call your attention to chapter 3, verse 17: "If it be so, our God whom we serve is able to de-

liver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Notice their faith in God. These three companions were then cast into the fiery furnace that had been heated seven times hotter than usual. But their faith was so great that they were preserved by the mighty hand of God. The faithfulness of these three companions and their loyalty to God really influenced the king and they were promoted in the province of Babylon. See how the right wins out!

Nebuchadnezzar had another dream, that of a great tree; Daniel interpreted this for him, too. According to the dream the king was to be driven into the field for a time to live with the beasts. The dream was fulfilled and at the end of that experience the king acknowledges and honors the Most High.

The next great scene in which Daniel figures is at the end of the kingdom of Babylon in the reign of Belshazzar. Belshazzar made a great feast and he and his thousands of lords drank wine and praised the gods of gold, silver, brass and others. In the midst of the revelry hand-writing appeared on the wall. The wise men were unable to interpret it. The queen told Belshazzar about Daniel and Daniel was brought in to interpret the mysterious writing on the wall. Daniel had wisdom and courage to interpret the hand-writing which spelled the doom of the empire. That night Babylon fell.

Upon the fall of Babylon new honors awaited Daniel in the Medo-Persian State. When Darius became king, Daniel was placed above the presidents of the province and set over the whole realm.

Then the presidents and princes became jealous of Daniel and induced the king to sign a decree that anyone offering a petition to God or man, except unto the king, should be cast into the den of lions. So the king forbade all prayers, except unto him, for 30 days. Daniel refused to obey this decree. He went into his room and kneeled upon his knees three times a day and prayed and gave thanks unto God as he had done before. For this, Daniel was thrown into the den of lions. God delivered him out of danger, while those who had arranged the plot were cast to the lions.

So Daniel was taken back to the court, retained in his office, and held in still higher esteem.

I think now, since we have reached the end of the chapters that deal with the history of Daniel, that we have arrived at certain conclusions about the points that were brought out at the beginning of the discussion.

Is there any doubt as to Daniel's character? None at all. We know that he was pure and clean as he would not defile himself or lower his ideals of living by indulging in the rich stuff to which the king was accustomed.

He was quite intellectual for God granted him wisdom and knowledge; he was certainly educated for his tasks and for his honored position, as he was trained in the court of Babylon. Daniel really reminds us of the Jews who were raised to honored positions in foreign states: Joseph, prime minister of Egypt; Moses, trained in court of Babylon, and Daniel was at the head of Persian princes.

Daniel was sincere and faithful. Let us notice chapter 6, verse 4: "Then the presidents and the princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful neither was there any error or fault found in him."

Daniel communed with God and never forgot him as the last part of verse 10, chapter 6 tells us: "He kneeled upon his knees three times a day,

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The milk-man delivered a bottle of milk a few minutes ago, and when I put it in the refrigerator I had a new experience of admiration for the cow. Think of the thousands of cows in America. Thousands of men are needed to feed and milk these cows every day. The cows keep men busy, and the men keep the cows busy. Men work for the cows and cows for men.

A cow needs sympathy and kind consideration. If you will stand at the cow barn in the early morning, after milking time, and watch the cows go out to the green pasture, and follow them until milking time again, you will learn some impressive lessons for life. Every good cow goes about her task of gathering food with a solemn earnest look on her face. She does not know what it is all about, but as soon as she reaches the pasture she begins eating very earnestly. She must eat grass and drink water from the watering places until she is full and satisfied. When she has finished her feeding she usually lies down, or stands in some quiet place and begins "chewing her cud"—a necessary part in the process of good digestion for a cow.

The day passes by and cows find their way back to the barn for milking time again. The milk man comes to her side and fills the shining pail with rich milk which is cooled and put in bottles to be delivered to people who use it for their daily food.

The cow is not selfish. She eats and drinks and converts food and water into milk not for her own use, but for others to live. All she gets back for this work is her living. Her owner furnishes a part of the food and provides shelter for her. But she receives no other reward. When she gives milk to be used as food for man, she is making a contribution to a life higher than her own. She converts grass and water into one of the best foods on earth for mankind. I pay tribute to a beast which can provide sustenance for the highest form of life on the earth. A cow really assists nature to make man stronger and healthier for his work in life. She has saved the lives of many babies and put the touch of health upon their rosy cheeks.

When she can no longer furnish milk for the kitchen and the table, she makes the supreme sacrifice and her flesh becomes food for man, and her hide is tanned to add other contributions to our comfort. She lives and dies for man.

There are so many people who make no contribution for others. They do not even feed themselves. Others must feed them. It does seem reasonable to expect every man to be self-supporting. It is a challenge to think that someone is looking to us for help and partial support. Eating and drinking and sleeping would be one dull, monotony without work. Who has been helped because you are fed and clothed? Who has been made stronger because you have lived and toiled? Are you feeding yourself for your own pleasure and profit, or for others? Will someone come by in the evening time of your life and gather out of your toil and labor a rich harvest of spiritual blessings?

Life is too important and too short to be spent in indulgences and pleasures, in a selfish way. Eat, drink and be strong, and use that strength for a higher end than self-indulgence and self-profit.

I. W. JOHNSON.

Why not send in your renewal, and a new subscription for a friend? See our special offer.

THE SECOND SEMESTER.

At the mid-year meeting in Chicago, I heard a man speak on prayer. He spoke out of personal experience, having himself waited in an atmosphere of petition for a solid week. There was something wholesomely refreshing and most encouraging about his address. He did not, at the close of his week's prayer, behold a divine person, hear an audible voice, or feel the living touch of a strong personality, but coming out of that unusually wholesome experience, he was conscious of a definite change within and a more hopeful outlook for the cause that he championed.

In the course of his remarks, he quoted a hard-pressed soldier in battle as having said: "The line shall not break where I stand," and then making a spiritual application, made this affirmative for himself: "The line shall not break where I stand."

Elon College is facing the most strenuous task of her existence and her friends and supporters will be called upon to bear the heaviest burdens they have yet borne for their beloved institution.

The first semester, which is now closing, has been one of uncertainty, and yet of perceptible accomplishments. We have succeeded even beyond our expectations. Things have gone unusually smooth at the college, and the financial matters have been adjusted far more agreeably than it seemed many times they could be. It looks now like we shall be able to balance our budget for the first semester. This looks good, but as we stand and look out on the requirements of the remaining four and one-half months, it is like looking out into the gathering darkness. We search the skies of the future for a ray of light, but there seems to be none.

It is like being halted on the mountainside before you have the privilege of seeing the flowers and fruits and the far-stretching plains on the other side. It is like the setting of the sun when there are no moon or stars. Fortunately, however, we do not have to walk by sight. We have been given the glorious privilege of walking by faith—faith is both light and assurance. Faith is the victory that overcomes the world.

I see standing about Elon College, the fathers of the past—the sons and daughters of the present—the members of the church—the friends of the institution and the alumni of Elon. They form a line—a line for both defensive and offensive—defending the institution in the light of her past record, and fighting in the hope of the coming years. Truly, the fight is on—the battle rages on every side. Will you not say together as the soldier of the past years: "The line shall not break where I stand." During these days the college is sending out her appeal—her appeal for help—whatever help you can give. She does not expect any friend, supporter or alumnus to do more than he can do, but she does expect everyone to do what he can. Can you give but little, don't fail to give that. Your mite added to others will make a commendable sum. Can you give much, do not withhold it, for the college needs your support. To those who give, comes the promise of him who has the power to give or withhold to the end that their giving shall not be in vain. Don't wait until it becomes necessary for someone to spend a part of what you would give in bringing the appeal to you, but take this matter of the college's need, and your ability to contribute, under prayerful consideration—reach your decision—be sure it is right, and send in your contribution. In this way, you may be assured that every penny

of your donation will go for what it was given and will accomplish the greatest possible amount of good. Please do not lay this appeal aside without doing your duty.

Yours in hopeful expectancy,
L. E. SMITH.

PIOUS PLATITUDE OR TESTED TRUTH?

By J. EARL CUMMINGS.

"All things work together for good to them that love God." Is this a pious platitude or a tested truth? Is it a reality upon which we can build our faith or is it a fallacy which ought to be discarded in this modern and scientific age? Are these words, "all things work together for good to them that love God," only an opiate to dull our sensibilities so that we dumbly and passively experience the tragedies and the inequities thrust upon us and still go blindly and blunderingly on through life for what or why we never seem to quite comprehend? Or, are these words, "all things work together for good to them that love God," a tonic to strengthen and fortify our lives so that even though we do experience and face up with seeming failure we can still walk uprightly with our heads unbowed and know that ultimately our life will not have been in vain for out of the crucible of human experience, pain and comfort, failure and success, sorrow and joy, darkness and light, the Divine Alchemist is transmuting the dross of our lives into the gold of all eternity, goodness and righteousness?

And yet, are there not times in your life and mine when we want to believe with all our hearts that "all things do work together for good," but on every hand we seem to see only sorrow and suffering and failure even in the homes of those who have seemed to be the most Godly and righteous? We seem forced to question the truth of Paul's positive affirmation. What made him make such a statement? Wasn't it just a rash statement that he made when he was in a happy frame of mind? To be perfectly honest this affirmation of Paul is easy to quote but often quite hard to believe. Haven't we seen evil and designing individuals apparently succeed, and good and upstanding men apparently fail? Do not the pages of history reveal this fact, that tyrants and immoral humans have received honor and worldly comforts? Have you not read that the seats of the mighty were often occupied by the base and licentious and that often upon their heads were glittering crowns and at their beck and call servants to minister to their slightest whims? And have you not read that the finest, cleanest and most righteous were often abused, persecuted, beaten and cast into prison? Have you not read that many men and women who have dared to stand for the truth were burned at the stake? How then can we think of Paul's assertion, "that all things work together for good to them that love God" as being anything else but a pious platitude?

But there is another side to this story, there is another tale to be told which cheers our hearts and gives us faith to believe that the words of Paul are not a pious platitude but a tested truth. But before we proceed to set forth adequate and convincing reasons for our faith in St. Paul's tested truth, "all things work together for good to them that love God," let us examine the situations that cause us to frequently doubt and become the victims of despair. Just why do we sometimes cry out that it doesn't pay to be good and do good, that it doesn't pay to be square and on the level with our fellowman, it doesn't pay to love God and follow after righteousness? Why do right and be honorable? Look at John Doe who lives at 9999 Will O' Wisp Boulevard, just look at him—biggest scoundrel in town—liar, cheat,

skinfint, hypocrite, and yet the milk and honey of the land seems to be given unto him in superabundance. Yet, apparently this is so, and yet, let us remember that there is an eternal and certain law that whatsoever a man soweth that shall he also reap. Though many of the wicked seem to be having a glorious time fiddling through life, the truth is that under their forced gaiety they are unhappy, uncomfortable, and utterly miserable creatures. Hear the words of David: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he has passed away, and lo, he was not, yea, I sought him, but he could not be found." Listen further to the testimony of David: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of the upright way. Their sword shall enter into their own heart, and their bows shall be broken." What is the import of this observation of David? Is it not that the wicked cut their own throats, that the very things that seem to be the source of their delight and prosperity is the very instrument that utterly destroys them? Hear the truth of the whole matter! The short view of life with our eyes concentrated on the flickering, glittering, tinsel and veneered successes of the wicked is the reason for our sinking into dependency and despair and causes us to cry out that it doesn't pay to be good or do good. The names of the wicked, why are they remembered? Take Pilate, the only reason his name is familiar to the average man and woman is because he once sat in judgment and was a contributing factor in the crucifixion and death of the Son of God and the Son of Man. What about Judas? The only reason you and I know his name is that he was the betrayer of Christ. How about Booth? The only reason you and I know anything about Booth is because he was the assassin of President Lincoln. The names of the wicked have only become by-words because they have attached themselves to the great as barnacles to a vessel.

Still another reason why we sometimes conclude that right and righteousness do not pay is because we set up false standards for our lives. We demand material rewards and a royal easy road in exchange for morality and goodness. We forget that goodness and integrity have their own rewards and that place and power and possessions are mere dress to the gold of clear and clean conscience and the pure and upright heart.

God hath not promised skies always blue,
Flower-sown pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

But God hath promised strength for the day,
Rest for the labour, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.

Hear the words of the Master: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Are we to be more favored than the Son of God? Are we not too, to suffer tribulation? What of it, if in the world our affections are accepted, utilized and then unappreciated? What of it, if our ideas are rejected? What of it, if we are ignored and our life's labor unhonored? Did not the world reject Jesus? Did it not send him to the cross? "Must we be carried to the skies on flowery beds of ease?" "Ye fearful saints, fresh courage take," even though it be a cross, heavy and burdensome, if you follow "the way, the truth, and the life," ultimately good will triumph over evil and joy and undiluted happiness will be yours in the long, long road of Eternity.

Yes, Paul's affirmation, "We know, that all things work together for good to them that love God" is not a pious platitude but a tested truth. He did not utter these words when he was in a hilarious mood. They express the ripened and

mature judgment of one who had tested them not once but many times. Though he was beaten and stoned and cast into prison he knew that if he lived straight and put Christ at the center of his life, his life could not be futile and fruitless. The spread of the gospel unto this day is conclusive evidence that he was right.

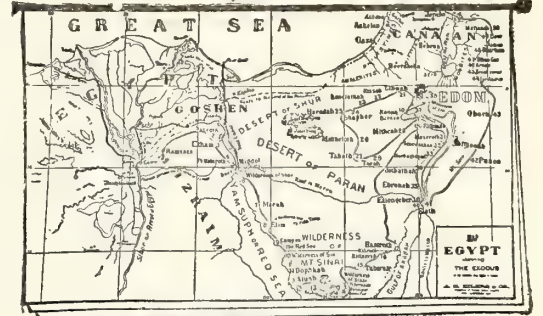
In these days the whole universe is being shaken and the principles upon which individuals have builded their lives are being subjected to a severe testing the like of which none of us have seen heretofore. What shall be the outcome? Shall we venture a prophecy, amply supported by history? Yes, it is simply this: that he who is overcome by evil, that he that takes the broad way, taketh the road to destruction, but he that taketh the narrow way taketh the road that leads to victory and to God. For be ye well assured, that Paul knew whereof he spoke. He knew wickedness could never triumph, and that no matter how complicated and difficult the way of life, if the Christian pilgrim really loved God and lived for God, "all things would work together for good."—*Methodist Protestant-Recorder.*

THE THANKFUL HEART.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold.—*O. W. Holmes.*

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THE CHRISTIAN SUN,

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Holman Testaments

COMMAND
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AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.
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ST. MATTHEW 2 The three wise men
carrying away into Babylon fourteen generations and from Babylon carrying away into Babylon the Christ are to be born

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Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the
multitude, and to his disciples,



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

O God, our Rock, in whom is no variableness, neither shadow of turning, thou givest a security and peace that cannot be shaken, a strength that supports our feeble frames, a love that inspires and lifts to heights eternal and bathes with sweetest bliss our strivings to attain. For the glad New Year with its spirit of promise, efface thou from life the blot of unholy ambition and make our strivings pure. For Jesus' sake.—*Amen.*

L.

WHY THE CHURCH?

Rev. M. Raymond Plum is supplying very valuable suggestions in the *Missionary Herald* for our Women's Societies. Detached from a specific meeting, the following program suggestions are of value to other groups than Missionary Societies, hence this re-print about missions from the *Herald*:

Let the leader direct and summarize the developments of the following paragraphs, as presented by several prepared individuals:

1. Christ is the head of the church. The church is his body, the "corporation of Jesus," deigned to "body him forth." It exists to do in the world what Jesus did in the flesh among men. It is the world's best agency to realize the hopes and purposes of his spirit.

2. The fundamental reason for any corporation, any organization, is that which underlies the church. It is a partnership of Christ's followers organized to do his work more effectively than any number of "lone soldiers," however earnest, could possibly do it.

3. This is *the one work of the one church for the one end*. There is no real line between the work of the church at home and abroad. The cleavage is between Christianity on the one side, and, on the other side, paganism, vice, ignorance, exploitation, industrial and social wrong, wherever found. Christianity is challenged on every front. Defeat in China is as bad as defeat in America! advance in the foreign sector as important as advance in the home sector; support of "missions" as strategic as support of the local church. This is the most important corporate enterprise in the world. We want the whole church to carry on the whole work for the whole purpose of Christ!

4. Develop the above paragraph also by a reading or report of "Why Christian Missions?" by Hugh Vernon White (pages 35-37).

(This booklet of four programs may be secured for 10c from an office of the Commission on Missions, 14 Beacon St., Boston, Mass.; 287 Fourth Ave., New York; 19 South LaSalle St., Chicago.)

5. The importance of the church as a means of supplying religious power for practical righteousness is brought out in the article by Dr. White in this issue of *The Missionary Herald*, "Christianity and the New World."

6. Illustrate how the churches at work in the various countries "body forth" the one head, by a brief report of the article in the October issue concerning an important council which met this summer: "A report of the Herrnhut Meeting of the International Missionary Council."

7. Refer to "The Five Hundred Weeks." Point out what they declare as to the new *conditions*, new *motive*, new *approach*, and new *method* of the task of the church.

(This may be secured free in leaflet form from an office of the Commission on Missions.)

8. If desired, portray our part in the work of the whole church by outlining the organization of the Congregational-Christian Churches. This may (1) emphasize the merger of the denominations; and (2) name our boards and commissions for service, each and all cooperating for the "up-building of the body of Christ."

(The first two programs of "Our Congregational-Christian Body at Work," give this material in concise form. This booklet may be secured for 10c from the Commission on Missions.)

9. The leader may close by exhibiting a copy of *The Missionary Herald*, rapidly pointing out interesting pictures or articles to which reference has been made in this program, or which help to answer the question: "Why the Church?"

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 21, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,046.81
Rosemont, Norfolk, Va.	9.79
Berea (Nans.), Driver, Va.	3.10
High Point, N. C.	3.90
Seagrove, N. C.	1.40
Union Grove, Asheboro, N. C.	1.10
Biscoe, N. C.	1.60
Ocean View, Va.	3.69
United Christian, Lynchburg, Va.	1.45
United Congregational - Christian (Rose Hill), Columbus, Ga.	2.00
Happy Home, Ruffin, N. C.	2.58
Liberty, N. C.	1.23
Newport News, Va.	11.00

Total \$ 1,089.65

Individual and Church Offerings.

Previously acknowledged	\$ 327.39
Marvin L. and Mrs. E. M. Gunn, Reidsville, N. C.	2.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg	2.00

Total \$ 331.39

Dollar-a-Month Club.

Previously acknowledged	\$ 8.00
Miss Hontas Rawles, Suffolk, Va.	1.00

Total \$ 9.00

Specials.

Previously acknowledged	\$ 203.40
Class No. 3, Rosemont Sunday School, Norfolk, Va.	3.00

Total \$ 206.40

Summary.

Previously acknowledged	\$ 5,510.50
Sunday Schools	42.84
Individual and Church Offerings.....	4.00
Dollar-a-Month Club	1.00
Specials	3.00

Total to date \$ 5,561.34

J. O. ATKINSON, *Sec'y.*

"We press forward against theoretical or practical materialism. We admit the validity of no claims to bring justice and happiness by sowing violence and hate. The modern enterprise of missions is an indispensable agency for peace and we regard it as the one thing we can least afford to neglect in a day of international suspicion and fear." From the message to churches from the Montclair, N. J., meeting of the American Board.

MISSIONARY PROGRAM FOR FEBRUARY.

By MRS. W. M. JAY, *Editor.*

This is the second program from the little booklet, "Christianity in Revolutionary China," by Rowland McLean Cross. This booklet contains all the material for the program, and may be secured for 10c by sending to the Commission on Missions, 14 Beacon St., Boston, Mass.

I hope all of you are seeing the weekly programs that are being published for your help and convenience, and making use of some of them. Surely, out of all the program material that is in *THE SUN* from week to week, no society will lack for suggestions for a good missionary program.

By the way, how about sending in a news item now and then, telling us about your work. Perhaps something you are doing will help some other society.

PROGRAM II.

"Facing the Peasant Revolution."

Song—"In Christ There Is No East or West."

Poem—"The Man With the Hoe," by Edwin Markham.

Scripture Reading—Luke 4:18-21; 42, 43.

Hymn—"When Wilt Thou Save the People?"

Presentation of subject by the leader.

Hymn—"At Even When the Sun Was Set."

Prayer.

Special music.

Talk—"A Rural Program for China."

Talk—"Students Join the Peasant Ranks."

Discussion or Round Table.

Sing "Blest Be the Tie that Binds," as a benediction.

PROGRAM FOR JUNIORS AND WILLING WORKERS

The leader should have assigned "find-out" topics last month. Some possible subjects are: Chinese homes, Chinese schools (old and new style), Chinese language and books, games and holidays, geography and history.

"What Do You Know About China," by Sadie Mai Wilson, may be borrowed from the American Board Loan Library. "The Spirit of Chinese Youth," by Grace McConnaughey, has helpful information. This material may be secured from Rev. J. L. Lobingier, 14 Beacon St., Boston, Mass. "Games and Holidays," would be a good theme for this month.

As the children gather, teach them a Chinese game. Some may have brought material for the Friendship Scrapbook started last month. Take time to talk about it and arrange pictures in the scrapbook that have been prepared in advance by the leader.

Lead the children into conversation about the holidays. "What holiday do you like best?" "Christmas," is the usual answer. "Do you suppose that Chinese children have holidays that they enjoy as we enjoy Christmas?" "Christmas?" "Yes, those who have become followers of the Jesus Way do celebrate Christmas, but there are still thousands of Chinese children who have never heard of Jesus and Christmas, but for hundreds of years they have celebrated New Year and do then some of the things that we do at Christmas time."

Tell or read the story, "A Chinese New Year," by Esther E. Nelson, *Here and There Story*, Vol. XV, No. 2, which may be secured from Rev. J. L. Lobingier, 14 Beacon St., Boston, Mass., for 5c.

Follow with a worship service planned and conducted by the children. The leader should have helped them plan it in advance so that each child participating knows exactly what he or she is to do. The following suggestions may be incorporated, if desired:

Call to Worship—"Enter into his gate with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name, for the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

Hymns—"In Christ There Is No East or West," "We've a Story to Tell to the Nations," "God's Children Live in Many Lands."

Prayer—Have one of the children write a prayer and memorize it in advance.

Story—A "Here and There" story may be used.

Begin to plan now for the next session. Ask you the children to find out all they can about Chinese schools, language and books. "What Do You Know About China?" and "The Spirit of Chinese Youth" will be helpful. If the leader has access to a copy of "New Joy," by Sewall and Jones, and "Youth and Revolution in China," by Alfred D. Henninger, she will find helpful matter.

WEEKLY MISSIONARY PROGRAM.

THE CHURCH AND THE COMMUNITY.

"Facing Its Group Conflicts."

The weekly missionary program, as prepared by Rev. Hugh Vernon White, D. D., in the *American Missionary*, is as follows:

Worship Approach.

Hymns—"O Master, Let Me Walk With Thee," "Where Cross the Crowded Ways of Life," "O Beautiful for Spacious Skies," "Blest Be the Tie that Binds," "Christ for the World, We Sing."

Scripture—Gen. 13:1-12; I. Cor. 1:10-17; Rom. 10:1-13; Gal. 3:23-28; Luke 10:25-27.

Prayer—For breadth of human sympathy and depth of Christian love that will free our church and each one of us from partisan bitterness. For a sincere appreciation of the feelings and needs of all groups and for the guidance of the Spirit of God in our endeavors to create good will in our own community.

Program Suggestions.

In this study of "The Church in the Community: Facing Its Group Conflicts," some searching questions arise about the responsibilities of the church to the community and the inner life of the church itself. There are groups in nearly every community, whether rural or urban, that are in some form of opposition to each other.

The first question for a church group to ask is whether it has learned in its own common life how to preserve a genuine unity among groups with different interests, such as young people and older ones; conservatives and liberals; missionary-minded and anti-missionary.

Have we as a congregation practically adopted the motto of the National Christian Council of China, "We agree to differ, but resolve to love?" If so we really have something to offer to conflicting groups in our community.

It will be well to limit this discussion to one or two group conflicts that actually exist in our own community. What are they? Are they conflicts between racial groups? or religious? or industrial groups? or is there some social stratification that creates antagonism?

Again, in studying such conflicts, get the broader background. Supplement your own personal and local observations by a study of the same problems in their broader aspects. Seek the thought and vision of able minds. Some suggestions of literature for such study are made below. But other sources of such wider knowledge should be sought. As Christians we must rise above personal prejudices and the limits of personal experience if we are to give any community leadership toward group harmony.

1. If it is Conflict of Racial Groups: Read "Blind Spots," by Henry S. Leiper; "Christianity

and the Race Question," by J. H. Oldham; "Aggrey of Africa," by Edwin W. Smith. What did Jesus think about racial exclusiveness? Read John 4:1-26; Mark 7:24-30; Luke 4:16-39; What did Paul say? Read Romans 10:1-13; Gal. 3:23-28.

Get acquainted with the different racial groups in your community and if possible have representatives from them take part on this program.

Ask why the conflict; just what each group wants; how a better cooperation can be secured.

If it is a case of Whites vs. Negroes, or Orientals, the church as being a part of one group has a peculiar responsibility to find a Christian way out.

2. If the Conflict is Between Social or Industrial Groups: Read "A Statement of Social Ideals," adopted in 1925 by the National Council; "What Your Church Can Do in Social Service and Industrial Relations," 5c; "Our Common Social problems," Herring and Terrill, 10c; "The Church and Social Relations," Herring and Landis, \$1.00; "The Christian Ideal and Social Control," McConnell, \$1.75. (These publications may be obtained from the Congregational Education Society, 14 Beacon St., Boston, Mass., except the books, which may be purchased from the Pilgrim Press.)

Many other books, pamphlets and periodicals furnish material for this study.

If possible, get Rauschenbusch's "Prayers of the Social Awakening," and read his introductory interpretation of the Lord's Prayer; then use the Lord's Prayer in the meeting. Read one of the prayers "For Social Groups and Classes."

Study in unbiased and sympathetic attitude the aspect of the class struggle in your own community. Try to learn just how each side views the issue. There are usually two sides to a case. If possible, get one of the sanest, best spirited leaders of each group to attend and share in this discussion.

If there is an unemployed group an active program of help can go far toward getting below the level of conflict. (Read "Rehabilitation in the Coal Fields," by James Myers, in the *Christian Century* for August 31, 1932. In that same issue of the Century is a masterly editorial on the Christian's role in this world of pagan self-seeking entitled "The Rewards of the Meek.")

The study of such social conflicts leads out into the economic and political realms and challenges the foundation of Christian ethics. A church must face the local and particular form of those conflicts, yet constant and serious study of the larger principles must be carried on. The church should preserve the Christian spirit as it seeks the Christian way out of these conflicts.

The lesser conflicts between political or social groups or between those cliques into which a community sometimes divides call for the same frank, sincere and Christian study and treatment.

MISSION REPORT.

Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, first quarter, 1933:

Women's Societies.	
Berea, Nansemond	\$ 5.05
Berea, Norfolk	6.25
Bethlehem	9.58
Christian Temple	56.00
Cypress Chapel	11.36
Damascus	6.90
Dendron	6.14
Elm Avenue	3.64
First, Norfolk	15.90
First, Portsmouth	8.10
First, Richmond	4.20
Franklin	37.21

Holland	36.00
Holy Neck	30.00
Hopewell	2.40
Isle of Wight	4.50
Liberty Spring	19.55
Mt. Carmel	13.00
Newport News	5.90
Rosemont	48.60
Suffolk	60.00
South Norfolk	20.00
Wakefield	2.00
Waverly	17.00
Windsor	6.90

\$ 441.18

Young People.

Bethlehem	\$ 26.00
Burton's Grove	4.25
Christian Temple	4.25
Dendron	2.70
First, Portsmouth	5.00
Franklin	18.75
Holland	12.50
Holy Neck	6.50
Hopewell	.90
Liberty Spring	10.00
Mt. Carmel	5.75
New Lebanon	4.00
Rosemont	2.11
Suffolk	19.60
Windsor	2.40

124.71

Juniors.

Berea, Nansemond	\$ 3.00
Bethlehem	8.00
Christian Temple	8.00
Franklin	15.00
Holland	7.75
Holy Neck	10.00
Liberty Spring	2.60
Newport News	2.15
Suffolk	10.00
Windsor	.60

67.10

Cradle Rolls.

Liberty Spring	3.10
Grand Total	\$ 635.99

MRS. W. V. LEATHERS, Treas.

Suffolk, Va.

MISSION REPORT.

Report of the Woman's Mission Board of the Virginia Valley Conference, for second quarter: Balance in treasury, Oct. 15, 1932..... \$ 2.95

Receipts.

Woman's Societies.

Bethel	\$ 3.30
Dry Run	5.25
Leaksville	12.67
Linville	14.38
New Hope	7.50
Winchester	12.78

55.88

Young People's Societies.

Antioch	\$ 3.21
Olive Showalter, special to mount work in Carroll County....	50.00

53.21

Total receipts \$ 112.04

Disbursements.

Nov. 19, 1932, Burke & Price, on bond.....	\$ 2.50
Jan. 12, 1933, Mrs. H. S. Hardcastle	108.09
Jan. 12, 1933, Dr. Atkinson, Coin Card	1.00

111.59

Balance in treasury \$.45

VERDIE SHOWALTER, Treas.

Harrisonburg, Va.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

EASTERN VIRGINIA NOTES LIST

For a long time the Board of Christian Education has been eager to do a progressive piece of work in Eastern Virginia, as well as elsewhere. We have stood back of the Youth Fellowship and have done all within our power to promote young people's work. There were extension workers in all areas of the Southeast except Virginia, and we have been eager to place such a worker in Virginia. Lack of funds has not permitted us to do this.

I am happy to announce that beginning with next Sunday, Miss Irene Cotten, of Dendron, Va., expects to visit the churches of the Eastern Virginia Conference in the interest of the work of young people and leadership training. She is doing this work without charge, but I feel sure that it will mean a great deal to our churches and more especially to the young people.

A schedule is now being worked out, so that she can visit two or three churches each Sunday. I am sure that pastors, superintendents, Christian Endeavor workers and leaders, leaders of Missionary Societies and all young people who are eager to learn more of the work of the church will welcome Miss Cotten into their midst and will do all in their power to see that she has a good audience at whatever time she may be able to come.

SUNDAY SCHOOL CONVENTIONS.

It is none too early for officials of the Sunday School Conventions to begin making plans for the coming sessions of their conventions. No doubt, there were goals set and resolutions passed in the last convention, which should be worked out during this year. It is now time to check up on those matters to learn how much has been accomplished and what needs to be done before the end of the convention year.

It has been the custom of the Board of Christian Education to supply report blanks for all of the Sunday School and Christian Endeavor Conventions.

Recently requests were sent to the officials of the conventions, asking that these officers aid in revising the report blank. So far no response has been received from any of these officers. Unless we hear what the wishes are, we do not know how to provide for your needs. Suggestions from anyone relative to annual report blanks for Sunday Schools and Christian Endeavor Societies will be gladly welcomed by the chairman of the board, who is also editor of this page. The sooner the suggestions come in the more valuable they will be.

SUMMER SCHOOLS.

Pastors, churches, Sunday Schools and young people will please take notice that the Elon Summer School will be in session at Elon College, N. C., July 24-30, 1933, and that the Wadley Summer School will be in session July 27th, to August 3, 1933.

It is very important that leaders and young people attend these summer schools so that they may receive the information and inspiration which is needed to live efficient Christian lives in these days of great opportunity. Please arrange revival meetings and other affairs so there will be no conflict with these dates.

The costs are exceedingly low, and yet some very promising people can not attend unless they

are aided by someone else. Sunday Schools, churches, Christian Endeavor Societies, Missionary Societies and other church organizations can do no finer piece of work than to assist worthy young people to attend one of these summer schools. If plans are made now the chances are that several worthy young people can be found in your church who can be sent to one of these schools and who will return to be a real help in your community.

THE CHRISTIAN SUN.

Officers of Eastern Virginia Youth Fellowship are eager that the key-workers in each church busy themselves with securing subscriptions to THE CHRISTIAN SUN. These officers believe that the young people need to read our church paper, and that it will do the young people good to secure subscriptions to our church paper.

Attention is called to the advertisement in the paper of a combination subscription offer to THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for \$2.75 per year. One may have both of these excellent church papers coming for this small price. This is only about one-third of what the cost is to have a good daily paper and is probably worth three times as much.

CHURCH GIVING.

Recently I sat in a group of men who were transacting business while they smoked pipes, cigarettes and cigars. Funny thoughts ran through my mind—thoughts like these:

Some of these men were members of a church which has difficulty in meeting financial obligations and whose pastor's salary is almost half a year in arrears. I wondered how much the cost of smoking amounted to. A little bit of figuring showed that if the members and friends of this particular church, about which I knew, were to contribute to their pastor's salary the sum of one cent per day the salary would be paid in full. I just wondered if they spent that much for tobacco and matches.

I am wondering if young people give as much to their church as they spend for useless personal pleasures. What do you think?

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY 5, 1933 (CHRISTIAN ENDEAVOR DAY.)

"How shall we determine our ideals?"—Psalms 119-129-136; Matt. 5:1-9.

Daily Readings for this Week.

Monday—"To Be Like Christ," Romans 8:29, 30.
Tuesday—"Test Ideals by Scripture," I. Cor. 10:6-12.
Wednesday—"Do Our Ideals Please God," Jno. 8:28.
Thursday—"Jesus' Ideals," Jno. 5:19-20.
Friday—"Following a Great Man," I. Thess. 3:1-9.
Saturday—"Changed Ideals," Gal. 1:13-17.

Among appropriate hymns are: "Wonderful Words of Life," "O, Master Workman of the Race," "Into My Heart," "Fairest Lord Jesus," "Jesus Calls Us O'er the Tumult," "Just As I Am Thine Own to Be," "God Send Us Men," and "I Would be True."

Talks can be made by members on: (1) Ideals from my favorite poems; (2) From books I have

read; (3) Ideals from my companions; (4) Ideals from my home; (5) Ideals from my church; (6) Ideals from great personalities I have known; (7) Ideals from the Bible; (8) Ideals from the life of Christ. These talks can be of real value if they come out of the individual's experience.

Ask your pastor or some adult leader to summarize what has been said with a short talk on "Ideals for Youth in 1933."

A discouraged young woman read in *Good Housekeeping* a poem by Grace Crowell, the first line of which was:

"The day will bring some lovely things." She decided to keep a diary of "lovely things" for a year, and by so doing she discovered and recorded beautiful sunsets, songs of birds, kindly deeds, and a happy heart for herself. At the end of the year she was able to say in the words of the poem: "No day has failed me yet."

With each of the suggested topics discussed in some such fashion as this the meeting should be very profitable.

Ideals are more important than some are inclined to believe, for the happiness and success of an individual depends in a large measure upon the character of the ideals which the individual has. For instance, the person who has high ideals of friendship gathers about him or her, friends who have high ideals.

The day of ideals is by no means gone for there are thousands of young people today who are fighting difficult battles and are winning success over selfishness, anger, greed, appetite and many other things. It was a high ideal that sent Dr. M. J. W. White to the Philippine Islands, where he is now at the head of a great hospital and doing wonderful work in helping bodies, minds and spirits.

HE LIVED A LIFE.

What was his creed?

I do not know his creed; I only know

That here below, he walked the common road

And lifted many a load, lightened the task,

Brightened the day for others toiling on a weary way:

This, his only creed; I do not know his creed.

What was his creed? I never heard him speak

Of visions rapturous, of Alpine peak,

Of doctrine, dogma, now or old;

But this I know, he was forever bold

To stand alone, to face the challenge of each day,

And live the truth, so far as he could see—

The truth that evermore makes free.

His creed? I care not what his creed;

Enough that never yielded he to greed,

But served a brother in his daily need;

Plucked many a thorn and planted many a flower;

Glorified the service of each hour;

Had faith in God, himself, and fellowmen:

Perchance he never thought in terms of creed,

I only know he lived a life, indeed!

A State, or nation, or individual that would make a man drunk in order to collect taxes off of him is in the business of selling the virtue of men and women for money. The old barrooms used to make individuals drunk and rob them while in such a condition. Some people today want the State to take up the practice.—*Exchange*.

"There are briars besetting every path
That call for patient care,
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy anywhere."

—Anna L. Waring.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS CHOOSES THE TWELVE.

LESSON VI—FEBRUARY 5, 1933.

GOLDEN TEXT: "I chose you and appointed you that ye should go forth and bear fruit."—John 15:16.

LESSON TEXT: Mark 3:7-19a.

Jesus' action on, and teaching about, the Sabbath had so enraged the Pharisees that they began to plan how to destroy him. He, therefore, "withdrew himself with his disciples to the sea." He used common sense about things. He did not presume upon the Father's care. In the open country, and among more open-minded people, there was not the danger of assassination that there would have been in the city, and among his enemies. Jesus was simply carrying out into practical action the principle which he established when in the Temptation he refused to throw himself down from the pinnacle of the temple, and thus to presume upon God's care.

The Multitude.

"A great multitude from Galilee followed him." Some of them came from sheer curiosity. Some of them came because they had seen some of his great works. Some came because they had heard what great things he did—there is power and value in personal testimony. Some came because they wanted to be healed. Some came because they wanted sincerely to hear his teaching and to know all about him. Wherever Jesus is at work, he attracts people. But as in this far-off day, they come from many motives. And as in that far-off day, crowds sometimes interfere with the work of Jesus. And today as then, reports of healing men's bodies usually attract larger crowds than reports of healing men's spirits.

"For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues." Then as now, people were more concerned about being healed of their physical infirmities than about being forgiven of sin and healed of their spiritual infirmities.

"And he straitly charged them—the unclean spirits—that they should not make him known." He did not want the testimony of unclean spirits. It was a recognition of his power and his purity, but it was not from the heart. It was of fear and not of adoration. He, therefore, commanded them to keep their peace.

So great did the crowd become that he had to get into a boat and push off a bit from the shore, lest he be injured in the crush of struggling people who were seeking to touch him and thus be healed of their plagues. They thought of him as a healer and not as a teacher.

The Twelve.

The Master's most effective and most lasting work was not done with the multitude; it was done with a small group. The church began, not with the multitude, but with the small group of twelve men, whose names are given in today's lesson. If only ministers and teachers in the Sunday School would see that crowds are not always a measure of what is being done! When Jesus started his work, he began with a small group of men, whom he had trained, and to whom he had imparted his spirit.

"And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him." Luke says that after he had continued all night in prayer, he made his selection from those who were with him. The Twelve were the inner circle within the small circle of sincere followers.

twelve." Perhaps because there had been twelve tribes of Israel, and symbolic of his mission not to destroy but to fulfill. But only twelve men, to whom he ultimately entrusted the future of Christianity.

"That they should be with him." He wanted them for fellowship undoubtedly. But he wanted them also that he might train them, and that he might impart to them his spirit. Contact with the Master himself is the first prerequisite for those who would do his work.

"And that he might send them forth to preach." They were to learn of him. And then they were to share what they had received with others. First-hand experience with him would prepare them to tell others. They were also to learn by doing. He sent them out to preach that they might learn to preach. We can learn to do in Christian work only by doing. The person who thinks that he must wait until he gets final training before doing anything, is ignorant of the first law of pedagogy. Young people will learn to worship by worshipping, to teach by having some part in teaching, to pray by praying, to speak in public by speaking in public, and so on.

"And to have power to heal sickness." They were to have a ministry to the body. The Gospel has always emphasized a sound mind in a sound body. But first of all it has emphasized a sound spirit.

"And to cast out devils." Modern science has made much progress in the treatment of mental diseases, but by whatever name such work is done, the fact remains that the human spirit still needs the experience which the Bible refers to as "casting out devils." Jesus Christ has the power to drive the evil spirits and the devils out of human hearts. And he gives this power, as he gives the power to heal, to his followers. We can live in such a way that we can help to cast out devils.

"And he ordained twelve"—men of varied temperament, of varied previous history, of varied ability. The twelve are symbolic of Christ's power to take all kinds and types of men and use them in Kingdom service. The story should teach us, too, the place and importance of the "unknown disciple." We know only a little of the best known ones: Peter, James and John; still less about several of the others, and nothing whatever about some of them. But the Master used them all in his service.

And there is, of course, the sad story of Judas. He is simply the "man who might have been." He had good qualities and fine possibilities. Jesus would not have selected him if he had not been disciple timber at the beginning. But Judas did not respond to the best that was in him, or to the appeal of Jesus. And throughout history he will be known as Judas Iscariot, "who betrayed him."

DANIEL.

(Continued from page 5.)

and prayed, and gave thanks before his God, as he did aforetime."

Thus we see that these first six chapters were indeed a preparation for the last six and that Daniel was well fitted to become a major prophet.

Keep in mind this brief outline of Daniel's life and each division will be the heading for a single chapter:

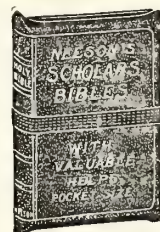
1. Daniel's youth and education.
2. The dream of the image and its significance.
3. Faithfulness of Daniel's companions and their deliverance from the fiery furnace.
4. Nebuchadnezzar's tree dream and its fulfillment.
5. The feast of Belshazzar and the hand-writing on the wall.
6. Daniel's fidelity, and his deliverance from the lion's den.

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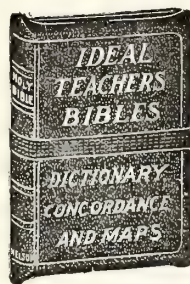
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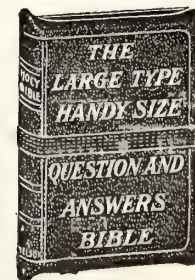
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

UP GRADE.

"I press on towards the mark of the prize of the high calling."—Phil. 3:14.

The way of the New Year is all up grade and a hard and steady pull. Every desire is for better conditions and an effort for permanence that will become perfection. Hence the great call of Christ to us is to "press on," "be faithful," and "there remaineth a rest to the people of God." The death bequest is peace.

"Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?
From morn to night, my friend.

"But is there for the night a resting place?

A roof for when the slow, dark hours begin.
May not the darkness hide it from my face?

You cannot miss that inn.

"Shall I meet other wayfarers at night?

Those who have gone before.

Then must I knock, or call when just in sight?
They will not keep you standing at the door.

"Shall I find comfort, travel-sore and weak?

Of labour you shall find the sum.

Will there be beds for me and all who seek?
Yes, beds for all who come."—*Rossetti.*

TUESDAY.

THE CALL OF LIFE.

"Let us go up at once and possess it; for we are well able to overcome it."—Num. 13:30.

There are people who cry and people who try. They who try, go right on doing the impossible, exciting envy in the face of those who cry.

The problems which face us each day are not so important in their aspect as is the quality of our fibre.

Those who cry or are listless and depend on others are pessimists, calamity howlers, who find their tasks too hard. Those who try are like the three men who put ten thousand criers to flight.

We are told of a French artist while painting his famous masterpiece, imagined all the artists of the world standing around him and watching him. No wonder it was a masterpiece.

We are also encompassed with a cloud of witnesses. At the head of these witnesses is God. "Quit you like men and be strong." "Let us play the part of a man."

Prayer—Say the Lord's Prayer.

WEDNESDAY.

RELIGIOUS ENTHUSIASM.

"He shall baptize you with the Holy Ghost and with fire."—Matt. 3:2.

Enthusiasm and devotion for a person is based on a near and real intercourse with that person.

Passionate religious enthusiasm attaches itself to the person of God through Jesus Christ, and the more near and real our intercourse with him, the more clear will be our knowledge of him, and the more beautiful will be our holiness and more fiery-hearted will be our desire to live worthy of him.

In close real intercourse, Christ gives fervor by bringing the warmth of his own love to bear upon our hearts through the spirit, and that kindles ours, and thus our lives glow for him through life.

It must be known that the secret of religious fervor and devotion is not known by mere reading of the Gospel, nor by saying that Christ excites love in our souls. Christ loved us unto death, and our love for him must be the same. This truth alone makes the fire burst from our lives.

Prayer—Our Father,

"Come Holy Spirit, our souls inspire,
And lighten us with celestial fire."—*Amen.*

THURSDAY.

KEEP THE FIRES BURNING.

"The fires shall ever be burning upon the altar; it shall never go out."—Lev. 6:13.

Religious enthusiasm, like any other enthusiasm, needs nurture. There is danger that our various interests in life will diminish and impoverish our devotion.

History hands down to us the way others have kept this enthusiasm burning. They steeped their souls in his Word; they stood before him daily in prayer and consecration; they steeped their lives in meditation upon his ways; they engaged in long sessions of contemplation of God and Christ; and as they mused the fire burned. Passion was born of thought; and they carried thereby in their hearts the secret (knowledge) of the Lord; they carried with them a conviction of their duty; and most of all there was born in them a desire to accomplish that mission.

"But none honor God like the thirst of desire;
Nor possesses the heart so completely with him;
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o'er the brim."—*Faber.*

Prayer—Oh! dear Lord, let us muse on thee in thy beauty; let us commune with thy loveliness every day; let us dwell more in thy secret place; create within us thy glory; shine into our souls with thy unspeakable countenance; create within us enthusiastic passion which shall be the baptism of life, a fire in which everything un-Christian shall be burned out.—*Amen.*

FRIDAY.

A QUESTION OF LIFE.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

Life strides out before us to meet us in desperate duel, as Goliath did David, and we go forward in the combat wondering what will be the outcome. Life is not an enemy, but it is a struggle to gather from it our success.

Take Jesus with you. Our text is the words of Jesus used in his combat with Satan. We are told that he went forth in that combat full of the Spirit, and that his motto was the fulfillment of all righteousness. As we follow him through we find that he overcomes as a pious man. He knows the Bible, and God's right word leaps spontaneously to his lips when he needs it. He knows what his mission is, and nothing can deter him from executing it. He desires to do the Fathers' will, and nothing can attract him to change that desire.

This question of Christ's life is the same to us: His word, a conviction in him, and a fixed and steady purpose to live by that, let come what will.

Prayer—Dear Father, how shall we live? We recall thy teaching, "He that loveth life shall lose it," and we know that there is disaster when the

material things of this world are treated as our highest end. We know that we eat and are not satisfied. Give unto us a consciousness of thy meaning that only the bread of purity, truth, honesty, justice, love and righteousness satisfies. In Christ's name, we ask it.—*Amen.*

SATURDAY.

WEATHERSTRIPS.

"I would haste me to a shelter from the stormy wind and tempest."—Read Psalm 55:8-19.

The improved wood and metal weatherstrips are a great advance in the art of home-building. When the wind blows in, the dust and the wintry cold or summer heat come with it. With the windows and doors protected with modern weatherstrips, the cost of heating is much less, and the home is far more sanitary.

We need something to keep from the houses of our souls the dust of worldly frets and worries, the cold air of doubt, the torrid blasts of temptation. What are the weatherstrips of the soul? They are Bible-reading, and prayer, and thought about the higher things, and sweet converse with those in whom abides the Spirit of Jesus Christ. Thus sealed, the house of life will be a safe and blessed home.

Prayer—Shall we not be thine, O blessed Spirit? Blow upon us, airs of heaven, and prevent the influx of the deadening air of earth. For in thee we would live and breathe and have all our being.—*Amen.* AMOS R. WELLS.

SUNDAY.

REFRAINING LIPS.

"In multitude of words there wanteth not transgression, but he that refraineth his lips doth wisely."—Read Prov. 10:11-21.

This proverb might well have been chosen by Calvin Coolidge as his motto. His remarkable taciturnity first won the country to him. He has taught us all to think thrice before speaking once.

But what did Solomon mean when he said that this flood of words is actually sinful, not wanting transgression?

The multitude of words is sinful because speech is one of God's greatest gifts to mankind, and should be used with reverent care. It is by speech mainly, that we influence others, and we can influence them to stability, to thoughtfulness, to manliness, to reverence, only if our speech possesses these fine qualities. The more we watch those whose lives till for God, the more clearly we shall see that they weigh their words, and make sure that they count for the kingdom of heaven and not for the kingdom of this world.

Prayer—Make us speakers for thee, O Christ. May our words carry cheer and healing, love and courage, faith and hope. In thy name, O thou that spoke as never man had spoken before thee."—*Amen.* AMOS R. WELLS.

Prohibition has raised the level of the lower classes in America by reducing drink-caused poverty. The Salvation Army should know. Evangeline Booth says: "A record is kept of the causes of poverty where Christmas baskets are given. Before prohibition, the cause in three out of four families was drunkenness of one or both parents; less than ten years after prohibition took effect, in a study of 1,000 families, drunkenness was the cause in only one out of ten." Employers have not been without benefits from prohibition. The same authority is responsible for the statement that: "In a great corporation employing 101,000 workers, there were only 30 discharged in 1927 for intoxication; whereas in 1915, there were 202 employees out of 8,755 dismissed for drinking."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

HOW JESUS GAVE THANKS.

By JOHN G. TRUITT.

"He took the cup, and gave thanks."—
Luke 22:17.

I.

Jesus gave thanks with a cup in his hand. That is one of the most significant pictures in all the world. Jesus is standing at the table about which his disciples are gathered. It is the very night on which he is betrayed. In a few hours he is to be rushed to his death, like the breaking of a mighty dam. Of this he is now conscious. He, a man now, un-arrested, un-arraigned, free; but in a brief space of time he is to be betrayed, arrested, tried, crucified—in less than twenty-four hours it is all to be finished. This he knows. And it is to be done first by his own follower, Judas; and after that all his picked disciples are to forsake him and flee—Peter is to betray bitterly that he ever saw him, or had anything to do with him. Then he is to be hastily arraigned before the unfair courts, for an unfair trial, and to be beaten unmercifully and then to be driven to the Hill, and hanged upon a tree. Of that he is aware.

But all this is as nothing. And that which is the real thing is beyond our present apprehension. He was to die for a sinning world; to take its burdens upon himself, and bare them upon the tree. Other men have died at cruel hands, and as a result of brutal torture—they have done it bravely. In fact, it is usually the rule that it is done more or less bravely. Mere death was not what mattered with Jesus. His heart was breaking with a great and overwhelming love. His heart was breaking with a sense of the world's guilt; with the eternal longing of his Father's heart for all his children to be at one with goodness; right in the sight of Right; right in the sight of God. The fixing of the gulf between the goodness of God and the waywardness of man was far more to Jesus than the mere death of a Nazarene.

And even so, with a cup in his hands he gave thanks. Forgetting the pain, bitterness, shame, he also forgot the cross for the joy that was set before him in being able to change the meaning of the cross from cruelty to love! The cross was to become a symbol of love that never fails! Jesus took his cup in his hand—accepted its suffering—and gave thanks for what he could see beyond.

II.

Jesus gave thanks with his disciples in his hopes. Weak, or strong as they were, with them in his future hopes for the wide, wide world he gave thanks. They were just men—not angels—not yet, even, saints—not by a great deal. How they would fail him, and how they would love him. How they would help break his heart, and how they would give their very lives for him. Of this Jesus was aware. And on the very night in which one of their band betrayed him unto death he gave thanks.

On them he would depend. To them he would entrust the News. A commission would he give them that would encircle the globe, and save the world. It was his hope. And he placed it in mortal man's ability, God helping, to show courage and keep the world's greatest trust.

Thinking of them that night, he gave thanks. Their friendship he had, and how happy it made him. "Drink ye all of this cup, and as often as

you do it think of this friendship between you and me." When we give thanks we shall certainly do well to remember friends. How Jesus has made the world ring warm and true across millions of hearthstones in a needy, and often unfriendly world! When Jesus gave thanks he took his friends into his hopes, and believed in them.

III.

Jesus gave thanks with the cross in his head. The thorns were pressed upon his brow—he had come to the night in which the image of self-surrender would be written on his reason. It was not some foolish sentiment that drove Jesus up to Calvary. It was not some blind devotion, called by all sorts of pretty names. It was not the yielding in a single night to a great ideal. It was "being about my Father's business." From a boy in the temple to the man held in contempt by its devotees he was following his Father's business—coolly, deliberately, and after the manner of the steadied, best powers of reason. The lifting of the load of sin, and guilt was in his thoughts, in his plans, in his reason. From his first discerning questions in his first great quest the beams of the cross are in his mind.

Young people, you will find a great deal wrong with the world when you enter your classrooms; you will find a great deal wrong with the world when you look upon the burdens of your brethren; you will find a great deal wrong with the world when you examine the institutions of society of your day and generation; and you will have an urge in your hearts to help right some of the world's wrongs. When you reason it out you will find plenty of room for sacrificial service—plenty of room for giving yourselves; plenty of logic there will be for your conclusions that the world will not be made better unless somebody pays the price. You may become first class skeptics somewhere along the line. But look on all sides of your problems and on all sides of your solutions before you take the Cross of Jesus Christ out of your histories, or out of your heads. It will stand the test of your sanest reason, and only your sanest reason will reach it—and even then you will not be able to fully comprehend it. And when you give thanks you will learn to give thanks for the element of sacrifice in the logic of your lives.

IV.

Jesus gave thanks with a world of sinners in his heart. "He ate with publicans and sinners." with the common man and woman, yearning for a larger life; but ever finding himself handicapped—when he would do good finding evil present. To that world of individuals with half-chance, and half-hope, he came. And with a love that would not let them go, he went to the cross for them. With them in his heart of boundless love he would cry on the cross: "Forgive them, for they know not what they do." Poor, ignorant people, whom he would help, not hurt; and heal, not hinder nor handicap. With that world of misguided folk in his heart he gave thanks for the visions of life which he had for them.

Are we really and truly Christians? Have we learned what it is to give thanks for cross-bearing opportunities in life? Have we learned what Jesus meant when he said: "Let him take up his cross daily and follow me?" Again have we gone outside ourselves for something to be thankful about? Have we taken our co-workers into

our hopes for their future, rather than into our jealousies? Have we been willing to see them increase as we decrease, and found that something to be thankful for? Or do we look at the harvest which has been reaped for self, and think that it is that for which we should be grateful. Again in our thanksgiving, have we been able to thank God for the discipline of enemies; and to pray for their forgiveness if they have wronged us? Perhaps we have learned so to thank. And perhaps we have not—most likely we have not. But we can thank God that that is what our Christ did, and that that is our goal, and our aim. Setting ourselves such a task religion will be worth while, and life will be full of real purpose, and what is more we shall be saints of God in a needy world, and many lives will be blessed because we have lived.

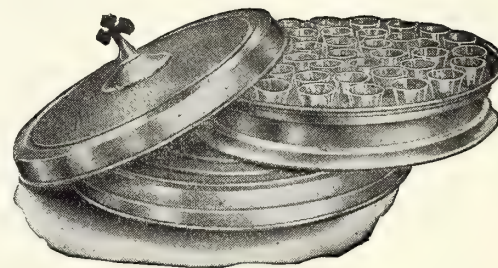
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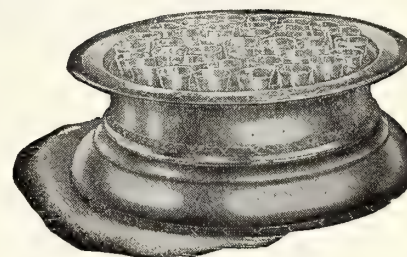
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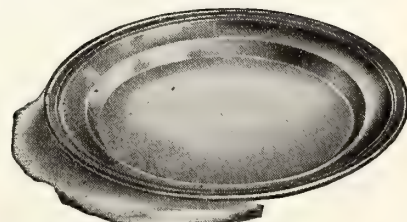
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The "flu" seems to like the Christian Orphanage. It visited the Baby Home several weeks ago, and more than thirty children have had it. Little "Bobby" Lee, who sang "Jesus Loves Me" for so many people last fall and caught and touched the audiences wherever he sang, is now confined to his room with "flu." Bobby, though wrapped up in bed, still carries his smile for all who go to see him. We are happy that all cases have been mild and so far we have had no complications.

The pretty weather during the last week has given us the garden fever, and we have planted garden peas, cabbage, lettuce and mustard. We endeavor to get vegetables as early as possible and then plant often enough to keep them during the entire year.

Last year we needed a refrigerating plant for our dairy. We did not have the money to buy it. We asked the Sunday Schools to donate Octagon soap wrappers to pay for one. The good women and the children got behind the movement and gathered up enough wrappers to pay for the plant. This year we need refrigeration for our buildings to keep left-over foods, which would be quite a saving to us. We do not have the money to buy them. If our Sunday Schools would get behind this plan and gather up Octagon soap wrappers (75,000) we could get this need supplied. Won't someone in each Sunday School take the lead and put this across for us? I believe the good women will do this for us.

We have one other need that the good women have always supplied in a beautiful way and in a beautiful spirit—dresses for the girls and little suits for the little boys. They have made the dresses as they had time and gotten them together and sent them in about Easter. What a loving gift it has always been! Oh, the joy it has always brought to our children to have a beautiful dress to wear to Sunday School and church on Easter Sunday. The good women of our church have for many years seen to it that the dresses were here. You won't fail us this year, will you?

The Mid-eastern Supply Company, Henderson, N. C., sent us a box containing eight nice coats for girls, 25 pairs curtains, 22 draperies, seven pieces of tapestry, nine striped curtains, three spreads, 47 pairs voile curtains, and thirteen sweaters. If all our merchants would do this, what a blessing it would be!

Other gifts include:

Mrs. W. R. Sellars, Burlington, N. C., 1 coat.

Hines' Chapel Church, 1 blouse, 1 overcoat, three pair trousers, Irish potatoes, etc.

Mrs. Thelma Hines, Suffolk, Va., 1 raincoat and cap, 1 pair bed-room shoes and toys.

Sunday School class, Franklin Christian Church, Franklin, Va., 1 box clothing for Ellena Morgan.

Barnwell Bros., Burlington, N. C., 9 pair bed-room slippers.

A friend, Suffolk, Va., 72 packages peanuts.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JANUARY 26, 1933.

Brought forward \$ 358.07

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Pleasant Ridge \$ 1.35
Hopedale 1.25
Mt. Zion 1.00

3.60

Eastern North Carolina Conference:

Pleasant Union \$ 11.55
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First, Richmond 4.98
39.73

Valley Virginia Central Conference:

Winchester 4.02

Special Offerings.

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Mr. E. M. Gunn 1.00
Marvin Gunn 1.00

Miss Lois Scott, Greensboro, sup-
port of Billy Parks 5.00
Mr. and Mrs. W. B. Madison 5.00
25.00

Thanksgiving Offerings.

North Carolina and Virginia Conference:
Lebanon 3.75
Eastern Virginia Conference:
Newport News 10.60
Primary Dept., Waverly S. S. 1.00

Endowments.

L. S. Holt Endowment Fund 150.00

Total for the week \$ 274.70

Grand total \$ 632.77

A news story in the *Chicago Tribune*, June 1, 1914, said: "A three-months' survey shows that 14,000 women and girls frequented, every twenty-four hours, the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." There were over 7,000 saloons in Chicago at that time.

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of the children of Is'ra-el,
years old and upward, thro

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a My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.
to Mercy and truth
together; righteousness
kissed each other.
xx Truth shall spring

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look upon the face of thine anointed.
10 For a day in thy courts is better
a Gen. 15. 1
b Ps. 56. 1
c 57. 1
d 57. 1

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years old when he began t

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grave; death shall feed on th

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OBITUARIES

WELLS.

Mabel Yarbrough Wells, daughter of Brother and Sister John Yarbrough, of Semora, N. C., was born October 9, 1886, and died suddenly at her home, Edgerton, Va., Friday morning, October 28, 1932. Age 46 years, and 19 days.

The deceased joined Lebanon Christian Church when young. She was educated in the public school and at Elon College.

On July 12, 1911, she married Mr. C. H. Wells of the Southern Railway, and made her home at Edgerton, Va. Mrs. Wells was from childhood very active in church work. She was a leader in the Sunday School, missionary society and every other enterprise of the church.

She is survived by her father, Deacon John Yarbrough, her husband, C. H. Wells, three daughters and one son as follows: Virginia, Elinor, Annie and Robert Henry. Her mother, Mrs. Lu Yarbrough, died on June 7th of this year.

A service was conducted at the home in Edgerton by Rev. O. B. Carter of the M. E. Church, and the body was brought to Lebanon Church for a service at 2:30 P. M., by the writer and Rev. C. L. Coggin of the Baptist Church. Burial was in the McCadan Cemetery nearby the church. A very large crowd of friends and neighbors from Edgerton and practically all the people of Semora and community.

An excellent Christian lady, a true companion and an ideal mother has gone to her reward.

My prayer is for God's sustaining grace to the father, husband and children and may the example of her noble virtues and faithful Christian service live on in the lives of her children to bless them and others.

C. E. NEWMAN.

RESOLUTIONS OF RESPECT.

Again the Ladies' Benevolent and Social Union of Suffolk Christian Church has felt a blow administered by the hand of death, taking from our midst, on November 10, 1932, our friend and honorary member, Mr. Hersey Woodward, Sr.

For many years, Mr. Woodward attended the meetings, contributed of his material substance toward the benevolent work of the society, and enjoyed with us the kindly fellowship that has always prevailed in the organization.

His Christian spirit has lived with us throughout the years, and his going has left a vacancy in our ranks that will be felt for years to come. Mr. Woodward's kindly and genial disposition, his loving sympathy with the work at hand, and his untiring efforts toward the building up of the Kingdom have made him an example worthy of emulation; therefore, be it resolved:

1. That we submit to the will of an all-wise Father in taking from earth to his home in glory our friend and co-worker.
2. That we may endeavor to carry on the work which he loved and of which he was so much a part.
3. That we seek to emulate all that was good in the life of our departed friend and brother.
4. That a copy of these resolutions be made a part of the record of the Ladies'

Benevolent and Social Union, a copy be sent to "The Christian Sun" and a copy to his family.

JULIA A. BRINKLEY,
MRS. H. S. HARDCASTLE
ELLA BEALE.

HARDIE.

Mattie Carlyle Hardie, daughter of Henry Herbert and Fannie Roberta Hankley, was born July 4, 1902, and died October 6, 1932, aged 30 years, 3 months and 2 days.

When a young girl she united with

Catawba Baptist Church, Nathalie, Va., and later transferred to Liberty Christian Church.

She was married on December 30, 1931, to Mr. Sandy L. Hardie, of Nathalie. Mrs. Hardie was loved by all for her lovely disposition and kindly spirit. In her home she was always faithful to duty. In Sunday School, Christian Endeavor, and other activities of the church, she will be greatly missed. When she could render service to those of her community in times of sickness and trouble, she was with them.

Mrs. Hardie is survived by her mother, Mrs. Willie Landrum, one brother, Dewey Hankley, two half-brothers and five half-sisters.

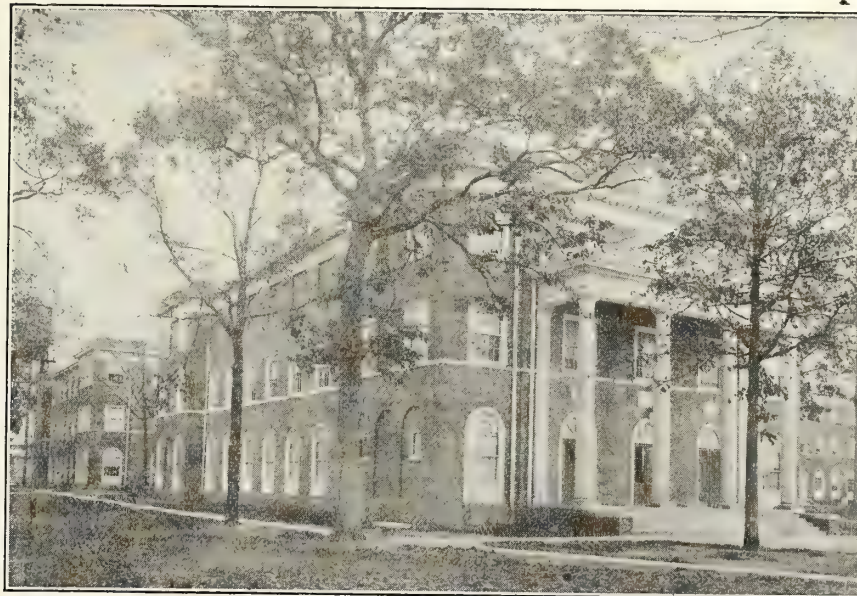
The funeral and burial were at Liberty Church, conducted by the writer. A large congregation of friends and relatives was present. The floral tributes were many and beautiful. The sympathy of the entire community goes out to her husband and relatives. All are confident that one who lived such a beautiful and useful life here is extremely happy in her heavenly reward. C. E. NEWMAN.

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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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WHITE.

Whereas, the death angel visited our community and took from our midst a consecrated member of our church and missionary society, Mrs. Sarah Anna White, of Isle of Wight Christian Church, and,

Whereas, she had been a faithful, efficient worker and exemplified in her daily life the principles of the religion she professed; therefore, be it resolved:

1. That we are grateful to the Master for her happy and useful life of service, though we miss her presence which was ever a joy and inspiration to us.

2. That we emulate her noble example, cherish her beloved memory and seek to carry forth the work of the church which was so dear to her heart.

3. That the removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized, and will prove a great loss to the community.

4. That a copy of these resolutions be sent to the bereaved family, a copy be placed on the missionary society records, and a copy sent to "The Christian Sun" for publication.

MRS. J. M. ROBERTS,
MRS. J. H. TURNER,
MRS. L. H. WHITLEY,

POLLARD.

September 5th, Bro. A. M. (Archie) Pollard departed this life at the age of seventy-two years, after a brief illness. His death was a great shock to his many friends.

He was a deacon of Auburn Christian Church for several years, and was always faithful to his church and Sunday School duties. In his going the church has lost one of its most loyal members.

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THE CHRISTIAN SUN

The funeral service was conducted at faithful wife and mother, and a good Auburn Church by his pastor, Rev. J. A. neighbor. She is survived by her husband and seven children. Much sympathy is felt for the bereaved family by their many friends. Funeral services at Timber Ridge November 30, 1932.

We shall miss him so much, for truly a good man has gone from our community.
A. FRIEND.

A. W. ANDES.

KUMP.

Mrs. Jessie Cora Kump was born July 23, 1893, and died November 28, 1932, aged 39 years, 4 months and 5 days. Sister Kump was highly respected in the community of Timber Ridge where she lived. She united with the Timber Ridge Christian Church a year ago. She was a

666

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, FEBRUARY 2, 1933.

NUMBER 5.

.. THE SUN'S OBSERVATORY ..

An Anti-War Program for 1933.—

Only recently there was held the eighth annual conference on the cause and cure of war. At this conference which is making a noble effort in the cause of war abolition, five objectives were outlined for the year 1933: Immediate ratification of the World Court protocols; declaration of an embargo on the shipment of arms to nations at war; continued fulfillment of the pact of Paris by non-recognition of situations, treaties and agreements brought about by means contrary to its covenants; definite results from the Geneva disarmament conference; and entrance of the United States into the world disarmament conference. All of these objectives seem to be reasonable and possible, and will help to block the bloody Martian chariot. In this connection it is gratifying to note that President-elect Roosevelt has signified his intention of carrying out the policy of the present administration in regard to the situation in the trans-Pacific area.

A Record of Which to be Proud.—

The Methodist Protestant-Recorder is authority for the statement that "Not one mission under the auspices of the Board of American Missions of the United Lutheran Church in America was closed during the last year." We are also told that during the year, 682 mission congregations and 78 preaching stations showed a net increase of 32,000 members. Rev. Dr. Franklin F. Fry, executive secretary of the board, reports that 38 of the missions, which are located in various parts of North America and the West Indies, became self-supporting on the first of January, freeing funds formerly used for their maintenance for other enterprises. Thus there have been forty-two new missions started in their place. Over \$1,000,000 was expended by the board during the past year on home missions and church extension work, and there are 525 missionaries in the service of the board. This is a record of which our Lutheran brethren may be justly proud, and we congratulate them.

Hunger Revolt in Northern Caucasia.—

News has again filtered through as to the conditions in various parts of the Soviet Republic. This time it tells of starvation and revolt in Northern Caucasia. It has been the policy of the government to do farming as well as manufacturing on the communistic plan, and the grain and produce raised is then practically confiscated and sent into what might be termed headquarters. An Anti-Soviet Russian paper published in Paris says: "The Cossacks, who form a great majority of the population of the Kuban Region, rose up against the Soviet Government in five districts which have a total population of about 150,000. The 'army' which they formed was led by regular Cossack officers. All Cossacks capable of

standing under arms, including old men of sixty and seventy, joined the ranks of the rebels and fought against the Soviets. It was a real war." However, their strength was comparatively small when the strong arm of the Red government was brought against them, and numbers were ultimately slain. "By order of the Red commanders, no prisoners were taken—those who surrendered were killed," we are told, "on the spot."

Survival of the Fittest.—

Under the above caption the *Literary Digest* for January 28th, tells us that "one out of every twenty-two business and industrial concerns went into bankruptcy during the past three years, and one out of every six banks has been closed." The churches, colleges, and hospitals have given a much better account of themselves, and we learn that "only one out of every forty-four colleges has been closed because of financial lack, one out of forty-five hospitals, and one out of every 2,344 churches." Two reasons have been assigned for these differences. The first is that the last named group is naturally more conservative than are banks and industrial concerns. The second reason given for this survival is the unselfish attitudes of ministers, college presidents and faculties, and hospital employees. In conclusion we are told by Mr. A. C. Marts, of New York, who has furnished the figures quoted: "Our churches, colleges and hospitals have shown themselves thus far to be sound of heart and body. The winter will prove a tragic test for many of them, but their friends are proud of their seaworthiness thus far, and are wishing for them a safe voyage to the quieter seas that are before us."

The Soviet Government and Religion.—

Writing in the *Sunday School Times* on "The Religious Situation in Russia," Ernest Gordon says: "On the one hand we have the Five-Year Plan for the destruction of all religion, closing of all churches and houses of worship, prohibition of religious publications, and the like." On the other hand, he quotes the commander-in-chief of the Red army, Woroschilov, as saying that the tendency toward religion in the army has "in these years strengthened immensely. One finds," he says, "in the army, more commonly than elsewhere, religious Communists who do not conceal their sympathy with religion, who have no intention of parting from it. While the reports of army secretaries represent atheism to be one hundred per cent in the army, in reality religion has advanced to an extent to which we would not have dreamed before the war. The army is infected with it." From another source comes the following: "On the Caucasus coast of the Black Sea, on the Volga, in Siberia, in the North, everywhere, religious organizations are forming. . . The return to religion which is ever more apparent

among the people of the Soviet Union is found not only among the older people, who are disillusioned by the present form of government, but even among the young. Especially great is the movement among the Russian women who insist on a revision of the opinions forced upon them and display a deep hunger for belief. Religious secret societies which have come up lately among the Soviet youth are spreading rapidly." Religion is not so easy to kill!

While Flags Fly at Half Mast.—

While flags still fly at half mast in honor of the late Ex-President Calvin Coolidge, it seems appropriate that the following letter, written in 1924 by Rev. E. C. Carpenter, of New Haven, Conn., who taught in the Plymouth district school in the winter of 1884-85, and recently reprinted in *The Christian Advocate*, be given here: "There is nothing strange or startling about Calvin Coolidge's boyhood. He was brought up like hundreds of other boys in those quiet rural towns. There was not a thing about him to mark him out for greatness. He was quiet, methodical, a fairly good scholar, punctual, with a dry and solemn sort of humor. He had a queer, nasal twang to his voice that frequently caused the other children to imitate him. . . . What they (the newspapers) say about his 'silence' is mostly nonsense. He is simply the old-fashioned New England Yankee, who thinks a great deal and says little. He gets all of that from his father. Plymouth has 250 people. It is ten miles from a railroad, twenty miles from a trolley, forty miles from a college. It never had a saloon in the town when Coolidge was growing up, and, as far as I know, never had a bathroom, an electric or gas light, a coal fire, a graded school, or a high school, and scarcely anything that could be called a church. And yet I have known of five ministers of the gospel, one governor of the State, and now the President of the United States who were brought up in Plymouth." *The Wesleyan Methodist* in this connection quotes Dr. Orison S. Marden, who says: "The sturly, vigorous, hardy qualities, the stamina, the brawn, the grit which characterizes men who do great things in this world, are, as a rule, country bred. If power is not absorbed from the soil, it certainly comes from very near it. There seems to be a close connection between robust character and the soil, the hills, mountains and valleys, the pure air and sunshine. There is a very appreciable difference between physical stamina, the brain vigor, the solidity and reliability of country-bred men and those of the city." And our contemporary adds this comment: "All of this and much more that might be said should serve to keep the church deeply interested in the success of its country and village societies. The country pastorate is still a great field for the man who has a good appreciation of human values."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. J. Bernard Root, of the First Congregational Church of Sanford, Fla., has been elected president of the Sanford Protestant Ministerial Association for the coming year, succeeding Rev. Wm. J. Brooks, Jr., of the First Baptist Church.

Attention is called to the notice of Bro. T. H. Barritt in another column of THE SUN. Bro. Barritt is favorably known where he has worked as a competent and consecrated man of service and leadership in song. Any church desiring help will certainly be benefited by having him.

Dr. Chas. H. Beale is again drawing large audiences to the First Church, St. Petersburg, Fla. For instance, last Sunday every available seat was taken with listeners sitting in the pastor's room behind the pulpit, over 2,000 being present. Dr. Beale also gives weekly morning lectures on current literature to audiences of over 500. He is ably assisted in the work of the church by Rev. Lawrence A. Gedcke.

Rev. C. Arthur Lincoln, of Daytona Beach, underwent an operation for appendicitis on January 24th. The operation was successful and was taken just in time to prevent a very serious condition. His many friends of the Southeast and elsewhere will sympathize with him in this trying experience. We are glad to report his steady improvement, and we all wish for him a rapid recovery.

Bro. H. C. Caviness returned for a week's evangelistic campaign in Palm Street Church last week, and found the revival spirit in that church and community very much alive and quite active. Many young people have been reached and scores have united with the church. There were 380 in Sunday School last Sunday. Pastor Neese and his good people are greatly stirred by the continued work of grace in church and community.

Rev. J. W. Patton, recuperating from a very serious operation at Charlotte, N. C. hospital, returned to his home at Elon last week, but found it necessary, from weakness and because of immediate medical and surgical attention, to return to the hospital, which he did on January 27th. His friends, and they are many, feel anxious for his complete recovery. Rev. J. L. Foster and other ministerial friends are caring for his congregations during his enforced absence. Bro. Patton may be addressed at Charlotte Sanitarium, Charlotte, N. C.

Writes one of our anxious pastors: "Times and conditions are desperate with many of our people, and I see no indication of better conditions under the promised and prospective legalized (?) and regulated sale of liquor, wine and beer. I wonder what will be the consequences of such regulation (?) If, however, the church would come upon her knees and turn her heart fervently to God, there would come victory in spite of the present outlook." Not a few, even, who are not anxious pastors, are wondering just how a nation is to drink itself to progress and prosperity.

Rev. John Scotford, New York City, editorial secretary of the Commission on Missions, has been making a rapid tour of the Southeast following the mid-winter meeting. He went first to New Orleans, and then visited the churches in

West Florida with Rev. William H. Tillman, and also made a hasty tour of Florida, meeting the pastors, visiting the churches and securing material for illustrated articles in the *Congregationalist* and *Herald of Gospel Liberty*. After visiting Florida, he will visit Birmingham, and other places in Alabama, Georgia, Tennessee and North Carolina.

Dr. L. E. Smith, president of Elon College, went to Holland, Va., January 29th, to conduct in the Holland Church a service calculated to deepen the interest of church and community in Elon College, its needs and its welfare. January and February are College months among our churches, and all of them, by vote of the Convention, should put on a program of information about the needs and work of our church schools of higher learning, and of the great contribution these are making to church life and progress. All our churches need to hear and know more about Elon College.

Dr. P. H. Fleming, Burlington, N. C., supplied the pulpit at Elon College, in the absence of President Smith last Sunday. Dr. Fleming was heard with gratitude and gladness by students and the community as he expounded and emphasized, with appropriate illustrations, the text: "Then Peter said, silver and gold have I none, but such as I have, give I thee." (Acts 3:6.) The main thought of the service was that when we are in a penitent mood and are anxious and in need of help, our Lord, through the service of his servants, is always ready to give us even better than we ask or deserve.

Every pastor and many laymen should have, and would greatly enjoy, a copy of the "Fellowship of Prayer for 1933." It is published by the Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York City. The price is 3c the copy; 25 or more, 2c the copy. This little booklet of 32 pages carries a most wholesome and suggestive devotional service for the individual with a citation of a brief Bible reading, comment and prayer for each day of the Lenten Season from March 1st to April 16th, inclusive. We cannot conceive of a more helpful and essential preparation, devotionally, for Easter and the preceding weeks than is this "Fellowship of Prayer." By all means, send 3c to the publishers and get a copy, worth a hundredfold its price.

Dr. Arthur E. Leonard, who went to the church at Coral Gables for three months, found it necessary to decline the church's call to the permanent pastorate, because of the very serious illness of Mrs. Leonard. Dr. Leonard immediately won the hearts of the church people, and they are eager for him to take the pastorate permanently, and he in turn was delighted with the church and the city. Mrs. Leonard was taken seriously ill shortly after their arrival and he felt that he would be unable on that account to continue the work. The church has invited for an interim pastorate Rev. Leslie J. Barnette, formerly secretary of the New York City Church Extension Board, and previously pastor of the Lewis Avenue Church, Brooklyn. Mr. and Mrs. Barnette were spending the winter in Miami, and he will continue to serve the church for the balance of this season.

Attention is called to the very important notice in another column from Dr. J. Edward Kirby, Raleigh, N. C., under the title, "Ministers' Retreat." The editor is personally acquainted with both Dr. Lewis T. Reed, and Dr. Brewer Eddy, and to think of sitting in council for two or three days with two such outstanding men and leaders

in Christian thought and worship is re-assuring and certainly gives hope and courage to minds and hearts that are hungry for spiritual food and strength. It is to be devoutly hoped, and anticipated, that every one of our ministers and pastors who can do so, will take advantage of these services and avail themselves of the privilege of having their minds directed to things high and holy by these capable and consecrated men. March 14th, 15th, and 16th should be, and can be made memorable days in our United Church at Raleigh, and with ministers in reach thereof.

The annual meeting of the West Tampa Mission was held at the home of Rev. and Mrs. Carl H. Corwin on January 24th. The board, with guests, were entertained at supper, after which the annual meeting was held with the chairman of the board, Rev. C. DeW. Brower presiding. Among the visitors present was Rev. John Scotford, editorial secretary of the Mission, and all the members of the staff indicated a good year with the Mission. Real progress was being made in every department of the service, but especially in the development of the program of social service through the various clubs for young people and for mothers. Two branch Sunday Schools are being conducted in different sections of the Latin-American colony. The Mission is in great need of financial support and it is marvelous the results from the meager financial support. The sacrificial life of the members of the staff is most inspiring. There is cheerful devotion to the work in spite of the falling off of income. On the whole, there was a spirit of faith and optimism as the Mission faced its responsibilities for the coming year.

In 1932, the New York Bible Society distributed 802,563 copies of the Bible, or portions of it, in the city and harbor of New York. Four new languages were added to the list of translated Scriptures. At the recent 123rd annual meeting of this society, it was reported that during the society's 123 years of existence, a total of 18,177,452 volumes have been given out. Of the number of Bibles distributed in 1932, 143,271 were given to the crews of steamers and freighters; 58,546 were given to immigrants on their arrival on our shores; and 600,746 were distributed in hotels, hospitals, prisons, institutions and in the homes of the needy of all races. In his annual report, General Secretary Dr. M. L. Robinson stated: "Hundreds of letters from correspondents and reports from agents showed conclusively the increasing dependence upon the Bible during this most trying year of financial depression. Looking about for some security in the material world and finding none, a person becomes desperate indeed, until his attention is turned to the Word of God. In the past year, the New York Bible Society has been moved with a sense of its amazing responsibility to place the Bible in the hands of those to whom it may bring the only consolation and help that will sustain courage and even life itself."

Dr. John R. Mott, eminent statesman and leader in Christian thought and activity, does well to call attention, with clarion note, to the fact of centering attention of all Christian thinkers on the "supreme importance of listening to the Word of God—to God himself. All too much," Dr. Mott declares, "are we of the present prone to listen first, or chiefly, to almost every other voice—for example, the voice of the latest significant book, the deliverance of some noted authority, the voice of the findings of some conference of so-called leading minds, the voice of some eminent personality of the day, such as Gandhi—all good in their places, but never to be assigned the first

place. And we may be sure that in momentous days like these, he does not wish us to be contented with simply maintaining the *status quo*. Is it not true that invariably, through Christ and through his followers in every generation, he summons to press into ever and ever wider ranges of unoccupied areas of human need?" Surely, in the babel of voices, clamoring on every hand and sounding from every scene and source, we do need to put at the center of all our attention, thinking and pursuits the summons, the challenge, the insistent call of the voice of God. "God hath in these last days spoken unto us." (Heb. 2:2.) God hath spoken, and is speaking, if we will only give heed and listen.

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We thank each one of you.

J. T. KERNODLE,
Managing Editor.

IT PAYS TO INVESTIGATE.

About eighteen years ago, a Texas boy went to school in another state, and, without asking anybody's advice, walked into a fine-looking bank and deposited two hundred and forty dollars. A few days later he went back to that bank to

draw out some of his money. On the door was this sign: "Closed for liquidation." This schoolboy asked a passing policeman: "What does that sign mean?" "It means if ye got any money in there, yer out o' luck." The schoolboy thought the bank was sound. It looked sound to him! When he spoke of his "hard luck" to a business man whom he knew, that man said: "I am sorry that you did not ask me about that. I knew that bank was unsafe."

A good many people are as careless as this boy, and about a far more serious matter. They deposit their soul's welfare in institutions that the Bible says nothing about. They trust to enter heaven by plans that men have made and that God has never sanctioned. The schoolboy soon got over the loss of his money. The lesson was an adequate balance for the loss. But the man who trusts his eternal welfare to institutions and plans that God has not sanctioned will never get over that loss.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Who said that? Jesus said that. And Jesus himself will be the judge of men at the last great day. (Matt. 25:31.)—*Batsell Baxter.*

WHAT SHALL IT PROFIT?

Theodore Cuyler says: "Put into the scales some hardships, self-denials and conflicts—and at the end of them, Heaven. Put into the other scales self-indulgence and a sinful life—and at the end hell. Weigh the two; weigh them for eternity. And while you are watching the scales, the loving Saviour will whisper in your ear the solemn question: 'What shall it profit you to gain the whole world and lose your own soul? What shall a man give in exchange for his soul?'"

Life is a series of choices, with human destinies trembling in the balances. If you do not see clearly the importance of these decisions, and the light seems dim, bring the light of eternity to bear upon the transaction. In that light decisions can be made that will not bring down bitter regret in days to come. Our Saviour's life was lived in the full glow of his knowledge of eternity, past and future, and as a result no critic has ever found a flaw in it.

The message of the prophet was, "Come to God, return unto the Lord"; but no prophet who ever lived ever dared to say: "Come unto me; learn of me."—*Silvester Horne.*

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSIONS—A SHINING MARK.

It is easy to criticize missions. It is the way of the world. It is also the way of some in the church, although the church is the only institution on earth that undertakes the missionary task, does the missionary work. There are three reasons why missions are so easily and vigorously assailed and criticized, both by the world and by some in the church:

1. Because missions is a work of faith. Our Lord instituted missions and only through him are missions carried on, and yet there are those in the world and in the church to whom he is saying: "Oh, ye of little faith." People still want to walk and work solely by sight, in spite of the fact that Paul, through inspiration, declared: "We walk by faith and not by sight." "There are so many calls for human relief at our doors that it would be folly in a time like this to give to missions, not knowing to whom the money goes." Some disciples in the time of our Lord made the same complaint, but he rebuked them, telling them they had the poor always with them. A very precious gift had been made out of love to, and because of faith in, her Lord, and that is the essence and the dynamic of all missionary giving—faith in the power of God to reach and save, and a love for him that constrains even to sacrificial giving. One of the main reasons why it is easy to criticize missions is because it is a work of faith, and in this virtue many of us are yet lacking.

2. It is easy to criticize missions because it is the most unselfish and Christ-like work ever done in this world. And the purely unselfish has ever been, and will ever be, a shining mark for the shafts of criticism. In all our other work, and

certainly in all our other giving, we think, act and give with the hope and the thought in mind of helping individuals, of relieving some physical or material want. In our work for and giving to missions, we expect no human thanks or mortal praise or commendation. We have done our work and made our gifts solely in the name and for the sake of our Lord, since it is his love that must reach and save, and not any human love. We seek only to make him known to others and share with others his love through missions. That puts missions in the catalogue of the divine and makes it wholly unselfish and Christ-centered.

3. Missions is a shining mark and invites criticism because it is the one cause, wholly divine, instituted solely by our Lord himself, and carried on through him and for his glory. In this particular, the church is different from all other earthly institutions. When we give to benevolence, and the relief of human suffering, we are doing only what fraternal orders and benevolent societies and a friendly state are doing. When we give to missions, we are giving to that which only a spiritual body, the church, undertakes, and we are helping in a task for which the church was founded and for which it exists. Every missionary at home and abroad, every gospel message delivered in destitute and needy places, in the homeland and the foreign land, every minister and servant of God out in the home and foreign land, seeking to plant churches, preach the Gospel and build up the kingdom of God through righteousness, each and all are sponsored and sustained by the church through its missionary enterprise. And until the church, a spiritual body, does this work, it will never be done. If we give to benevolence only, we do that which any benevolent society around us will do. But in seeking to carry the message of our Lord to others and share with others the love of our Lord through the Gospel, we are engaged in that spiritual task to which the church is challenged, and for which the church was founded, and which the church alone undertakes. For a member of the church to say that he or she does not believe in missions, is for that member to say that he or she does not believe in the one work which the church alone of all institutions on earth undertakes and does. Missions was born of our Lord, and by him were laid upon the church as its distinct task, which would show the church to be a spiritual, and not merely a human or benevolent society or body.

Yes, indeed, missions are criticized, abused, crucified, but with no more frenzy and zeal than that with which the Founder of missions and the one Sponsor of missions was criticized, abused and crucified.

J. O. A.

BLASTING THE FOUNDATIONS.

William Ewart Gladstone, then Prime Minister and "grand old man" of England, declared, in a book he was writing at the time, that many scholars and writers of his day were blasting at the "Rock of Ages." It was at the time when the so-called "higher critics" were directing their blows at the Bible as the inspired Word of God. Gladstone declared that they were at a poor business, and one fraught with danger, even to those who were setting off the blast. Explosions sometimes do damage and blow up more or less than was anticipated. There are certain foundations and formations which refuse to yield, even to the most ingenious devices of man. Dynamite has been in use a long time, but the ranges of mountains still point their unshaken peaks high into the blue, and the foundations of earth and sea and sky are still unshaken.

There are still those who, for the blinding and deafening effect they have upon their fellows, amuse themselves, inflate themselves, with blast-

ing at the "Rock of Ages." Christ anticipated as much and gave to the world and to eternity one indestructible and imperishable thing that could not be destroyed and would not pass away. "Heaven and earth shall pass away, but my words shall not pass away." And so if those who blast at the eternal verities should be successful, they would themselves suffer with the rest from the results thereof, for the same Lord said: "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Luke 20:17-18.)

Our Lord is himself not a way, but *the* way, and he spoke the words of eternal life, and is himself the revelation and the incarnation of the eternal life. In and through him the world builds, and can only build that which is to endure. Verily, he hath the words of life. And in him is man's only hope and safety.

J. O. A.

REALITY IN RELIGION.

There is nothing in our universe more real and practical than religion. Because religion has in it a "mystical" element, there are always those who are willing to discount its worth, or define it as an illusion, a dream, or a "psychological phenomenon."

Religion is the most real of facts and phenomenon, because it is, first of all, an experience of God in the soul. One may not be able to define God; nor with the hand, touch God; nor with the eye, see him, and yet the experience of God is as real as breathing, as loving or as living; and unless there has been a first-hand experience of God with the individual, then there is no religion there. In this realm *possession* is experience and experience is possession.

Then to make the reality doubly sure, religion is a fact of constant testing and development. God has made this test clear and unmistakable and proof-positive. "We know that we have passed from death unto life because we love the brethren." Or to put the matter in terms of philosophy and practical language: "We do not know how we are re-acting to God until we know how we are re-acting to man." We know that we love God, whom we have not seen, when we love our fellowman, whom we have seen, with a love that is more than human—a love that goes out, a love that helps, a love that gives itself. Jesus loved with infinite passion his fellowman because he was the Son of God, had the constant experience of the presence of God and realized that he himself was the revelation of God to man.

Out of this Reality in Religion has come the uplift of mankind from the low depths of pagan and barbarous precepts and practices to the high and holy heights of brotherly love and Christ-like conduct.

J. O. A.

GOD SEARCHING FOR MAN.

Among all the books published, the Bible is unique in one particular. From beginning to end, our Bible reveals and declares God's kingdom of righteousness on earth. There is not any other book that reveals God, the will or the way of God, in this particular.

In all other so-called sacred books, we have the quest of man for God, of the short hand of man reaching out to find God, or, not finding him, to make a god to satisfy the longing of his soul. Out of this human quest for God, all idol worship and heathen practices have come. Out of God's quest for man, as told and revealed by Hebraic patriarch and prophet, and portrayed with unerring accuracy by the Gospels and the Epistles of the New Testament, we have the Church of

Christian philosophy, practices and precepts. Our sacred Book and Christian teachings reveal the fact that God is as much in quest, and in need, of man to carry out his plans, as man is in quest and need of God to carry out his own plans, provided those plans are worth carrying out. It will help much for us to bear in mind that God is depending upon us, men and women, made in his own image, to do his will and to make perfect the imperfect things around about us. God alone, through Jesus Christ, can save a world, but God, through Jesus Christ alone, cannot save a world. God needs and longs for man. Hence we are co-workers together with him in the infinite task of building the kingdom of heaven on earth. Through him we can do all things, and through us he can do all things. The Son of God became the Son of Man that the sons and daughters of men might be the sons and daughters of God.

J. O. A.

"WHEN SHOULD A MINISTER RETIRE?"

By ROY C. HELFENSTEIN, D. D.

Some of the recent contributions in *The Congregationalist and Herald of Gospel Liberty* on the subject, "When a Minister Should Retire," have provoked the following reaction:

I have always felt that a minister should be privileged to retire from active pastoral responsibilities when he is sixty-five years old, not because he will be incapacitated for effective ministerial service at that age, but because he should have earned such a privilege by the time he reaches that age. The idea that a man at sixty-five cannot preach so well as he did at forty is nonsense. I would hate to think that I will not be a better preacher twenty years from now than I am at the present time. Why should not the years add to one's efficiency?

There is no more reason to despise age than to despise youth in the ministry. I am still a comparatively young man. As Paul advised Timothy, so I would say to every senior brother in the ministry, especially those who have reached the proverbial "sixty-year dead line": "Let no man despise thy age."

I know dozens of men in their seventies who can preach better today than they did twenty years ago when I was a student, and more than that, they can out-preach hundreds of their juniors who wonder why "the old duffers keep on preaching."

The personal equation must always be the basis of consideration in such questions. Some men should have retired before they ever entered the ministry, for their own good and for the good of the church. Some men should retire at fifty, some at sixty, some at seventy, and some men should never be expected to retire if the churches continue to desire their services and if they are happier in work than in retirement.

As an illustration, my father, Dr. D. M. Helfenstein, tried to retire from the pastorate ten years ago at seventy, but the churches would not permit him to do so. Eight years ago he was prevailed upon to supply a church for a year while they located a young pastor. But at the close of each year, though he insists on retiring, the congregation prevails upon him to remain another year. They have been doing this now for eight years, and though in his eighty-first year of his life, he is feeding his people on "the Bread of Life," perhaps better than his youngest son can ever do. Though eighty years of age, no one enjoys a game of golf, a fishing excursion or an outing in the woods more than he. He, like many other ministers his age and older, is a living example of the old saying: "Age is not a matter of years, but of vision, ideals and enthusiasm." He is happy in his work and his congregation is

happy in his ministry—a happier relationship between pastor and people being difficult to find anywhere.

Dr. Alexander Whyte was pastor of the historic Free St. George's Church in Edinburgh, Scotland, and at the same time principal of New College, until he was nearly eighty years of age. He drew the largest audiences of any minister in Edinburgh up to the end of his ministry. When I was a student in New College, I have seen the street in front of his church lined for two blocks with people a half hour before time of service as they waited, hoping to be able to hear Dr. Whyte. At that time he was 78 years old, and he used to declare to us students that from the beginning of his ministry to that late year in life he had followed the idea of trying to make each sermon the best he had ever preached. Hundreds of ministers have rendered their very best service when they were in their seventies.

So hard and fast rules as to age of retirement are illogical and impracticable. If the old saying still holds true: "Old men for counsel and young men for war," I presume there always will be churches where the young man can "get in action." But there will also always be churches that feel the need of a ministry of counsel.

I have always been glad to take off my hat to the older ministers, and shall always have profound respect for the veterans of the cross, because they are veterans. And, if they have kept their youthful spirit of open-mindedness, I can but revere them.

Dover, Del.

THE COMMUNITY HEART.

One of the joyful things of life is to know the heart of a community; and what is more joyful than this is the fact that every community has a common heart. We pity the child who is taught that in some places people are cruel and rough and selfish. We have never seen a man who did not have in his breast a spark of human sympathy, if only we took the pains to find it, or offered some opportunity for it to come to the surface. What the individual is, so is the community. We have never known of a group of people who did not have a common heart and interest and sympathy. It is easy to get ourselves into thinking that everybody is busy and in a rush and have no time for a kind word or a deed of kindness. It is the diminishing of the human understanding to so think.

"It is more blessed to give than to receive," says the Man of Galilee, and hidden in every human heart is the living acceptance of this unimpeachable statement. Men who do not accept the Christ, act upon this truth; men who do not believe in the Son of Man, live daily this eternal truth. There is no substitute for it that will satisfy the soul. Nothing unites a people more than to be called upon to act in unison in testifying to service of this wonderful truth—a truth unhurt and unharmed by the ages.

There is in every community a heart, united heart, of all the people in time of need. Let the need be little or great and some soul will rise to meet the occasion and be joined by a host of loving hands and willing hearts. The scene cannot be painted by the artist; it cannot be described by the master of languages; it cannot be expressed by pen. It is an inward picture of goodness and graciousness and loving kindness that only those who participate can understand.

Show us a man who has soured upon his community, and we will show you the trouble by pointing to that very man. Show us a man who cannot see the good in his neighbor, and we will show you a man who has not touched the heart strings of life—a man who has not discovered himself.

Every community has a heart. To know it is to appreciate life the more. And above all, and far better, is to be a part of that heart—that community heart—permitting self to serve and to know the joys of service.

TIMOTHY THOMAS.

INDESTRUCTIBLE CREATIVE FORCES.

We have been peculiarly and tragically reminded of the ephemeral nature of society, government, business, knowledge and human life within the last few years. Many people seem to have just realized this, and they are filled with fear. But this has no basis of reason, because the best is immovable.

Materialism, unbelief and evil forces all together cannot overthrow the things the Christian prizes; no matter what the foes, or how bitter the assaults, Christian things will stand. This view is based on history, reason, experience, and the words of Christ.

The church always comes in for criticism because it is in the field as leader of the human race, and is always jostling people out of their ease and out of their sins. People keep saying the church has failed, or is failing, or is ineffective, but the church refuses to fulfill these dark-browed prophecies, and goes on fulfilling her God-given mission. The church is the pillar and ground of the truth, and therefore takes front rank among those things which cannot be shaken.

If the church had not been indestructible, it would not be here today. It has been neglected, persecuted by its enemies, sometimes betrayed by its members, often and much neglected by its friends, and assaulted by the changes and devastating forces of time amid which empires have fallen and passed out of existence, yet the church still marches forth, the greatest power on earth.

The church will not cease to grow. When they buried Christ his friends and foes thought that it was all over with his cause, but behold it fills the world today with his name!

Along with the indestructibility of the church goes the indestructibility of the Bible and with that the presence of the pulpit, with its freedom, fire and power. It cannot be silenced and while now and then somebody may compromise with evil and worldliness, the pulpit remains the freest and most powerful force in modern life.

—Christian Evangelist.

THE TITHING BULLETIN.

The *Bulletin*, as prepared by the Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin.

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This affords a quiet but effective course in stewardship education. It combines simplicity, effectiveness and economy.

Send for price list and samples. Please mention THE CHRISTIAN SUN; and also give your denomination. The Layman Company, 730 Rush St., Chicago.

THE SAFETY OF THE MEEK.

"The meek will he guide in judgment; and the meek will he teach his way."—Ps. 25:9.

I believe that when a man or woman has reached the point of meekness, of absolute desire to know the will of God, then in his judgment he will choose the right.—W. H. P. Faunce,

CONTRIBUTIONS

SUFFOLK LETTER.

What is old age? When and where does old age begin? When is a person old? After all, age, like many other things, is a matter of comparison. The child of ten years thinks the man of forty is old. The man of eighty thinks the man of fifty is young. Just as the man who has no property thinks a person who has \$40,000 is rich, and the millionaire thinks the man with \$50,000 is poor.

Old age is a reality. There are people who are old. Some of these have passed four-score years. It is an interesting period of life. There is no definite line to designate old age. But as the years pass, and the shadows lengthen, many changes come to suggest that the evening time is drawing near.

The emphasis today is concerning youth. What is the most important period of life? Is it youth? Is it middle life? Is it old age? What is the most important season of the year—spring, summer, fall or winter? Inasmuch as life is not made up of sections, youth, middle life, and old age are vitally related. Each period is of equal importance. The day is not broken up into separate parts. Noon is related to sunrise. Sunset and sunrise are not waging a beauty contest, but they are different expressions of the handiwork of God. Sunrise is a promise of a glorious day. Sunset is a silent waiting for the darkness, when the stars shine forth to keep watch over tired souls at rest, with a faith that hopes for another new day of fellowship and affection.

Youth is the time of day dreams, vivid imagination and expectant hope. Youth believes in itself. It has not yet learned that plans may fail. The spirit of youth repeats itself in every age of human history. It is easy to forget that spirit when one passes into maturer life, and looks on life from the practical viewpoint. It is great to be young.

However, old age has its charms, and they are not to be discredited in taking an inventory of life. One of the greatest assets of old age is experience. The years have been a great laboratory. Many experiments have been made. Life has been tested and tried. Some of these days of adventure have ended in failure. Others have been successful, and new truth has been revealed. People with college and university degrees have worked side by side with those who have not had the advantages of scholastic training. Physically, mentally and spiritually they have been educated in the school of experience. They know something about life. They are wiser than youth. They may not be as enthusiastic as their younger friends, but they are up-to-date on the experiences of humanity. Old age has its place in God's plan for man. Old people are not to be cast aside and forgotten because they have lost the enthusiasm of youth.

There are no short cuts nor rapid methods of promotion in the school of life. It takes time to make a great life. It takes years to develop a great oak tree. Many spring days of budding leaves and growing branches; many summers of rain and sunshine; many winters of cold and bleak desolation. Sit down some day under a giant oak and meditate upon its history. It has felt the touch of spring and proudly waves its new green dress of velvet leaves in defiance of summer storms. It has felt the chill of autumn and blushed in crimson glory. It has stood, through many winters, calmly waiting for the

return of a glorious resurrection, and the fellowship of singing birds and fragrant flowers.

Old age is as important as youth. The eye may be dim, the step may falter and strength may fail. It is a great time for meditation. The past comes to cheer you with its memories. The faces of the long ago are recalled. The playmates of youth sit at your feet. You have time to commune with the rich past. It is not a time for sorrow and distress. It is not sunset. It will be "Sunrise tomorrow," if you have walked with the Master and had fellowship with him.

I. W. JOHNSON.

DENDRON, VA.

In a recent issue of the *Christian Century* I noticed an editorial headed, "Churches Without Money." As it sounded quite home-like, I decided to read it and I had not read very far before I came to this statement: "We believe that American churches will have to operate on a greatly reduced budget for many years to come."

I soon found, however, that the churches referred to, for the most part, were out of my class, so I did not worry. But I could appreciate the thought that the enforced cutting down of church budgets need not involve spiritual defeat, and especially when with the cutting there comes the discovery of opportunities for volunteer service and the awakening of resources that are latent in most congregations.

This reminder helps too, that "The periods of the church's greatest power, in a spiritual way, have been the periods of its greatest simplicity." And a suggested conclusion is that a return to simplicity, to essentials, enforced though it may be, may prove to be an advance towards power.

Now just a word concerning our humble parish with its limitations and because of circumstances in a class almost unique. But with all the liabilities which I might mention, we have assets, which, in a hopeful way, offset these. I am thinking of an increased willingness to serve, on the part of our young people, and others, in the face of an enforced cutting of the budget from what it was formerly. In order to keep the church going our young people and others, too, are rendering volunteer service which before has been paid for by the church and they are doing this to save further cuts.

We have some fine talent among our young people and they give some splendid programs at their Sunday evening meetings.

Recently they sponsored a surprise for the pastor and his wife, and they came to the parsonage not only bringing their smiles and good cheer for our souls, but substantial things for the body.

We shall feel our loss in the going of Miss Irene Cotten and her helpers to visit the churches of the Conference in the interest of Youth Fellowship, but we are glad to make this sacrifice that they may render this larger service.

W. D. HARWARD.

A STRONG STAND FOR PROHIBITION.

As much is being said and written in regard to the repeal of the Eighteenth Amendment, I am giving the readers of *THE SUN* the stand taken on this question by our National Grange Convention, held in Winston-Salem, N. C., last November. Be it said first that the Grange is the oldest farm organization in America, with more than 7,000 subordinate Granges in nearly every State in the Union:

"Whereas millions of our people are in need of bread, rather than intoxicating liquor;

"Resolved, that we are opposed to the repeal of the Eighteenth Amendment or the repeal or modification of the Volstead Act.

"The elimination of the legalized saloon was the greatest moral victory in a half century. Its return in any form would be the nation's greatest backward moral step.

"There is no common ground between right and wrong.

"The saloon is wrong—its political influence is degrading, it destroys the finer things of life.

"Christian America must see to it that dry States are protected in their right to be dry."

The above is sane and timely, and it shows the moral stand a great farm organization has taken.

Nor is this the only moral force in America that is using its influence to keep the Eighteenth Amendment in force. The W. C. T. U. and other allied forces are working to keep the nation dry. More than 30 years ago the W. C. T. U. belted the earth with a "White Ribbon," as an emblem of its strength for the elimination of intoxicants.

It seems strange in times like these, while people are suffering for bread, that there is so much clamor for something to drink.

Votes have been taken to repeal and do away with a good law that has never had a fair chance. But I still believe there are enough people in America who will vote to keep this nation dry, when the time comes for them to speak their sentiments.

Surely, a great country like ours, that has taught the world its best lessons of liberty, will not fling those high ideals to the winds, and fall as others have fallen.

D. S. MICHAEL.

Brown Summit, N. C.

A CRUCIAL MOMENT.

There has never been a time in the history of our country such as we are facing today. Unemployment, cut salaries, more education, shorter working hours, and many other such phrases come ringing in our ears every day. The farmers are confronted with the problem of disposing of their produce at a "break-even" rate. There are thousands who are existing—not living—without even the necessities of life. The world has grown proud of itself and its war-time feasting. Many who had accumulated enormous fortunes during the war have awakened at this crucial moment to find themselves paupers. Still, they reckon their social standards with their former financial ratings. They cannot realize that a change must be made for the better or for the worse. We must adapt ourselves to the conditions of the period in which we live. We must judge a man today not according to his wealth, but according to his character and exerted efforts to make good in his calling.

A poor young man went away to college a few years ago. He worked hard and made good in scholarship, also was active in other phases of college work. Not long ago he returned to his home community for a brief visit among his old acquaintances. What did he receive? A hearty welcome? No, only a slight recognition here and there among those whom he had known as personal friends a few years before. His heart was broken. His deep love and feeling for the community died and was buried in the graveyard of forgotten memories.

This is only one case of the many that are happening day after day. People are growing cold and indifferent toward each other. But a Christian people cannot exist under such pretensions. Times must change. The world is at a crucial point now but it cannot remain so. It

must move on. We, who claim to be followers of Christ, should take the lead. We must do as a great university professor once said. "Work, work, work." Then we will hear the Master say, "Well done, thou good and faithful servant."

EARL S. HOLLAND.

Elon College, N. C.

LANETT, ALABAMA.

I am really enjoying the hard work at Lanett. I find that there is much work here to do, and as I become better acquainted with the people and the surroundings, I enjoy the work more.

The epidemic of "flu" struck with much force in our town, and church work of every kind was greatly retarded during its prevalence, but it has almost left us, and our work is increasing in all departments.

Our Woman's Missionary Society is doing good work under the leadership of Mrs. G. L. Stephens. They meet once each week, and they are rendering some valuable programs.

Our prayer meetings are increasing in interest and attendance. We are making it a point to study some Bible truth at each meeting, with good results.

We are anxious to help some one to be saved every week, and surely it can be done if the church will do its duty. Our Sunday School is doing good work under the leadership of Bro. Willie McGill, who is a fine choir leader in addition to his duties as superintendent. He is a very competent and consecrated worker.

The depression has been very keenly felt in all our industrial centers, and many people are barely making a living as a result. We are hoping for times to get better, and when the people get better, times will improve.

There is a tendency among the people to go away from God, and we do not know what the result will be, unless there shall be a turning back to him.

I trust that in this new year many will be enabled to find him.

There are many who are hungry and whose bodies are uncomfortably clad, but there are many more who are starving and suffering for the Bread of Life. Shall the church of Jesus Christ refuse them this soul-food and shelter?

If the church fails to feed and clothe there will be suffering and sorrow more intense than we have seen. God forbid.

G. D. HUNT.

MINISTERS' RETREAT.

There is no place equal to an altar for all the difficulties of life. Ministers and churches are perplexed, hesitating and in need and we can in counsel and prayer together find light. All ministers are invited to come to the United Church at Raleigh, N. C., Tuesday, Wednesday and Thursday, March 14th, 15th, and 16th, and lodging will be provided by our families, including breakfast.

Dr. Lewis T. Reed, of New York, will be our spiritual director. Dr. Reed has been a great religious leader for more than a quarter century. Dr. Brewer Eddy will also be present. These meetings are for devotion, clarification of our vision, and it is hoped that all our Congregational-Christian ministers will want to take advantage of these days.

Dr. Wicker and I thought at first that we would hold this Retreat for our ministers in Eastern North Carolina Conference, but we really desire all to come who may be able. Meditation, prayer and sharing with each other will prove helpful to the churches which we serve.

J. EDWARD KIRBYE,

ARE YOU A SUCCESS?

Being sure of yourself is essential to real success. Some of us, however, go upon the idea that a bluff will go far toward making us notable in the eyes of the world. This is an error that some young men of the present age make—with the idea that they can fool the public. We should all have ideals—a goal that is worthy of attainment, and even of emulation of others. Our example, let it be understood, is far more powerful than a sermon. The young man in business can, by his close attention to the details of the position he holds, and by having the interests of his employer at heart, do more to make his present position secure and his future, one that will become moment to him. If we become imbued with the idea that our position cannot be filled by another we have reached a very dangerous point in our career. It is the road that soon leads to failure—later to ruin.

By becoming eager to learn from those who have gained their knowledge in the severe school of experience we place ourselves in a receptive mood, the information thus gained becomes to us something that cannot be taken from us—now or later. If we place two young men in the same

establishment, side by side with the same opportunities, one will advance continually—proving his worth and value to his employers—while the other will either remain in the rut, or soon be dismissed. The reason is plain. It demands no special explanation, for we can see readily enough why persistent effort will bring its reward, while sloth and indifference will surely act as a millstone to drag the unfortunate down to his doom.

Let us have a care. Be not egotistical, overconfident, or indifferent, lest we become our own worst enemy. Success never comes to the man who is unwilling to learn to labor and to prove his worth by the best that is in him always. This is a simple rule and easy to follow.—J. H. Strickland in the Free Will Baptist.

MORE OF GOD.

"That Christ may dwell in your hearts by faith."—Eph. 3:17.

This is what the world needs more than anything else. Not better technique, not more dollars—you can't calculate in cash the cost of the salvation of a soul—nor even more missionaries, but more of God himself in man.—Donald Frazer.

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blessed Lord, to hearts that are fixed on the purpose and the power of thy love, how joyful is the way, how protected the path. O, loving Guide, who leadest thine own, shepherd thou every wandering life and bring all who know the strength of thine arm and the bliss of thy keeping to be truly devoted, with thee, to the mission of corraling souls for thine eternal haven both now and forevermore. Teach us that God's Kingdom may be accomplished even in this life. *Amen.* L.

MEETING OF COMMISSION ON MISSIONS.

The annual mid-winter meeting of the Commission on Missions and the Mission Boards of the Congregational and Christian Churches was held at the church in Evanston, Ill., January 16th to 19th. Previous to the meeting of the Commission there was held a two days' meeting of the Superintendents' Conference in Chicago.

The meeting of the Commission and of the Boards was a most important one in view of the financial conditions of the Boards and of the churches and also in view of proposed changes in the organization of the Commission on Missions as a result of the report of the Appraisal Committee. This committee recommended a reduction in the membership of the Commission and also in the membership of the Cooperative Council. It also recommended that instead of having three coordinate secretaries of the Commission there be one secretary with two or more assistant secretaries, one of whom should head up the woman's work in the country. After a great deal of discussion these changes were adopted. The committee also recommended a general schedule of reductions in salaries for all Boards, as well as the Commission.

There was a great deal of discussion in all Boards and in the Commission on the report of the Layman's Inquiry, and its effect not only upon foreign missions, but upon home missions. The general feeling was that the churches should study the report and try to adapt both the mission work of the churches, as far as possible, to any justifiable criticisms and any worth-while suggestions for the improvement of the work. Stress was laid upon the fact that the Layman's Inquiry expressed an unqualified faith in the importance of the mission cause and the absolute necessity for its continuance with adaptation to changing conditions.

The budgets of the Commission and also the Mission Boards were studied and revised; the report of the Survey Committee relative to the percentage for the various Boards was adopted and in all matters there was a courageous facing of the future and large measure of faith and an unconquerable spirit of devotion to the cause of Christ. From every section of the country came reports of sacrificial devotion on the part of pastors and the church people, and while the reports indicated great hardships, the effect of the reports was inspiring and challenging.

Those who attended from the Southeast were: President L. E. Smith, of Elon College, and Mrs. Marston Freeman, of Chattanooga, both members of the Commission on Missions; Rev. William T. Scott, of Winston-Salem, a member of the important Survey Committee; Secretaries Bloom and Minton; Supt. E. C. Gillette, of Florida, and Dr. C. Rexford Raymond, of the Congregational-Christian Foundation of Vanderbilt School of Religion. G.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 28, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,089.65
Lawrence Mem. Bible Class, Elon College	1.71
Pleasant Hill, Liberty, N. C.	2.55
Oakland, Suffolk, Va.	4.00
Palm St., Greensboro, N. C.	6.00
Ingram, Va.	4.00
Wake Chapel, Fuquay Springs, N. C.	5.71
Pleasant Ridge, Ramseur, N. C.	3.02
Lebanon, Semora, N. C.	1.65
Amelia, Clayton, N. C.	1.60
Piney Plains, Raleigh, N. C.	3.00
New Elam, New Hill, N. C.	2.00
Timber Ridge, High View, W. Va.	1.08
Wakefield, Va.	1.44
Windsor, Va.	2.98
Leaksville, Luray, Va.	2.58
Antioch (R), Bennett, N. C.	.30
Holy Neck, Holland, Va.	6.11
Hank's Chapel, Pittsboro, N. C.	3.64
Ether, N. C.	.88

Total \$ 1,143.90

Individual and Church Offerings.

Previously acknowledged	\$ 331.39
Third Ave., Danville, Va.	8.00

Total \$ 339.39

Woman's Board, S. C. C.

Previously acknowledged	\$ 3,614.95
Received of Mrs. H. S. Hardecastle, Treas.	1,261.19

Total \$ 4,876.14

Specials.

Previously acknowledged	\$ 206.40
Burlington Sunday School, Burlington...	22.44

Total \$ 228.84

Summary.

Previously acknowledged	\$ 5,561.34
Sunday School and Church Offerings....	62.25
Woman's Board, S. C. C.	1,261.19
Specials	22.44

Total to date \$ 6,907.22

J. O. ATKINSON, *Sec'y.*

MISSION REPORT.

Report of receipts of the Woman's Board for the quarter ending, December 31, 1932:

Valley of Virginia Central Conference:	
Women's Societies	\$ 54.88
Young People's Societies	53.21
	\$ 108.09
Alabama Conference:	
Women's Societies	\$ 16.85
Young People's Societies	10.00
Willing Workers' Societies	6.00
Convention Fund	55.45
	88.30
North Carolina Conference:	
Women's Societies	\$439.82
Young People's Societies	7.10
Willing Workers' Societies	9.76
Cradle Roll Societies	5.41
	462.09
Eastern Virginia Conference:	
Women's Societies	\$418.00
Young People's Societies	122.00
Willing Workers' Societies	60.00
Cradle Roll Societies	3.00
	603.00
Total	\$ 1,261.48

MRS. H. S. HARDCASTLE, *Treas.*

LAYMEN'S MISSION REPORT TERMED "MODERNISM UNMASKED."

Referring to the Report of the Laymen's Foreign Missions Inquiry as "Modernism Unmasked," the Rev. Dr. C. E. Macartney, former Moderator of the General Assembly of the Presbyterian Church, evoked wide comment on a sermon preached recently at the First Presbyterian Church of Pittsburgh, Pa. He said in part:

The Commission set before itself as the first question: "Shall these missions continue?" Their conclusion is that they ought to continue, but when we read what they are to do and to teach, it sounds like a complete repudiation of historical and evangelical Christianity.

The disqualification of this Commission to pass judgment upon the work of the churches in foreign fields is glaringly set forth in the Foreword to the published report. In this they saw that while to some of their members the 'motive of Christian Missions can only be adequately expressed as loyalty to Jesus Christ—to others, this motive would best be called the spirit of altruistic service—to still others the desire for a deeper knowledge and love of God." All this is in striking contrast with the historical motive of Christian Missions, for it was not an altruistic desire to share certain benefits with mankind, nor was it a quest after God, which sent the first apostles into the world, and after them, the great missionaries of the Cross.

According to the report of this Commission, one would conclude that Christianity is not the Eternal Gospel, the only way of Eternal Life, or the name of Christ the only name given under heaven among men whereby we must be saved, but just one of the numerous religions of the world. In the amazing statement of the Commission, we are to "look forward, not to the destruction of these religions, but to their continued coexistence with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest religious truth."

The report of this Commission is, in its doctrinal statements, the most carefully elaborated creed of Modernism which has yet appeared. This is at once recognized as its chief significance by the Modernist paper, *The Christian Century*, which, under the title, "Is Modernism Ready?" enthusiastically endorses this report.

The question now before Christian Churches of America is this: "Is the organized church ready to abandon scriptural and historic Christianity?"

The published report of the Commission is a book of 350 pages. But in these 129,000 words, I cannot find one mention of the word "sin." The omission is significant. Nor do I recall seeing a single mention of the Third Person of the Trinity—the Holy Spirit, by whose authority Christian Missions commenced.

The fact that this Commission's report has compelled the middle-of-the-roaders and peace-at-any-price men to break their silence, reveals the fact that what is called Modernism in our churches has now reached such a point of development that those who adhere to the standards of historic Christianity, can no longer pretend to ignore its presence or the fact that it is "another Gospel which is not another." Therefore, for this reason, evangelical Christians in all of our churches can thank the members of the Commission for their report. They have scattered the fog; torn off from the face of Modernism its mask and its disguise, so that he who runs may know that there is an irreconcilable difference between the Christianity of the Scriptures, of the Apostles, and of the ages, and that vague and inchoate collection of human thoughts and fancies which has been masquerading as a new and higher interpretation of Christianity.

MISSIONARY PROGRAM.**THE CHURCH IN THE COMMUNITY: MEETING ITS RELIGIOUS NEEDS.**

By REV. JOHN T. STEWART.

(Note to the Leader.—In preparing this program, above all things do NOT permit it to become just one more discussion of Religion as a topic. Rather try to give religion a chance to speak for itself. Most discussions of religion are dreary affairs and lead nowhere. For this reason, in order to keep your meeting on a proper level, the selection of all your material is most important. You may vary the usual order by holding the note and mood of worship to the end. Engage a competent person to lead in prayer at the close, praying for the unity of mankind in Jesus Christ. Avoid the impression that worship is an "opening exercise" to be gone through with in order to get to something else. Have the first hymn, then the first and second scripture lessons. Then use a few brief prayers from "A Book of Prayers" (a publication of the Commission on Evangelism, 5c), e.g., "For All Sorts and Conditions of Men," "For the Spread of the Gospel," "For Brotherhood," "For Missionaries." Later in the meeting, after the topics have been presented, the third scripture lesson and the second hymn may be used.)

Hymns—"Lord of All Being, Throned Afar" (Oliver W. Holmes); "Christ is Made the Sure Foundation." (ancient Latin).

Scripture Lessons—Isaiah 61; Mark 1:1-15, II. Corinthians 4.

Study Period (25 to 30 minutes).

1. First, let the leader present briefly the substance of two leaflets issued by the Commission on Evangelism: "The Mood for Public Worship," and "True Religion."

2. Let some member give the substance of an article in the August *Missionary Herald*, "A Message to Outgoing Missionaries," by Raymond Calkins. A few of his excellent paragraphs may be read in full.

3. Topic for a short talk: "How the Church Meets the Religious Needs of the Members of the Family." (Public worship for all, moral and religious training of children and their worship programs, Bible study in all languages, the rich treasure of music in our churches, the sacraments, comfort and companionship for the aged and shut-ins and the Gospel for the poor, the afflicted and distressed everywhere.)

4. Topic: "Why We Should Make Churches More Beautiful." (Why we should cultivate the finest in sacred music. The use of art and drama in worship. Under this topic ought to be emphasized our own settled policy for nationalizing the Christian Church in every land, using the national architecture and music and art and drama, as well as the native language.)

5. It might make the meeting more interesting if some member should give a brief description of typical churches in several lands, for example, one in Africa, India, an old English church, the New England type, on the prairie, in Southern California. What considerations ought to determine the type of church to be built in a community? What do we mean when we say that people ought to be "made to feel at home" in their church?

6. A good conclusion to the study might be a summary of the ways in which the church meets the religious needs of all the people in any community. (In this last topic avoid the lecture method and manner. Make the short talk human by filling it with human beings. This will have to be made by some one who reads the missionary magazines.) Start with the simple fact that religious needs—the deeply personal ones—are quite the same the world over. The factory girl in Japan, the factory girl in Chicago; the miner

in South Africa, the miner in West Virginia; the farmer in China, the farmer in Iowa; the student, the professionals, housewives, merchants, strangers in big cities, vagrants; the very young, youth, maturity, middle age, old age; the rich, poor and middle class. Go on to the simple fact that the problems of life are also much the same, and the big occasions of life are always alike—birth and death, marriage and the coming of children; the passing of the one family in each generation while the stream goes on. In these major events is the chief ministry of religion. The church in the community meets these needs with (a) adequate equipment; (b) a competent staff; (c) the proper services both public and private. A friendly service in the language of the people—the people who are the church!—*Missionary Herald*.

MISSIONARY PROGRAM FOR FEBRUARY.

By MRS. W. M. JAY, Editor.

This is the second program from the little booklet, "Christianity in Revolutionary China," by Rowland McLean Cross. This booklet contains all the material for the program, and may be secured for 10c by sending to the Commission on Missions, 14 Beacon St., Boston, Mass.

I hope all of you are seeing the weekly programs that are being published for your help and convenience, and making use of some of them. Surely, out of all the program material that is in THE SUN from week to week, no society will lack for suggestions for a good missionary program.

By the way, how about sending in a news item now and then, telling us about your work. Perhaps something you are doing will help some other society.

PROGRAM II.*"Facing the Peasant Revolution."*

Song—"In Christ There Is No East or West."

Poem—"The Man With the Hoe," by Edwin Markham.

Scripture Reading—Luke 4:18-21; 42, 43.

Hymn—"When Wilt Thou Save the People?"

Presentation of subject by the leader.

Hymn—"At Even When the Sun Was Set."

Prayer.

Special music.

Talk—"A Rural Program for China."

Talk—"Students Join the Peasant Ranks."

Discussion or Round Table.

Sing "Blest Be the Tie that Binds," as a benediction.

PROGRAM FOR JUNIORS AND WILLING WORKERS

The leader should have assigned "find-out" topics last month. Some possible subjects are: Chinese homes, Chinese schools (old and new style), Chinese language and books, games and holidays, geography and history.

"What Do You Know About China," by Sadie Mai Wilson, may be borrowed from the American Board Loan Library. "The Spirit of Chinese Youth," by Grace McConaughy, has helpful information. This material may be secured from Rev. J. L. Lobingier, 14 Beacon St., Boston, Mass. "Games and Holidays," would be a good theme for this month.

As the children gather, teach them a Chinese game. Some may have brought material for the Friendship Scrapbook started last month. Take time to talk about it and arrange pictures in the scrapbook that have been prepared in advance by the leader.

Lead the children into conversation about the holidays. "What holiday do you like best?" "Christmas," is the usual answer. "Do you suppose that Chinese children have holidays that they

enjoy as we enjoy Christmas?" "Christmas?" "Yes, these who have become followers of the Jesus Way do celebrate Christmas, but there are still thousands of Chinese children who have never heard of Jesus and Christmas, but for hundreds of years they have celebrated New Year and do then some of the things that we do at Christmas time."

Tell or read the story, "A Chinese New Year," by Esther E. Nelson, *Here and There Story*, Vol. XV, No. 2, which may be secured from Rev. J. L. Lobingier, 14 Beacon St., Boston, Mass., for 5c.

Follow with a worship service planned and conducted by the children. The leader should have helped them plan it in advance so that each child participating knows exactly what he or she is to do. The following suggestions may be incorporated, if desired:

Call to Worship—"Enter into his gate with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name, for the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

Hymns—"In Christ There Is No East or West," "We've a Story to Tell to the Nations," "God's Children Live in Many Lands."

Prayer—Have one of the children write a prayer and memorize it in advance.

Story—A "Here and There" story may be used.

Begin to plan now for the next session. Ask you the children to find out all they can about Chinese schools, language and books. "What Do You Know About China?" and "The Spirit of Chinese Youth" will be helpful. If the leader has access to a copy of "New Joy," by Sewall and Jones, and "Youth and Revolution in China," by Alfred D. Henninger, she will find helpful matter.

WORLD DAY OF PRAYER.

It is earnestly hoped that all of our women's groups throughout the Southeast Convention of Congregational and Christian Churches will observe more seriously than ever before, the World Day of Prayer on Friday, March 3rd.

This year the program has been prepared by Mrs. C. C. Chen, of Shanghai University. Mrs. Chen is one of the great Christian women of the world. Her vision is unusual, and the dream of her life is to see the world led by real Christians. Write now for programs to our own literature headquarters, 14 Beacon St., Boston, Mass.

The offering will be used for Christian literature for women and children in mission lands, mission work among migrants, and for religious work in United States Indian schools. Send the offering to the Council of Women for Home Missions, 105 E. 22nd St., New York City.

Last year the International chairman of the World Day of Prayer, in giving her annual report made some statements that were not only interesting, but thought provoking. Among other things she said the women of the Far East are taking this movement far more seriously than we. Reports from Nationals of many countries showed that women gathered in groups of hundreds, many having walked over miles of almost impassable roads through bitter winter weather. The most interesting and enthusiastic reports did not come from America. One, however, was interesting, if a bit alarming. From a great city in the Middle West word came that in a group of nearly a hundred churches, ninety women gathered for observance of this great movement, while within a city block fourteen hundred women attended a cooking school at the same hour.

"The women of the Orient are looking to the future." Are we?

MRS. L. W. STAGG.

Norfolk, Va.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

WESTERN NORTH CAROLINA YOUNG PEOPLE TO HOLD WEEK-END CONFERENCE.

Word comes from the president of the Western North Carolina Youth Fellowship that there is to be a week-end conference of Western North Carolina young people at the Ramseur Christian Church, on April 1-2, 1933. The meeting will begin at 2:00 o'clock Saturday afternoon with a worship service. There will be discussion groups on devotional life, service and publications, leadership training, and moral standards. There will be a business session, a vesper service, and recreation.

The Saturday evening session will begin at 7:30 o'clock and will include a worship service, a general discussion on duties of officers and the methods of finance, and echoes from the Defiance Holiday Conference.

On Sunday morning the young people will attend Sunday School and church. Programs will be planned especially for them. The Sunday afternoon session will open at 2 o'clock and will include findings from the various groups, reports of committees, an address on "The Call of Youth" and a closing devotional service.

It is sincerely hoped that every church in the Western North Carolina Conference will be represented by two or more young people.

BIBLES AGAIN.

Here in this office are a number of copies of the New Testament and Psalms, which should be in the hands of 10-year-old boys and girls who attend the Christian and Congregational Sunday Schools. The man who paid for them wants them to go to the boys and girls; I want to send them to the boys and girls; and the boys and girls probably want the books.

But the books cannot leave here until somebody asks for them. Sunday School superintendents and teachers should write at once for the number of books they need. It will cost only a postal card to send the request.

If you happen to read this item, please remind your superintendent and the teachers of 10-year old children that the Board of Christian Education is eager to send these books to supply the needs of your Sunday School.

GRABBING.

It seems to be the nature of the lower animals to grab for whatever they want. This tendency comes over into the human family and is particularly noticeable among little children. Wise parents train their children to share, rather than to grab.

The teaching some times is poorly done. Recently I heard a man say that if relief funds could be had without having to pay them back, he wanted to get his share and he wanted the work to be done in front of his house. It is this spirit of grabbing which has caused the break-down of the economic order. When industry learns to practice the Golden Rule sincerely, then business will be on a sure foundation.

AN HONEST MAN.

It is pretty generally believed that an honest man is hard to find. In our serious moments we agree with Abraham Lincoln that "Honesty is the best policy," and yet many people fail to follow

the best policy, when another will work to their immediate advantage.

I wish to testify that there are still honest men. Recently a man came into my office desiring to work on the highway so he could have money to pay taxes and buy a mule. When I explained to him that R. F. C. funds were intended for the needy only, to supply food and clothing to those who do not have it, he refused to sign up for the work. He said he needed money, but he would not take money that should go to the hungry.

This man was an honest and honorable person, much more so than many who have applied for similar work. He was a negro.

EASTER EVANGELISM.

Young people who have found the joy of Christian service and Christian fellowship are eager to share this joy, which is theirs, with other young people. In fact, there is no way to keep this joy other than to share it.

Easter is designated by many denominations, including our own, as a time for in-gathering. Some would call this evangelism. Surely, there is no more appropriate time of the year in which to enlist followers of the Master than at the season in which he left Galilee, marched with the multitudes down to the Holy City—Jerusalem—and out to Calvary where there was a garden and a new-made tomb.

The Commission on Evangelism, 287 Fourth Ave., New York City, will be glad to supply you with helps to aid in the campaign which you may wish to put on in your church. This writer will also be glad to give suggestions and help. But do not wait for help. If possible, get a few of your friends to share with you, then make a list of those for whom you wish to work, pray for them daily, and then at an opportune moment talk to them personally and privately about what it means to be a Christian and invite them to accept Christ and become a member of his church.

You will find this will bring you a great deal of joy and that you can accomplish more than you have thought.

INTERNATIONAL C. E. CONVENTION.

Milwaukee, Wis., will welcome the thirty-fourth International Christian Endeavor Convention July 8-13, 1933. This biennial meeting, including mass meetings, a great variety of forums and church work methods conferences, fellowship activities, a youth parade, and denominational rallies, is ordinarily attended by several thousand young people, pastors, and leaders of young people.

Because of the central location of Milwaukee, a large and representative attendance is expected at the 1933 gathering. Preliminary plans already made for the program provide for addresses by noted leaders in religious and civic affairs, and as before, a large number of young people and denominational leaders of young people will share in the educational conferences. The first public meeting will be held on Saturday evening, July 8th, at which time Dr. Daniel A. Poling, president of the International Society of Christian Endeavor and of the World's Christian Endeavor Union, will give the keynote address looking forward to the movement's objectives of the succeeding two years. Meetings of the board of trustees and other leadership groups will precede this session, continuing at intervals during the convention

period. Several of the State unions of Christian Endeavor will hold rallies or separate convention sessions at some time in the week of July 9th. Carlton M. Sherwood, general secretary of the International Society, is in charge of the program and preliminary arrangements.

Local leaders who are preparing to welcome this gathering to Milwaukee include Frank J. Harwood, president of the Appleton Woolen Mills, and former moderator of the National Council of Congregational Churches, who is honorary chairman, and Charles E. Hutkamp, prominent layman of the Reformed Church in America and president of the Wisconsin Lord's Day Alliance who is general chairman of the Milwaukee committee.

Many tours to National Parks and other historic and scenic points will be arranged in connection with the Milwaukee convention. An unusual travel opportunity for delegates is that of visiting the nearby Chicago World's Fair when going to or returning from the convention without being obliged to seek accommodations in Chicago.

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY 12, 1933.

"When is Friendship Christian?"—Acts 9:26, 27; John 15:11-17.

Daily Readings for this Week.

Monday—"Friendly Acts." Acts 28:1, 2.

Tuesday—"A Friend in Need." Luke 10:30-35.

Wednesday—"Great Generosity." Gen 50:15-21.

Thursday—"Principles of Friendship." I. Cor. 13:31-35.

Friday—"A Test of Friendship." Luke 6:31-35.

Saturday—"Help in Need." I. John 3:11-18.

Appropriate hymns will include: "I Have Found a Friend," "What a Friend We Have in Jesus," "Oh, Master, Let Me Walk With Thee," "Jesus Calls Us," "I Would Be True," and "Blest Be the Tie that Binds."

Talks can be made on "Jesus and His Friends," considering such things as (1) Jesus' choice of the Twelve; (2) His sympathy for his friends and services to them, and (3) The effect of his friendship on his friends. "Friendships I Have Known" can also be divided among several speakers who may tell of historic friendships and of their own personal friendships.

Much should be made of the statement of Jesus found in John 15:14: "Ye are my friends," and John 15:16: "Ye have not chosen me, but I have chosen you and ordained you that ye should bring forth fruit." These verses on friendship, found in John 15, could be written on the blackboard or distributed on slips of paper or used as a call to worship, and perhaps as parts of prayers. The friendship of Jesus can be, and should be, a very vital factor in the life of young people.

It will be well to consider some of the things that make friendships un-Christian, and some of the things that make friendships Christian. Working together, thinking together, worshipping together, sharing talents with others—this is Christian friendship.

THE STIMULUS OF FRIENDSHIP.

Because of your firm faith, I kept the track
Whose sharp set stones my strength had almost spent,
I could not meet your eyes, if I turned back,
So on I went.

Because of your strong love, I held my path
When battered, worn and bleeding in the fight—
How could I meet your true eyes, blazing wrath?
So I kept right.

—Author Unknown.

The State should be our servant; we should not be slaves of the State. The State violates this precept when it forces us to perform military service, especially when this service employment has for its purpose the destruction of men of other countries or the infringement of their freedom.—
Albert Einstein.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TEACHING BY PARABLES—FOUR KINDS OF HEARERS.

LESSON VII—FEBRUARY 12, 1933.

GOLDEN TEXT: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."—John 15:8.

LESSON TEXT: Mark 4:1-10, 13-20. Study also Matt. 13:1-30, 36-43.

Jesus was the world's Greatest Story-Teller. No one has ever lived who could put truth in a more attractive and interesting way than he, and he did this in a large way by telling stories. For in essence, a parable is just that. The word "parable" comes from two Greek words meaning literally, "to throw alongside," or a "throwing alongside." In other words, when Jesus had some great moral or spiritual truth he wanted to teach the people, he told a story in which the every-day incidents or facts would illustrate or throw alongside the moral and spiritual truth. And every preacher or teacher who wants to make his truth effective must know how to tell a story and to illustrate. He who would become an effective teacher ought to study carefully the parables of Jesus. Furthermore the parable had the added advantage of getting into the hearts of even the indifferent and unresponsive, truth that eventually become as leaven in the heart of the hearer because the original message had not been forgotten. Many a hearer of Jesus, not understanding, or not responding to the truth when he heard it, undoubtedly came to see it and to respond to it as he thought again and again of the parable in which that truth was originally proclaimed.

This parable has been called "the parable of the sower," but it had better be called "the parable of the soil." The emphasis in it is not upon the sower, or the seed—they were the same in every case; the point of the parable is in the different kinds of soil, representing the different kinds of hearers. In fact, the parable might be called "The Responsibility for Hearing." The parable undoubtedly grew out of Jesus' own experience thus far, and out of his knowledge of human nature. It represented the types of people in the crowd before him, and it represents the types of people who are in every congregation in our day. It represents the types of boys and girls who are in every Sunday School class, or for that matter, in every school room.

It is to be noted that Jesus begins his parable with the word "hearken." He wanted to get the attention of the crowd before he started. The wise preacher or the wise teacher will so begin his sermon or his lesson that he will get the attention of his hearers. The first sentence of a sermon should be carefully prepared. The beginning of the lesson should be carefully planned. There are many ways of getting attention legitimately. Effective teaching absolutely depends upon getting and holding attention. But the fault is not always with the speaker; there is a responsibility resting upon the listener, as Jesus shows in this parable.

The parable is so familiar that it need not be reproduced here. Suffice it to give the interpretation and application which Jesus gave.

Hard-Hearted Hearers.

"And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts." The wayside was the hard-packed path that ran through the Syrian fields. It represents the heart that has become hardened by sin, because of the experi-

ences of life, because prayer and a reading of the Word have been neglected, because a continued unresponsiveness has developed a callousness and hardness. Alas, there are those like this. And Satan immediately—the devil is always on the job, even in church—taketh away the word, even as the birds greedily pounce upon every stray seed that falls on the path. There are those who hear a sermon who in a sense never hear it.

Shallow-Hearted Hearers.

The stony ground—not full of stones, but rather ground that had only a thin layer of earth on a rocky foundation—represents those volatile, emotional, sensitive folks, who enthusiastically receive the word, and without any thought about what is involved, embrace it. As Jesus says, "they have no root in themselves." There is no depth. And just as the young plant or seedling, which all the more quickly would spring up because the soil was not deep, but which would not be able to stand the hot sun because it had no roots going down deep into the moist earth, would soon wilt and die, just so do these shallow-hearted folks fall by the wayside. Affliction, persecution, ridicule, demands for service, sacrifices soon reveal the shallowness of their religious life. "They are offended"—the word means, "they are caused to stumble."

Half-Hearted Hearers.

The thorny ground represents the hearer who is half-hearted. The ground is good soil all right. But there are thorns already in it—the cares of this world, the anxieties, petty things of life, mere "busyness," preoccupation with other things which crowd out the things of the Spirit; "the deceitfulness of riches"—the blind desire for material things, the belief that things are the measure of life, covetousness, greed; and "the lusts of other things"—the love of pleasure, the endless round of amusements, in short, the hundred and one whims and pleasures that occupy so much of our time and energy; all these things choke the Word, and it becometh unfruitful. There is point in Jesus' remark here. He did not say that the young plant would die. What he did say was that it would become unfruitful. Christians are to bear fruit. We must not allow the thorns, whatever they are, to keep us from being fruitful.

Whole-Hearted Hearers.

"And these are they which are sown on good ground; such as bear the Word, and receive it, and bring forth fruit, some thirty-fold, some sixty and some a hundred." This represents those hearers who really hear, who appreciate the Word, give heed to it, accept it as Luke says, "In an honest and good heart," and "hold it fast." And in them the Word springs up and brings forth fruit. It is to be noted, however, that even in the case of the good hearers where the Word and the soil is the same, there is a difference in the fruitage. God hath given to us according to our ability. We are to be fruitful according as God has given unto us.

"He that hath ears to hear, let him hear." We have ears in order that we may hear. But what we hear depends not only upon what comes to us from the outside, but what is already inside of us.

"The seed is the Word." As ministers and teachers and Christian workers, it is our business to sow the seed. We are to cultivate and water. But God giveth the increase. Mark gives a word of encouragement by using a term not used by Matthew and Luke. In the case of the failures—the first three—Mark used the word "some," which is singular. In the case of the last type, he uses the word "other" which is plural, indicating that what fell on the good ground was more abundant than that which did not do so. Wherefore, let us not be weary in well doing, but let us be faithful in sowing the seed, for we know not what might be the fruitage of our labors.

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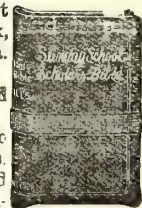
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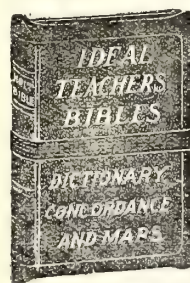
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One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

THE BEAUTIFUL LIFE.

MONDAY.

THE TRUTH AND THE PRINCIPLE OF LIFE.

Lesson—Matt. 5:3-12.

The day we are now about to begin is our life. It is full of everything from the sordid to the glorious; from failures to successes; from dejection to highest hopes. What is your lot? And how are you taking it?

If we can triumph over circumstances physically and intellectually, we rejoice to think we can triumph over them in morals, character and conduct.

Ordinarily, if you have a rose it must have the sun, a willow, it must have the watercourse; a fern, it must have a damp place. But there are variations from this rule. Flowers do grow in cellars. We have seen roses in winter, and lilies in cess-pools.

Dropping the imagery, have we not seen the noblest men and purest women in conditions and circumstances that utterly defy the presence of nobleness and purity? This is what Christ does for a soul. The grace of Jesus makes us to triumph over any environment and to walk, though in penury, in blameless honor.

As a delicate stem in the rocks, or under the paving, pushes itself through until it sees the blue of the sky, and feels the kiss of the sun, in the same fashion a soul may force itself constantly into the presence of God, where the power of Christ in the human heart makes us triumph over most uncongenial surroundings.

Dear Lord and Father of mankind,
Forgive our foolish ways!
Re-clothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise.

—Whittier.

TUESDAY.

WORTH TRYING.

"I can do all things through Christ who strengtheneth me."—Phil. 4:13.

With the truth of life at our door constantly, the love of God in our hearts, and the power of God on our side, is there any stage of life we cannot reach?

There are valleys of humility and "sloughs of despond," to pass through, and heights of purity and exemplariness for a struggling climb; yes, services to render which tax life, but if the prospect is God, isn't it worth while?

When we look back, the saddest aspect of life is not that we have been dishonest, but that our life has been so meagre when it might have been so grand, so petty when it might have been so sublime, so poor when it might have been so rich.

Prayer—

In simple trust like theirs who heard
Beside the Surian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

Amen.

WEDNESDAY.

PURPOSE OF LIFE.

"I am the vine and ye are the branches."—Jno. 15:5.

"Herein is my Father glorified that ye bear much fruit."—Jno. 15:8.

We are in this world a capacity for God, to see God, to represent him, and to work for him. That is the final spiritual purpose of life.

This purpose is seen in the sunlight, in the green and the fruit of the earth, in the leaves, in the graces and the intimacies of the home, and in those endearing friendships of every-day life. Seeing these things at their best is seeing Christ, and seeing Christ in life is seeing the triumphant end of man.

Prayer—

In clearer visions thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.

Yea, only as the heart is clean,
May larger visions yet be mine,
For mirrored in its depths are seen
The things divine.—Walsh.

Amen.

THURSDAY.

THE PERFECTED LIFE.

"Be ye perfect even as your Father in heaven is perfect."—Matt. 5:48.

Begin the day with God!
He is the sun and day;
He is the radiance of thy dawn,
To him address thy lay.

—Horatius Bonar..

Let every dawn of morning be to you as the beginning of life, and every setting sun as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.—John Ruskin.

After we have done our best we look back over the past and—and what mistakes we have often made!

The realization that God knows our infirmities and makes our weakness strong (if we turn to him), should give us faith and courage. He came "to seek and save the lost." Whatever is lost in us, he will save.

And so he came and raised us from clay,
While evil beasts went disappointed by.
He bears us home along the fearful way
In the soft light of his rejoicing eye.

And thou fallen soul, afraid to live or die,
In the deep pit that will not set thee free,
Lift up to him the helpless, homeward cry,
For that tender love is seeking thee.

—Faber.

Prayer—O secret Christ, Lord of the rose of dawn, hide us within thy silent peace, that throughout the turmoil of the day we may abide in the quiet of the daybreak.—Amen.

FRIDAY.

WHERE BEAUTY IS FOUND.

"The Kingdom of God cometh not with observation;

"Neither shall they say, Lo here! nor lo there! for, behold, the Kingdom of God is within you." Luke 17:20, 21.

The beauty of life is to be found not in luxury, but in simplicity,
In sweat of the hand, sweat of the brow, and sweat of the heart;

In pride of work, without greed of gold;
In thoughts that rise above the needs of self;
In loving kindness to one's fellowmen.
To be honest in handicraft, loyal in friendship, strong in suffering, rich in laughter,
Is to be a good comrade in the workshops of life.
And to such faithful servants
God will pay fair wages of peace and joy.

—Edward Shillito.

The little sharp vexations,
And the briars that catch and fret;
Why not take all to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong
Forget that we bore the burden
And carry away ..the song."

—Phillips Brooke..

SATURDAY.

SPIRITUAL DEAFNESS.

"We have heard with our ears."—Read Psalm 44:1-8.

Workers with the deaf say that the child who is hard of hearing is the victim of more misunderstanding than any other child. Often he is ashamed to acknowledge that he can not hear and he is thought to be stupid, when he only can not hear what is said to him.

It is the same with those who are spiritually deaf; for there are those who are so formed that they have very little sense of spiritual things. The idea of God is vague in their minds. Christ means little to their souls. The Holy Spirit is a mere name to them. The ears of their souls are stepped up.

But there are more ways of reaching the deaf than through their ears. And there are various ways of reaching the spiritually deaf. The Holy Spirit knows them and can teach them to us. Christ, who unstopped deaf ears while in the earth, is still working that miracle of love.

Prayer—May our ears be keen to hear thee, O Word of God! Quicken our attention. Make us ready to listen and eager to impart.—Amen.

AMOS R. WELLS.

SUNDAY.

OUR PILOT.

"A man's heart deviseth his way, but Jehovah directeth his steps."—Read Proverbs 16:1-9.

The other day, near Rome, Italy, a mechanic started the propeller of a biplane and at the same time accidentally turned on the gasoline. The engine fired at once. Then occurred an amazing scene, for the airplane ran along the ground, rose smoothly into the air, and went through a series of complicated evolutions with a skill as perfect as that of the most expert aviator. Then the wind caught it, overturned it, and dashed it to the ground, where it burst into flames and was destroyed.

That is the way with our lives when we start off without having the heavenly Pilot on board. For a while we do surprisingly well, and think it is all nonsense, this talk about needing celestial guidance. But soon some contrary wind strikes our plane, and down it falls to ruin. The appearance of success without Christ is only an empty show, like the performance of that pilotless plane.

Prayer—Guide our lives, O Saviour. Without thee we will not start on any voyage, however short. Jesus, Saviour, pilot me.—Amen.

AMOS R. WELLS.

GOD IN THE COMMON BUSH.

"Christ is all, and in all."—Col. 3:11.

It is a great day when we discover our God in the common bush. That day is marked with glory when our daily bread becomes a sacrament. When we enjoy a closer walk with God, common things will wear the hues of heaven.—J. H. Jowett.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

THE KING'S BUSINESS.

By JOHN G. TRUITT.

"The king hath commanded me a business."—I. Sam. 21:2.

"I must be about my Father's business." Luke 2:49.

The above words are of David, and Jesus. The former, perhaps the greatest prince on earth, the latter surely the greatest Prince of heaven. Jesus says that the first three princes spoke concerning him. We know that the latter of these princes spoke concerning David—the former. Jesus must have admired David for what he did which causes the speech quoted from him to be remembered. In an hour of defense Jesus cited the occasion to his accusers. The Pharisees were finding fault with Jesus because his disciples were plucking and eating wheat on the Sabbath. They were breaking the law, contended the Pharisees. "Yes," said Jesus, in effect, "but David was your great king, your beloved prince. Have you not read what he did, and the soldiers with him? Why, he entered the house of God and ate the shewbread, and gave of it to his companions, which was unlawful." Jesus won his argument. And they remembered that he had won until the very hour of Gethsemane itself. But that is another story.

Let us think for a few minutes about the words of that first young prince: "The king hath commanded me a business." Would to God that every young person standing on the very threshold of adult life could say: "The king hath commanded me a business." It would be something to be ever conscious that we had a king-commanded business! That there was a mighty and impelling "must" moving our lives toward the greatest goal. David felt it. David knew it. How it burst forth in his beautiful psalms! How it crystallized in his courageous actions! He dodged death, for his business was king-commanded. "For his name's sake," was back of David, and David was unafraid.

Like Lincoln, David felt he was king-commanded. Lincoln's whole life, from the day he first saw the slave market, until he nailed the word "Closed" upon that market's doors, was dedicated to that great purpose. A business king-commanded. Like Washington, who gave so reverently and freely of his life, his fortune, and his future for the fashioning of the American colonies into a free nation, feeling all the time that his business was king-commanded. Like Columbus, who could not be stopped until he reached a new route to an old world, and incidentally (and what an incident!), a new route to a New World! Columbus felt his business was king-commanded.

Like Paul, the world's greatest missionary, and perhaps its greatest apostle of the Good News—Christ being the Good News—that has ever lived. Paul, who could say: "I was not disobedient to the heavenly vision"; Paul, who traversed land and sea to tell forth the Good News to Gentiles; Paul, who gave his life for that business, called himself "an ambassador of Christ," king-commanded to stand before the princes and potentates of the earth with a simple message of a saving Lord.

We could continue this comparison into any realm of worthy endeavor. What a galaxy of the great we could assemble. King-commanded persons who dedicated their lives to what they believed God had given them as a divine urge, and saying, "Here am I, send me," or "Woe is

me if I . . ." do not do as the King commands. Joan of Arc, Edith Cavell, Madame Currie, Jane Addams.

But a very important question should be asked before we go further: *Who is the king?* "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.) "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) "And Elijah came unto all the people and said: How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, follow him." (I. Kings 19:21.) "Choose you this day whom ye will serve." (Josh. 24:15.) Whom will you make king? Choose now; choose this very day, for every day counts. The deeds of the day are fixed forever. Make up your mind for your king this day. Will it be "sin unto death," or "obedience unto righteousness?" "The wages of sin is death, but the gift of God is eternal life." Let us rise up in the days of our youth, and cry out: "My God is King forever, and he hath commanded me a business," and let us be sure we make that King, the true and living God.

And a further question I should like us to ask is: *What is the business?* And to answer that question let us look to the words of the second Prince, quoted in the outset: "I must be about my Father's business." It would seem that from a study of the life of Jesus, and his mission in the world, that a radiant and joyous living of the abundant life—a living that brings an infinite satisfaction and joy, should be the desire of every one. Jesus said: "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd, and the good shepherd giveth his life for his sheep." (John 10:10.) In order, that is, that they may have that abundant life.

Each of us is to have a king-commanded part in building up that kind of society, or world, in which that abundant life—that full-statured life—may be lived. We shall not all have the same task. We shall not all do the same things. But we shall all have a king-commanded part. And we dare not be disobedient to the heavenly vision. "Some will be apostles, and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (for the building up of the church); till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and sunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head even Christ." (Eph. 4:12-15.)

You and I have been trained in Christian homes, have gone to church schools, and have absorbed the Christian ideals of life. It will be easy for us to wish our lives to be lived under the challenging motto: "The measure of the stature of the fullness of Christ." Easy to wish it. How shall we attain it? How did Jesus attain it? "I must be about my Father's business." But what was that business? Well, if Jesus succeeded in "being about it," it was obviously that

of unselfishly and purposively loving others. What I am striving to say is: Looking at Jesus we would say, God is love! That reduces the whole business to the simplest possible formula: Love—unselfish, even to self-giving!

Who seeks for heaven alone to save his soul,
May keep the path but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the Blessed are.

Jesus sized it all up in a story that is final and full in measure: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, When saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When (Continued on page 14.)

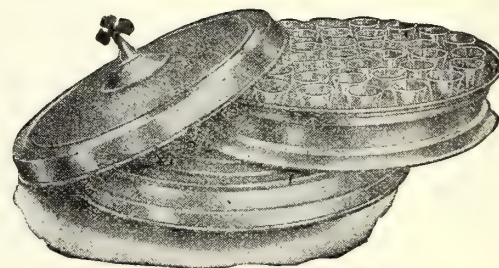
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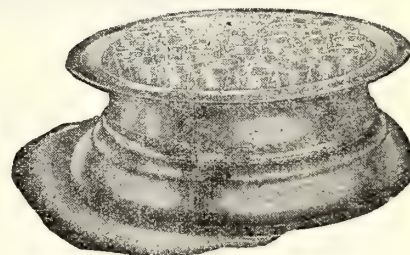
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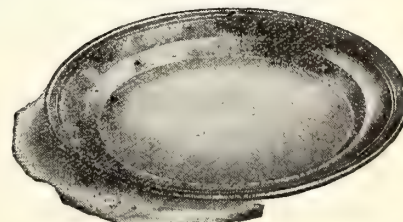
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Why should we support the Christian Orphanage? We are obeying the command of God when he said, "Visit the fatherless and widows in their affliction." The Master said, "Inasmuch as ye have done it unto the least of these . . . ye have done it unto me." You are helping the helpless, the homeless, the friendless, the little fellow who has no one to help him, who has no chance in life.

We should help support it because it is an institution of our denomination. We should have pardonable pride enough to want to see it succeed and send out boys and girls to be of service and a blessing to humanity.

Whom should we ask to support the Orphanage? Every father should want to have a part in supporting the Orphanage to show his appreciation of God's blessing in giving him life so he can be with his little children.

If the cry of the orphan child should touch the heart of any one in the world, it should be that of a mother. No one can get closer to a child than a mother. How sad it is for a little child to lose its mother in its young and tender years. Had you ever thought how lonely a little child feels when mother is gone? What an aching void is in its life and heart?

Every young man and woman should support the Orphanage because of the joy it will bring to the life that is in sympathy with those who are in need. Happiness cannot be bought. If it could be, all rich people would be happy. It does not come from without but from within.

A man of wealth told his pastor on one occasion that he was not happy. He did not enjoy life. He seemed to get so little joy out of it. His pastor said to him: "On a certain street in this city is a poor family in need. They are all sick and have no food. You get up a basket of food for them and put them to bed at night, and kiss them and have prayer with them." He did so, and the next time he met his pastor he had a new smile on his face. He said: "Pastor, I have found a new joy, and life is different."

Every little boy and girl should want a part in helping the little children in the Orphanage because they have no father and mother to love them and put them to bed at night, and to kiss them good-night. Everybody should want to have a part in bringing joy into their lives.

In reporting the many articles of food sent in to the Christian Orphanage for Thanksgiving and Christmas, we overlooked reporting the truckload of canned goods, turnips, potatoes, clothing and many other things that were sent in from Ivor, Barretts, Burton's Grove and Wakefield Churches. It was an oversight of the head and not of the heart, nor for the lack of appreciation. It is just one of those things that occur some times, and we hardly know how they do occur. We appreciate this the more because of the fact that the men who brought it over here came over on one of the coldest nights that we have had during the winter. We regret the oversight very much, and beg forgiveness and promise to not let it occur again.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 3, 1933.

Brought forward \$ 632.77

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Bethlehem \$ 6.70
United, Lynchburg 3.27
Lawrence Mem. Bible Class 1.81

11.78

Eastern North Carolina Conference:
Henderson \$ 3.48
Christian Light 1.20

Western North Carolina Conference:
Antioch (R)30

Eastern Virginia Conference:
Oakland \$ 4.00
Windsor 11.60
Berea, Nansemond 5.00
Mt. Carmel 5.53

Valley Virginia Central Conference:
Mayland \$ 1.74
Newport 1.00
Antioch 3.33

Alabama Conference:
New Hope 1.09

Special Offerings.

A. J. Morgan, sup. Morgan girls. . \$ 30.00
Mr. Roberts, support children. . . 32.00
Refund on gasoline by State. . . . 15.84
Mr. and Mrs. C. C. Howell, Jacksonville, Fla. 25.00

Thanksgiving Offerings.

Eastern North Carolina Conference:
Wake Chapel 27.35
Western North Carolina Conference:
Biscoe 2.43
Valley Virginia Central Conference:
Antioch 12.70
Total for the week \$ 195.37
Grand total \$ 828.14

SUN'S PULPIT.

(Continued from page 13.)

saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

Ask God, the King, to show you his wish, and his will for you? Ask him for a command and a commission. He will point the way, if earnestly you seek it—if honestly you desire it, and are willing to say when it is plainly shown to you: "Here am I, send me." Then, you too, can say with Prince David: "The king hath commanded me a business." And on that same occasion David added: "The king's business requires haste!"

NOTICE.

T. H. Barritt, with many years of experience as song leader and soloist assisting in large revivals in the Eastern and Southern States, resident of Ocean View, Va., and a member of the Ocean View Church (J. H. Warren, pastor), will be glad to assist any minister or evangelist planning to hold revivals or special meetings.

The following ministers will be glad to furnish particulars relative to my work:

Rev. J. H. Warren, pastor Ocean View Church, Cottage Toll Road, Ocean View, Va.; Dr. Jason Noble Pierce, Christian Temple, Norfolk, Va.; Rev. Robert Lee House, pastor First Church, Roanoke Ave., Newport News; Rev. J. F. Morgan, pastor of Rosemont and Berea Churches; Rev. H. S. Hardcastle, pastor Suffolk Church.

Write home address, T. H. Barritt, 38 Portview Ave., Ocean View, Va.

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OBITUARIES

ELEY.

Fred C. Eley, for many years a member of the Franklin Christian Church, died September 4th, at Raiford Hospital, Franklin, following an operation.

Mr. Eley was born in Nansemond County, Va., April 23, 1889, the son of Alfred O. and the late Eugenia Eley. He came to Franklin in 1906.

He was an overseas veteran, associated with the 29th Division in France. His service extended from May, 1917, to August, 1919.

He was unmarried, and is survived by his father and two brothers, Clifford Eley, of Franklin, and Horace Eley, of Baltimore.

Funeral services with interment were held September 5th, at Beaver Dam Baptist Church cemetery near Franklin, being conducted by his pastor, Dr. Elwood Jones, assisted by Rev. Mr. Dennison of Beaver Dam Church.

MRS. E. P. JONES,
MRS. JOE BYNUM GAY,
ELWOOD W. JONES,
L. R. JONES, Committee.

FORD.

Mrs. Carrie Gorrell Marshall Ford was born on June 22, 1882, the daughter of J. Matt and Sallie Haizlip Marshall, of Salem Chapel, Forsyth County. She departed this life December 22, 1932, at Hot Springs, Ark., after an illness of seven days.

She was married to W. T. Ford, November 23, 1912, and since that time they had made their home in Winston-Salem.

Mrs. Ford is survived by her husband, one sister, Miss Jonie Marshall, of Winston-Salem, four brothers, W. H., J. V., J. A., and A. F. Marshall all of Walnut Cove, and a host of relatives.

Mrs. Ford joined Salem Chapel Christian Church at the age of 14 years, and always loved her church. She was active in her church as long as she lived in the community, and as a non-resident member always supported its causes. Her life was one of deep and abiding love and faith.

Funeral services were conducted from the home in Winston-Salem and Salem Chapel Christian Church, Monday, December 26th, and she was laid to rest by her loved ones in the church cemetery under a cover of beautiful flowers. Services were conducted by the writer, with Rev. R. M. Hauss and Rev. G. A. Baldwin.

WM. T. SCOTT.

McCARN.

Lillian White McCarn was born September 20, 1919, and departed this life November 3, 1932, age 13 years, 2 months and 13 days.

Lillian was a lovely girl and was loyal to all her interests. She was a member and a regular attendant of the United Congregational-Christian Sunday School of Salisbury, having been enrolled when just a baby in the Cradle Roll. She also received her certificate and Bible at the Vacation Church School of her church. She was in the 7th grade of the public school, and during her entire school days she was absent only once.

Everyone who knew Lillian loved her, and her life and influence will long be felt. Surviving her are her parents, Mr. and Mrs. L. L. McCarn, of Spencer, two sisters, Mrs. Hazel Henderson, of Spencer, and Mrs. Fay Jackson, of Kannapolis, and one brother, Ernest McCarn, of the State College.

The funeral services were conducted from the home by the writer, assisted by Rev. Milo J. Sweet and Rev. C. A. Rhyne, and at sunset her little form was laid to its earthly rest under a cover of beautiful flowers in Chestnut Hill Cemetery, Salisbury.

WM. T. SCOTT.

DREWRY.

Dorothy Missouri Drewry, daughter of the late Simon and Nancy Hedgepeth Wellons, was born August 30, 1874, and went to her reward December 11, 1932, age 58 years, 3 months and 12 days.

Early in life she united with Johnson's Grove Church. Upon moving to Norfolk she transferred to Christian Temple, and upon her return to Southampton County, she united with Barrett's Church.

February 22, 1892, she was united in marriage to Joseph H. Drewry, and to this union were born 5 children.

The funeral was conducted from the

home near Dory, Va., by the writer, assisted by Rev. H. F. Turner, of the M. E. Church, with burial in Sedley cemetery.

Mrs. Derwry is survived by her husband, 2 sons, Rufus and Edwin Drewry of the home, 3 daughters, Misses Mary Drewry, Norfolk, Sallie Drewry of the home, Mrs. Sims of Dory, Va., 2 step-daughters, Mrs. Louisa Deal, Boykins, Mrs. Clara Bush, Norfolk, 1 stepson, Mr. Claud Drewry, Sedley.

Her suffering was intense yet borne beautifully and another splendid Christian character slipped from among us.

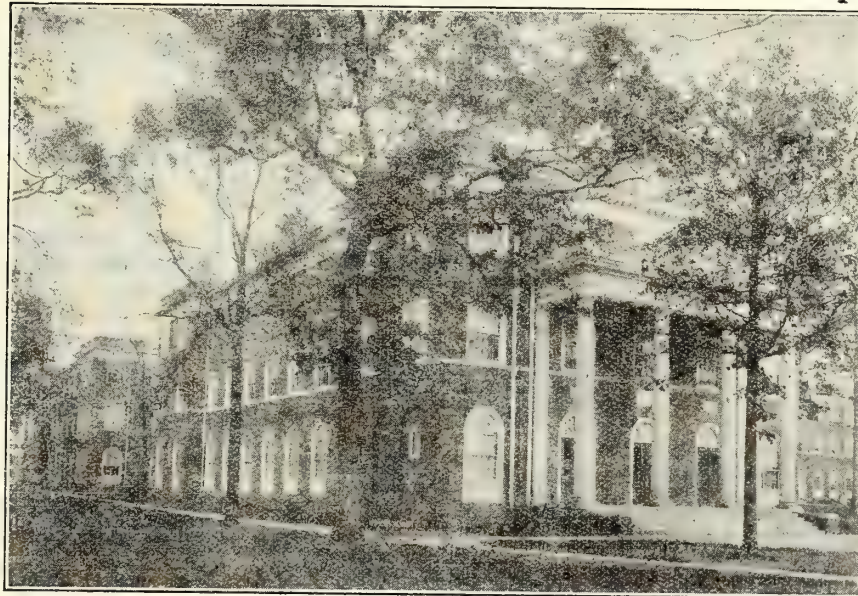
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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BRADY.

Wyatt Brady was born November 4, 1846, and died December 7, 1932, aged 86 years, 1 month, 3 days.

In 1866 he married Emily Welch, who preceded him in death in 1906. To this union were born two children: W. M. Brady, of Coleridge, and Mrs. Callie Shields, of Asheboro, who survive, four grandchildren, and fourteen great-grandchildren.

In early boyhood he professed faith in Christ and joined Pleasant Grove Christian Church, and served as deacon for forty-odd years, having the interest of his church and community at heart always.

A good man has passed to his reward. May the blessings of him who doeth all things well comfort the bereaved.

Burial services were conducted by his former pastor. T. J. GREEN.

BLAND.

Mrs. Clarinda Mann Bland wife of Bro. Willie Bland, departed this life on August 4, 1932, at the age of 76 years, 9 months and 26 days. Besides her husband, she leaves two sons, two daughters, one sister and three brother.

Through many years of affliction she retained her cheerful disposition, her faith in God and an intense interest in people. Like her brother, D. A. Mann, well known in our fellowship in North Carolina, the Bible and hymn book were favorite and familiar books to her.

In the presence of a large gathering of people her funeral and burial services were held at New Elam Christian Church, of which she had been a member since childhood.

The writer loves and prays for the bereaved ones of this family.

B. J. HOWARD.

LONG.

On the evening of October 27, 1932, Bro. D. S. Long departed this life at his home in Chapel Hill, N. C. He was 56 years of age. Surviving ones of his family are his wife and four children.

Bro. Long was a faithful deacon of the Chapel Hill Christian Church (now the United Church). He was a man of faith and action. No man spoke evil of him. His was a life of the positive. His enviable blamelessness was not traceable to a policy of merely fleeing from evil, but

to one of joyfully pursuing the right. His work reflected his character in terms of accuracy, strength and beauty.

Revs. C. R. Dierlamm and W. T. Mattox assisted the writer in the funeral services. The local Jr. O. U. A. M. and Knights of Pythias honored their fallen brother and comrade in the burial service.

B. J. HOWARD

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, FEBRUARY 9, 1933.

NUMBER 6.

.. THE SUN'S OBSERVATORY ..

South Carolina Objects.—

A proposal to repeal the prohibition laws of the State of South Carolina, was given short shrift recently, when the Judiciary Committee of the State Senate reported unfavorably on a bill which had been introduced to repeal the anti-liquor laws of that State.

The Common Search for Truth.—

Plans are under way for the erection within the grounds of the Japan University of a Three-Religions church building. It will serve Shintoists, Buddhists and Christians. It is sponsored by the Department of Religions at the University. Special lectures and study meetings will be held by the three religions in this structure.

French Cease Efforts to Balance Budget.—

It has been said that the French "like less than any other people to pay taxes." In an effort to please the French people, we suppose, the attempt to balance the government's budget was abandoned the first of this week by unanimous vote of the cabinet. The ministers rejected any proposal to reduce employee's pay, but did vote slight increases in gas and bank check taxes. Measures were approved designed to provide \$232,000,000. This measure will be operative until another budget is drafted.

Senate Slashes Army-Navy Appropriations.—

The first of this week the Senate voted to accept the economy committee's recommendation to apply prevailing pay cuts to the enlisted personnel of the army, navy, marine corps, and coast guard, receiving not less than \$1,000 per year. It also agreed by a vote of 22 to 31 to apply the cut to retired pay of enlisted personnel when it is more than \$1,000. These two items are estimated to save around \$8,000,000 a year. Another provision made by the Senate is that no retired officer of the army or navy, having an income of \$10,000 or more shall receive retirement pay from the Government.

Real Faith is Greatest Need Today.—

Bishop Manning, in a recent sermon, declared that detractors of Christianity who contend that the teachings of modern science are inconsistent with religious belief, are "thirty or forty years behind the times." He said: "The trouble with many of our modern unbelievers is not that they have thought too much about the matter, but that they have thought too little. We may well say that many of these who so lightly dismiss the Christian gospel have not read a book by a first-rate Christian thinker in twenty years." A "real belief in God" was described by Bishop Manning as the chief need of contemporary society "in our colleges and in our homes and everywhere." And he concluded: "What we need is to stop discussing the existence of God and to get down on our knees in his presence. We need less abstract discussion

about the deity of Christ and more acceptance of his help and following of his teachings." But one needs a deep-seated, whole-hearted faith to do that.—*Methodist Protestant-Recorder*.

A Real Parish.—

He never knew the heavy burden of responsibility being carried by the elderly, loyal native pastor in Bailundo, West Africa, until he had to "pinch-hit" for him, declares Rev. H. A. Neipp. He says that he officiated at at least 30 marriages in one week, besides funerals and other church ceremonies. The native church is growing rapidly. Take, for example, one church—so many people attended that more than a third of the congregation was on the outside of the building. Ran the program: 39 babies and 49 grown-ups, and 50 taking their first step toward full Christian discipleship. "The native church is established to stay and to grow in spite of depression and retrenchment," declares Mr. Neipp. With rapid growth, however, there is the inevitable tendency for irregularities especially where groups are not supervised except in a desultory manner. To check this the central church organization is limiting the number of out-stations which may be opened and is sending out 15 reliable men to organize each out-station now operating into a self-supporting congregation.

No Salary Cuts for Them.—

Under the above caption, the *Richmond Times-Dispatch* says the following editorially: "The House of Representatives has made it plain that it has not yet awakened to the need for drastic economies in government, and it has indicated all too clearly that it will make no personal sacrifice to effect any general saving. Members of the lower house, who receive \$9,000 annually for contributing to the national weal, have voted down measures which would have cut their pay to \$7,500 or \$5,000. 'No pay cuts for us,' is the ultimatum that has come from the House. Southern Democrats who introduced the offensive measures have been roundly denounced as merely playing to the grandstand. They are pariahs who have gone back on their own kind. The proposals were scorned as being simply for home consumption. And then what a whine! Reduce the pay of congressmen and you are opening the way for a millionaire control of the national legislature! Poor men could not scrap along on a mere \$7,500! Only the wealthy could afford to serve their country. Well, one knows few congressmen who would be rated in private business as worth even \$5,000 a year."

The Art of Staying Married.—

The, even for the present age, excessive divorce rate in Marion County, Ind., of 40.55 divorces to each 100 weddings during 1930, compared to a one-to-six ratio for the nation, has caused Butler University to institute an entirely new offering

in the educational field—"a course in marriage." Dean Albert E. Bailey announced that they had "become convinced that some special degree of education now is needed for happiness in marriage," and lectures will be on the physical, psychological, economic, social, and religious aspects of the wedded life. The course, which is the first of its kind to be offered by an American college, will be under the direction of Charles E. Metzger, thirty-nine year old attorney and divorce referee. He will be assisted by Dr. Thurman B. Rice, famous pathologist, two psychologists and a Unitarian minister. The course will be open to students and non-students, married persons and single. The tuition fee is five dollars for single persons, or seven-fifty for a married couple. Dr. Bailey continues: "We will seek to present a realistic, scientific, and intelligent attitude toward the whole subject of modern marriage, with the hope that such an attitude may carry over into future legislation dealing with marriage and human relationships within the family group." The course is reported to be receiving popular support from the co-eds. Seriously, one of the greatest needs of America today is a uniform marriage and divorce code.

Motorists and Bad Habits.—

Bad habits are responsible for most of the accidents of the road today. Not only is this so, but they cause the motorist quite a bit of annoyance and loss of pleasure in the use of his automobile. One list of these habits, given by a traffic officer, who explains the shortness of it by saying he has "included only the very bad ones," is as follows: "Lack of knowledge of traffic regulations and failure to keep up with changes and modifications; inattention; failure to give signals, or giving them in an indifferent fashion; driving in the middle of the road; using poor judgment in passing vehicles going in the opposite direction; failure to keep the car in a safe mechanical condition, especially with reference to brakes, tires, headlights, and steering." Possibly every driver of a car violates one or more traffic rules in a day's driving. There are even times when he is justified in so doing, but these occasions are usually rare exceptions. Being asked, one day, why he arrested some drivers for traffic violations and sent others on with only a warning, a traffic officer replied: "You can nearly always tell which is the right course to take. The condition of the car is one thing—a man who will abuse his car has little regard for the rights of others, the one who is careful with his car is more careful of the other's rights." The dents in the fenders are worth considering, though they are only one of the many factors which enter in. Motorists should make every effort to cure their bad habits, and the best way to do this is by supplanting them with good ones.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. J. W. Patton, returning to the hospital and suffering not a little the past week, is reported as somewhat improved, and his friends are anxious and hopeful of his recovery.

Rex. A. Craig Bowdish, pastor of the Babson Park Community Church, has been granted a two-months' leave of absence from his church and he and Mrs. Bowdish have left for Rochester, Minn., where Mr. Bowdish will have a serious operation on the nerve of his face. He has been suffering severely for considerable time, and his friends wish for him a successful outcome, and a full recovery.

Dr. Lewis H. Keller of Holly Hill, reports the organization of fifteen boys as Pioneers under the plan of the Y. M. C. A. As many girls have been organized as Reserves with the name "Service Seekers." Thirty-four young people were in attendance at the Young People's Society on Monday evening. He remarks: "This represents soil rather than crop, but the seed is going into the soil."

At the annual meeting of the St. Petersburg Church, it was unanimously voted that the present arrangement with Dr. Charles H. Beale, as pastor, and Rev. Lawrence A. Gedcke, as assistant pastor, be made indefinite, which is equivalent to a call. Dr. Beale spends about six months with the church and Mr. Gedcke acts as his assistant and has full charge of the services during the summer months.

It is gratifying, indeed, that our Lebanon Church constituency and their friends in Lee County, N. C., whose house of worship was burned some weeks ago, are going vigorously at the work of building an ample and better house than the one that was burned. Rev. J. A. Denton is the pastor of this faithful and loyal company, and he reports that not only members of the church itself, but members of other congregations are helping unselfishly and generously in the work of securing lumber and work on the proposed building.

Dr. J. Edward Kirby, pastor, United Congregational-Christian Church, Raleigh, has been asked to represent our church on the State Inter-Racial Commission, of which Dr. Howard Odum of the University of North Carolina is chairman. Dr. Kirby requests that our churches make some observance of the event on February 12th, calling attention to the item of inter-racial relationships. Dr. Kirby is to speak twice during the day—State College, 3 P. M., and over the radio at 6 P. M. His radio address is to appear in next week's SUN, and will be read with interest.

A special to the *Daily News*, Greensboro, carries an item of peculiar interest to CHRISTIAN SUN readers: "Danville, Va., January 30th—Rev. M. T. Sorrell reported here today that the Happy Home Church, one of his charges, near Draper, had been entered and robbed. When he went to conduct services Sunday he learned that a communion table and three pulpit chairs had been removed by a thief or thieves who gained entrance by way of a window which had been left unlocked unintentionally. The authorities were notified, but no arrests had been made today."

Miss Pattie Lee Coghill has been teaching in an Interdenominational Leadership Training School at Melbourne, Fla. Previous to that she was the responsible leader for a week-end conference of young people at Orange City. Delegates were present from several of the churches in the vicinity and the pastors of these churches assisted in the program. Both of these were quite successful affairs. Miss Coghill also visited several of the churches, accompanied by Miss Gladys Hall, of the West Tampa Mission. Miss Hall spoke for the work of the Mission and Miss Coghill spoke especially of her work in Kentucky last summer.

How is this for a unique and worth-while idea? Rev. J. L. Neese, deeply interested in the children, as well as the young people and grown-ups of his parish, holds a Friday afternoon service for children in his Palm Street, (Greensboro), Church. Recently he told his merry, happy crowd of children that he was going to give a copy of "The Gospel of John" to each child who came to the weekly meeting next Friday afternoon. It is a good thing, indeed, that Bro. Neese somehow had a premonition or a prophetic vision, and went to the church with an even 100 books. Exactly 100 children were on hand, each receiving the promised award, thus sending the pastor back home empty-handed but very full-hearted.

Dr. A. D. Woodworth, one of our faithful veteran missionaries in Japan, writes a direct message to CHRISTIAN SUN readers this week on what he thinks about the Report of the Appraisal Committee—the Committee of Laymen who studied missions for two years and have now presented their report under the heading: "Re-Thinking Missions." We invite SUN readers to turn aside from what the press is saying second-handed about the Appraisal Committee's report, and read what a missionary on the field has to say. Dr. Woodworth is a teacher, a scholar, a former college president, and speaks not only from a cultured mind, but from a great heart and from more than twenty-five years of real experience as a missionary in Japan.

At Pomona, Fla., Rev. and Mrs. R. E. Newton are doing a great deal of community welfare work during these days of hardship. Mrs. Newton is a graduate nurse and has rendered a great deal of free service to the poor people, both white and colored. As there is no resident physician, and the cost of securing one from a neighboring town is so great, a graduate nurse is a valuable asset to the community. Many colored people and several whites declare they owe their lives to Mrs. Newton's timely services. The physicians and county nurse seek her help and cooperation. She does not practice professionally. There is a large unemployment problem in the town and many receive Red Cross aid. Mr. Newton has been head of the Red Cross flour distribution and has rendered valuable service in other ways.

Rev. Richard Evans, of Key West, Fla., reports that they revised their Sunday School roll, dropping sixty-six names and adding thirteen new members, but in spite of that the average attendance for the quarter was an increase over the previous quarter. They also report an increase in the attendance of the morning and evening services, especially the evening service. The Sunday School is making an index file of all families and the church has had a successful "Every-Family Visitation." The pastor, in his annual report to the church, reported 479 calls, 16 infant baptisms, 15 funerals, 5 marriages. The average attendance for the entire year at the morning

service was 61, evening 156, Sunday School 162. Mrs. Evans is arranging a pageant, "They Who Weave," written by Miss Race, of the Jacksonville Church.

The following comes by way of a special to the *Raleigh News and Observer*: "Portsmouth, Va., February 2nd—Rev. R. A. Whitten, pastor of the First Christian Church of Henderson, N. C., notified the congregation of the First Christian Church of this city yesterday that he had accepted the call to the local pastorate to fill the vacancy made when Rev. H. C. Caviness resigned last year to enter the evangelistic field. The new pastor of the local church is expected to take up his duties the latter part of this month or early next month. The call was extended to Mr. Whitten after a congregational meeting last Sunday. He officiated at the local church a few weeks ago. While the church was without a pastor, services were conducted by Chaplain J. B. Earnest, U. S. Navy, and Rev. A. W. Hurst." Our Portsmouth First Church will afford Bro. Whitten a great opportunity for consecrated and energetic service, and our congratulations and best wishes to pastor and people in their new relationship are here-with extended.

Bro. Plyler, of the North Carolina *Christian Advocate*, had better not be so plain about it, or he will get his "crown cracked": "The last legislature lingered in session six months in order to 'get the money where the money is.' Those solons adjourned with an unbalanced budget. The procedure of the present legislature is 'to get the money where the money ain't.' Will the budget be balanced this time?" Now! Now! Now! Why, of course, the budget will be balanced! Every woman in the State wants the budget balanced and says that it must be balanced—until the "weight" with which the balancing is done falls on the head or toes of one whose salary, or income, is touched, and then, O! my, the howl that goes up! Even one of the high officials of the State, whose salary is \$6,000.00 a year, is clamoring for a balanced budget, but when a legislator suggested that his own salary might be cut, cried out that if a cheaper man was desired for the job, he could have it, and that before further cuts were made, the solons "better stop and consider."

THE CHURCHES AND THE GEORGIA BICENTENNIAL.

The 200th anniversary of the establishment of the colony of Georgia, which begins February 12th, is attracting attention in church circles, not only in Georgia, but throughout the country. The Federal Council of Churches has recognized the importance of the occasion and has called attention to two factors which give the event a religious significance. These are: first, the humanitarian interest of General Oglethorpe in the founding of the new colony; and second, the prominent place occupied by Georgia in the early work of John Wesley.

The Georgia Bicentennial Commission has invited the churches of Georgia to hold commemorative thanksgiving services for the blessings that have come through the settlement of this English colony upon American soil two centuries ago. Competent historians state that the founding of this English colony in the South was the chief factor in making the entire country an English-speaking nation, instead of a nation divided between the English and the Spanish.

Further information can be secured by addressing Albert R. Rogers, Executive Secretary of the Commission, Atlanta National Bank Building, Atlanta, Ga.

CLUB REPORT

It will soon be Springtime. Everything that is alive will begin to manifest itself. One of the livest organizations among us today is our Dollar-a-Month Club. It is taking on new life and forging ahead with every opportunity. Last week was a good week for the Club at Holland, Va. As you will find in another article in this issue, thirteen new members were added to the Club from the Holland Church, with the practical assurance of ten more, which will bring the memberships in the Club of the Holland Church up to twenty-five.

It is the purpose of the committee in charge to take steps immediately to present the opportunity for memberships in the Club to every Sunday School and church within the Convention. There are a lot of people who are interested in Elon College, who are encouraged for the future, and who are anxious to do their part to the extent of their ability when the opportunity presents itself.

At a meeting of the ministers of the Eastern Virginia Conference in Suffolk, last Wednesday Morning, February 1st, everyone present expressed a desire to have someone come into his church and present the opportunity for membership in the Club to his congregation.

On the invitation of Dr. I. W. Johnson, I am to speak at Liberty Springs Church the first Sunday morning in March, and at Oakland Christian Church in the afternoon. On invitation of Rev. J. F. Morgan, I will speak that evening at the Rosemont Church. It will certainly be a pleasure to meet again the members and friends of these churches, and I am sure that they will be glad for the opportunity to lend whatever assistance they may be able.

Affairs at the college are moving along very satisfactorily. We have enrolled twenty-three new students for the Spring semester. This will bring our total enrollment for the year on up toward the three hundred mark. As the membership of the church and alumni begin to manifest an interest in the college, it greatly increases the college's appeal to the public. It is imperative that we add twenty-five hundred members to the Dollar-a-Month Club between now and Commencement—that every present member of the Club and everyone interested in the college, use his influence to enroll at least one additional member. If the members of the Club will begin to multiply themselves, it will help us along tremendously.

In addition to the thirteen new members listed in another article in this issue from Holland Church, the following have joined:

- A. B. Owen, Gibsonville, N. C.2..... 2
- Dr. J. V. Dick, Gibsonville, N. C..... 1
- Lora Johnson, Fuquay Springs, N. C..... 1
- Lillian Johnson, Fuquay Springs, N. C..... 1
- Mrs. Emma Holland Rawls, Suffolk, Va..... 1
- John J. Ingle, Winston-Salem, N. C..... 1
- Mrs. D. S. Coltrane, Greensboro, N. C..... 1
- J. E. Smith, Greensboro, N. C. 1
- George A. Iseley, Raleigh, N. C..... 1

Since our last report, we have collected from old and new members, the total of \$207.00, making a grand total received from Club members since its organization of \$1,819.00.

L. E. SMITH.

THE FLAW IN HUMANISM.

You cannot serve God without serving your fellowman; but you can serve your fellowman without serving God. A paradox, but the everlasting truth. The one cry of the godless communists and atheistic "humanists" is "service to fellowman," and the all-sufficiency of such ser-

vice. Their plea is that service to man is enough, and that God should be left out of the picture altogether, as he is both needless and non-existent. Rev. John W. Sutter, Jr., in "The Living Church," gets at the very heart of "humanism"—this "cup of cold water to drink and a sure reward philosophy"—in the following analysis:

"The flaw in humanism is that nothing is higher than humanity. Humanism fails in that it makes man self-sufficient. There is no place for God. For those who lack religious faith the Lord's Prayer would read: 'Our brethren who are upon the earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We must get this day our daily bread. We know we cannot be forgiven, for natural Law knows no forgiveness; we fear not temptation; we deliver ourselves from evil; for ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen.' Religious faith is trust in something outside of self, an independent reality of its own, true whether we believe it or not. You cannot have religious faith without trusting in God. If you have doubts, move among people of faith, and draw your own conclusions."

TO THE UNKNOWN MISSIONARY.

Some sixty years ago, a Christian missionary found his way into Macedonia, which was then under Turkish rule. Among the converts was a young man named Kalaloff, who became a flaming evangelist and organized a little group of converts, whom he served as a lay-preacher.

Through war and persecution, he faithfully served this congregation. Today the work goes on in that little Macedonian village, which is now a part of Yugoslavia, under the leadership of the son of the lay-preacher, who is an ordained minister. But that is not the whole story.

In Port Colbourne, Canada, is another son, who keeps a confectionery store, but who is also known throughout the country as a leading Christian layman. Another son is on a farm near Simcoe, and two daughters are in Toronto; all are fine Christian characters.

The name of the original missionary has probably been forgotten, but down through the years his influence has lived on in the lives of these humble, but useful Christians.—*From the Record and Missionary Review of the United Church of Canada.*

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FACTS AT FIRST-HAND.

Maybe if more of our pastors and people had come in personal and intimate contact with Elon College as has Dr. W. M. Jay, Holland, Va., more of them would be ready and anxious to give President Smith and the College the consideration and warm welcome that Dr. Smith tells of in his "Elon Letter" to THE SUN this week. Dr. Jay came from the pastorate to a professorship in the College and then from a professorship, which he honored with his scholarship and loyalty, returned to the pastorate, being esteemed and appreciated there, as he was as a member of the faculty at Elon. Knowing the facts at first-hand makes all the difference in the world. But since all of our pastors and laymen cannot have these facts first-hand, they can have them from reliable and trustworthy and loyal souls.

On this account, if on no other, all our pastors and churches are safe in bringing to the immediate and forceful attention of their churches the worth and value of Elon College to the church, the contribution it has made and is making to our fellowship, and now to the urgent needs and demands of the institution. Much of February is still left, January and February being designated by our Convention as college months, and during this month every church that has not done so, should do as our Holland Church has done, and a few others—not that Dr. Smith, as president, can reach all, but the pastor with competent assistance can, at least, give all a chance at the Dollar-a-Month Club.

Not a little criticism has been passed by an unthinking public on the financing of church colleges. Trustees of church colleges have been held up to not a little criticism because they have allowed institutions to pile up indebtedness, etc. Recent authentic statistics were given to the press

throughout the country showing that church colleges had been far better financed than even the banks themselves had been; and that percentages of banks that had been closed the last three years was far greater than the percentages of church colleges or higher institutions of learning that had been closed. The fact is that colleges had been better managed financially than had governments, municipal, county, state and national, the only difference being that governments now had recourse to taxation by compulsion; whereas, the colleges only had recourse to the loyalty, the devotion and the liberality of their constituents. Now is the time and the opportunity for all loyal and faithful Christians to show their devotion and care for the institution of their church, which is essential to its prestige and power. J. O. A.

POOR OLD WEARY DARROW!

The United Press sends out report from Chicago, February 2nd, that "If Clarence Darrow were 20 again and had his busy life to live over, he would not attempt it with the world's odds against the individual as they are." "It's a pretty silly world, from wherever you look at it," said Darrow, as he sat in his green-walled apartment home on the south side of the campus of the University of Chicago. "If I were a young man, with life ahead of me, I think I'd chuck it all. The odds are too great against you, and anyway, the world is all wrong nowadays." Quoting the press report further: "The golden age of Greece was the golden age of civilization; never since that time have men risen above their surroundings, their greeds, their pettyness, in such glorious fashion. Darrow is getting old. His voice flags now. He has to be prodded before he launches into 'sermons' that eschew God and ideology." The interview closes with a statement from Darrow, the noted defender and champion of evolution, as saying:

"Man is no different, by and large, than he used to be when he cracked down on a saber-toothed tiger with a tomahawk.

"Instead of tiger teeth, now he wants money. There used to be religion to usurp part of his time. Now the almighty dollar is left. It's a close race as to which is the worse—religion or money."

In reading the report of this interview with the noted atheist, reviler of religion, the church and Christianity, one is not surprised that now, as he faces a worn old age and an eternity without hope and without God, he declares that if he had it all to do over again, he would simply "chuck it all," put himself out of existence, before he had tried and tested life with its problems and difficulties. Poor old, weary, hopeless Darrow. Truly, indeed, as the Word of God says: "The fool hath said in his heart there is no God." A recent Christian philosopher, commenting on that Scripture, said: "None but a fool would say that."

One turns with relief from contemplating the life of atheism and folly to the words of another man of altogether a different type and belief, who, as he faced death and the future after a life of real trial and hardship in the flesh, said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." (II. Timothy 4:7-8.)

Defeated, hopeless, bemoaning Darrow!

Conquering, triumphant, victorious Paul!

What a contrast!

J. O. A.

FORWARD WITH GOD.

One of our observing pastors related an interesting event to the editor a while ago. The pastor was presiding over a meeting of the Board of Finance of his church. One member, of promi-

nent business interests of his city, related how he had but recently and successfully advocated taking forward steps to save his business and enlarge it during the present time of testing—he had increased his appropriation for advertising his business, had redoubled his force of salesmen—and related how he had put it up to those salesmen to prove their salesmanship, not only by selling to people who wanted to buy, but most of all, by selling to people who did not want to buy, and creating a new interest in, and demand for, his goods. He reported that after some weeks of trial his plan was working and his business was on the up-grade in the black, instead of down-grade in the red.

Now this very same business man, when facing the problems of his church and the kingdom, as a member of the Board of Finance, declared: "We must retrench. I see nothing in view, but to curtail the pastor's salary, and all the other expenses of the church, as well as contributions to the enterprises of the church until conditions are more favorable."

This pastor says he is still wondering if this layman has discovered the inconsistency of his own logic and the incongruity of his own counsel. There are just thousands who are advocating going backward, backward, backward in the affairs of the kingdom and the work of God and the church. We challenge such to find, either in sacred or secular record, any evidence or indication that God goes backward. God never retrenches. God goes forward. If we are to have fellowship with him, we must go forward.

When the children of Israel were confronted with obstacles and difficulties too great for human wisdom and courage, "God said unto Moses, speak unto the children of Israel that they go forward." The only way to find God and to have fellowship with his blessed person and presence is to look up, not down; forward, not backward. We agree with the observation of the esteemed North Carolina *Christian Advocate*: "Somebody has said that God cannot keep step with a retreating church. That is because God does not walk backward. Crawfish walk backward, but they have never cut much of a figure in the world. Yet, crawfish do about as well as men who walk backward." J. O. A.

OUR SOUTHERN SEMINARY.

The theological seminary of our Congregational and Christian Churches of the South, now affiliated with the School of Religion of Vanderbilt University at Nashville, Tenn., plans a friendly visitation throughout this area. Letters signed by the officers of the Seminary: Dr. W. Knighton Bloom, Dr. Edwin C. Gillette, Dr. Fred P. Ensinger, and Rev. Milo J. Sweet, have been sent to our pastors, asking them to set aside an entire week between February 12th and March 31st, to present the claims and needs of the Seminary.

When our Atlanta Theological Seminary went to Nashville in 1929, to become affiliated with Vanderbilt University, the agreement provided for complete autonomy and cordial cooperation. Our Seminary became a Foundation, retaining all the rights and privileges of the Seminary, and sharing in all the opportunities afforded by the University.

Now that the Vanderbilt School of Religion has launched a campaign to get a million dollars for added endowment, it is evident that our Foundation must raise at least \$200,000 for our own endowment to maintain a responsive relationship with Vanderbilt. The Directors of our Seminary Foundation have invited Dr. C. Rexford Raymond to take charge of the financial campaign. During the effort for endowment the current expenses must be provided for and the Student Aid Fund must be increased. The friendly aid of

the churches in the area to which the Seminary especially ministers must be sought. An Honor Roll of all contributing churches will be made, and will be a great incentive in the quest for endowment in the North and East. C. R. R.

CONVENTION NOTES.

The Executive Board of the Southern Convention of Congregational and Christian Churches, and the Committee of Ten appointed by the Convention, met in Raleigh, N. C., January 5th and 6th. This meeting was to consider certain matters referred by the Convention, and to attend to issues that had arisen since the Convention met.

The Board considered the vacancies occasioned by the death of Dr. Staley. Rev. H. S. Hardcastle was elected to fill the vacancy on the Executive Board of the Convention. Dr. N. G. Newman was elected to the Board of Education vacancy, and Mrs. C. H. Rowland was elected a delegate to the General Council of Congregational and Christian Churches. The vacancy on the Mission Board was referred to that Board to make a nomination.

The Treasurer reported that the receipts from the Conference totaled \$7,103.43. The amounts sent by the various Conferences were as follows: Virginia Valley Central Conference, \$500; Alabama Conference, \$78.43; Western North Carolina Conference, \$750; Eastern Virginia Conference, \$3,325; North Carolina and Virginia Conference, \$2,050; Eastern North Carolina Conference, \$400.

It was voted that the above amount should be distributed as follows: To THE CHRISTIAN SUN account, \$2,500; Elon College, \$2,000; Superannuation, \$1,100; Board of Christian Education, \$250; General Council, \$300; Convention Expenses, \$300. The balance was left on hand to take care of such emergencies as may arise.

The question of the distribution of funds that will be raised during the current year was considered. It was the consensus of opinion of those present that all the enterprises of the church should share in Conference apportionments. It seemed desirable that when a member of the church contributes to the fund asked for by Conference the contribution will be divided among all the benevolent causes which his church is sponsoring.

The following schedule of distribution was adopted for 1933: Missions, 10 per cent; Colleges, 25 per cent; Publications, 15 per cent; Superannuation, 15 per cent; Orphanage, 10 per cent; Southern Convention, 10 per cent; General Council, 5 per cent; Christian Education Board, 5 per cent; Foundation for Education, 5 per cent. This perhaps does not represent the most equitable percentage; but it does provide for all the enterprises to share in the funds sent to Conference, and is the first step toward getting back to a unified budget.

Methods by which the work of the Congregationalists and Christians within the bounds of the Convention may be more completely merged were considered. It was voted to recommend to the Conferences that the Convention set up a joint treasury through which all funds will be handled, and distributed. This is the first step toward the unification of all enterprises and interests of the joint bodies. This recommendation also provided for a united administration committee that would consider all the interests within the Convention.

A committee composed of Dr. L. E. Smith, Dr. J. E. Kirby, Rev. M. J. Sweet, and Rev. Stanley C. Harrell, was appointed to collect information as to the present financial methods in vogue both among the Christians and the Congregationalists, and the amounts raised by each. This will enable future plans that may be considered to be made in the light of all the facts.

A great deal of time and patience will be required to work out all the details of a complete merger. But if the meeting in Raleigh be any criterion, the plans will go forward in harmony, cooperation and brotherly love, to the mutual enrichment of the fellowship represented by both the Congregationalists and Christians.

STANLEY C. HARRELL,
Pres. of the Convention.

"BY THEIR FRUITS YE SHALL KNOW THEM."

Bishop Paul B. Kern, speaking before the Mid-Year Meeting of the Virginia Conference Board of Missions, said some strong words concerning the Lordship of Jesus Christ and the authority of the Word of God. In a few days Dr. Addison Moore, pastor of the Unitarian Church of Richmond, horned in on the front page of the *Times-Dispatch* in an attack on Bishop Kern for being so far behind the times in scholarship and wisdom. The news mongers and headline hunters, who have been kind to Dr. Moore in his publicity seeking in the past, gave him good space and placed the pictures of both men in the center of the limelight.

This is written neither to defend the Truth against such an attack nor to further gratify the publicity desires of any man, but to register a preachment that is well worth consideration in this connection.

In the first place Bishop Kern is known far and wide as a progressive and wide-awake scholar, and not as a fossil and a remnant of a tradition that is gone. In the second place, Dr. Moore's denomination in the last published census of the religious groups of the United States, is reported to include a little more than sixty thousand members and, according to that record they decreased nearly twenty-five thousand during the previous ten years. Thus instead of taking the United States with their diluted form of Christianity, they are receding, and at that rate, by the middle of this century, they will be extinct.

On the other hand, there are over eight million Methodists and about as many Baptists in these States, besides large armies of Presbyterians, Episcopalians, Disciples, Congregationalists and other branches of Evangelical Christianity, believing in the Divine Christ and the inspired Truth. Taking the two largest groups—Methodists and Baptists—we find that in the same decade in which the Unitarians, who claim Jesus was no more divine than Moses, and the Bible no more inspired than the Harvard Classics, lost nearly 25 per cent of their total strength; these other two groups made a net gain of one million and eight hundred thousand, or thirty times as many as the entire membership of the Unitarians.

Dr. Moore has a right to his opinion and his church has a right to its creed. They should be accorded the rights that go with religious liberty. We acknowledge the Unitarians as contributors of culture and strength to the development of New England, but it does look like the kind of religion this country wants is not a modified type like Mohammedanism, Judaism, or Unitarianism, but a type that offers a Redeemer who can save men from their sins. "By their fruits ye shall know them."—*Editorial, Richmond Christian Advocate.*

DO YOU WORRY?

Lose the habit!

For worry, after all, is simply a habit—a most treacherous mental habit that is born of imaginary fears.

Worry paralyzes your thinking faculties, ruins your ambition and self-confidence, and makes you incapable of progressive action.

No matter is too trivial to cause worry to some

people. The color of a hat, what your neighbors are saying about your last year's overcoat, why Willie doesn't write, and practically any question that can be thought up is worth a worry to somebody. Silly! Little fears clogging up mental action and spoiling digestion.

"He who fears being conquered is sure of defeat," said Napoleon. And he who worries over future misfortunes is sure to bring them upon himself. That's natural—and fair. It takes courage and vision to wrest honors and success from life. The coward's lack of faith in himself prevents him from becoming the victor. He has too many fears, and too little faith. His worries betray him to the enemy.

Someone has said that the reason worrying is so popular is that we cannot worry without feeling sorry for ourselves. But there is a great difference between planning future thought and action, and self-sympathy.

The past is over. No amount of worrying can change the things that have happened to you. They may be modified, increased or completely changed by new conditions that will come in the future. But worrying about what the future will bring is quite as fruitless as attempting to change the things that have already happened.

Plan, have faith and work for the kind of future you want—but expel fear from your heart, and worry from your mind. The road to your goal will be half as far, and twice as smooth.

One of the greatest enemies of self-sympathy is laughter. Use it! Instead of feeling sorry for yourself in disappointment, try laughing about it.

The man who is cheerful and unafraid of the future commands respect. His influence passes on to others who will admire his courage and aid his cause.

He is the "lucky" man—the confident man—the man whose faith is strong enough to remove the imaginary fears that cause worry.

Do you worry? Why??—*Blade and Ledger.*

MAINTAINING STEEPLES.

Three men, representing as many different professions, chanced to meet on a street corner one Saturday afternoon. The sunset augured a beautiful Lord's Day.

"Tomorrow is going to be glorious," exclaimed the busy doctor, "so people will not go to church."

"Yes," retorted the aged judge, "but we would not live in a community without steeples."

The doctor nodded his assent, and all parted with a cordial "good-bye." The minister pondered as he slowly meandered home. "To nice . . . people won't . . . without steeples unthinkable."

Would this not be the universal expression were the vote taken? And yet—and yet—sentiment does not keep steeples pointing skyward.

As necessary as dollars are, even they fail to accomplish that. Only people can attain and maintain this deeply cherished community ideal.

Our presence at the regular services of the church is the final arbiter.

Chasing a white pill in and out of the eighteen holes; balancing a rod over a rippling brook; lolling on silken couches; reading the Sunday supplement, while lazily listening in on some distant service, is voting to pull down the steeples. Every Sunday is an election day. By our deeds we cast a ballot either for or against the steeples. It is not by finely expressed sentiments, or wordy good wishes, but by our fruits that we are known and steeples are maintained.

Our personal support of the services of the church will determine the future of the steeples, and with them the moral and spiritual welfare of mankind. For history thunders the truth that where there is no spiritual vision the people perish.—*Rev. Chas. E. Reidt in Church Business.*

CONTRIBUTIONS

SUFFOLK LETTER.

The ministers of the Eastern Virginia Christian Conference were invited to meet in Suffolk on Tuesday, January 31st, for a conference with Dr. L. E. Smith, President of Elon College. This meeting was in the interest of the Dollar-a-Month plan for raising funds for the college. President Smith reported that all current expenses for this term have been paid to January 1st. The interest on the debt for the past four months was not included in this statement. According to this record the college would be able to meet its expenses, if all interest bearing debts were paid, provided outside assistance should be continued on the present basis. The inability to pay interest on a principal of debts handicaps the college, and works a hardship on those who hold the notes and bonds.

The ministers agreed to cooperate in giving the people an opportunity to make an offering to Elon College. The college is doing good work, but it is not self-supporting. No educational institution can exist upon its income from board, fees and tuition. In this campaign the people will be asked to give freely and willingly. The college desires gifts, but not at the expense of good-will. It is the earnest wish that the people may respond to the appeal for funds for the college.

The time is not far distant when there will be a more favorable attitude towards the small Christian college. For several years the pendulum has swung towards mass formation in every line of work. Population has been moving to the cities. Individuals are attracted to great crowds. When people are interested in big business, big corporations, big colleges, big universities and big churches, it is difficult for small churches and institutions to survive. But the history of civilization in education and religion, is a story of swinging from one extreme towards another. Not so many years ago, people who could afford to provide an education for their children, employed a teacher who lived and taught in the home. The one-room public school was a competitor with the private school. The private school has given place to the private tutor in the academy. The one-room public school has been abandoned for the great consolidated high school. After graduation they are enjoined to seek the large colleges and universities. The larger the better, for many people.

The home has been influenced by the same spirit. Before the development of the "big plantation," many of the early homes in America were small. Naturally larger homes were built on the plantations. At first these were called "great houses." For a number of years, a large home was regarded as essential to social prestige in the community. Now the sentiment is more favorable to a smaller home suited to the real needs of the family.

For several years the large church has captivated the attention and invited the support of public opinion. Strangers visiting the city, or changing their residence, sought the largest church for worship and inspiration. Large buildings, great choirs, immense congregations and up-to-date equipment have been capitalized in making an appeal for church membership and support. But the people have learned that the large groups do not have a monopoly on spiritual blessings and religious fellowship. And many are discovering that the small church has some advantages over the larger church, and has a real place to fill in the kingdom of God.

The attitude toward Colleges will likewise change. The challenge of richly endowed institutions with thousands of students will lose an appeal to people who appreciate the value of personality and real fellowship. The small institution of real merit will come into its own. It will be fortunate for Elon College if it never becomes a large college.

I. W. JOHNSON.

HOLLAND LEADS THE WAY.

At the recent session of the Southern Christian Convention, held in Burlington, N. C., by vote, the Convention endorsed the Dollar-a-Month Club idea for Elon College, and called upon the churches of the Convention and the friends of the college to join in this effort. A committee was appointed, but like so many other undertakings, it seemed difficult to get the movement under way.

Recently, the pastor of the Holland Church, extended me, as President of Elon College, an invitation to spend the fifth Sunday with his people and to speak at both the morning and evening services. In extending the invitation, Dr. Jay requested that I speak at the morning service on the general theme of education, but with particular reference to Elon College, stating that his people wanted to know something about their college—what its needs are and what the prospects are for the institution. He requested that I simply bring a gospel message for the evening service, but remain in the community for a day or two that I might have the opportunity of calling on the people individually and thus give them an opportunity to join the Dollar-a-Month Club. This was a most encouraging invitation—one that I gladly accepted. It was a most delightful day—good audiences, both morning and evening—attentive and responsive—the spirit was fine—the fellowship was inspirational. Everywhere I went, I found an evident interest in Elon College and a desire to help to the extent of ability. The following members of the Holland Church joined:

R. E. Hedgepeth	Mrs. I. A. Luke
Mr. Job G. Holland	Mrs. M. G. Britt
Mrs. J. T. Jones	Mr. B. W. Council
Mr. and Mrs. Holland	Mrs. Wilson Holland
Ballard	E. L. Daughtrey
Mr. R. E. Norfleet	J. D. Rawls
M. S. Harrell	Mr. R. M. Norfleet

There are a few things about the campaign in Holland that particularly interested me.

First. The pastor, Dr. Jay, had already manifested his interest by joining some months ago—he was the first member.

Second. I found an organized Bible class, the Ladies' Bible Class, Mrs. Charles Daughtrey, Secretary, and Mrs. L. J. Daughtrey, Teacher, already a member of the Club. Of their own accord, they joined some time ago, and theirs was among the first of Sunday School classes to join the Club. They are enthusiastic about it.

Third. Mr. R. E. Hedgepeth came forward at the close of the morning service, and said: "I am interested in Elon College—I feel that it is our duty to support it. I can't give much, but I can give a dollar a month, and will, if I have to give up smoking to do it." He requested that his name be put on the list. At the close of the evening service, Mr. M. S. Harrell came forward and said: "I want to join the Dollar-a-Month Club for Elon College. I don't have much money, but I never felt that I lost a dollar that I gave to a good cause. I can't pay the whole amount

at once, but I can pay a dollar a month. Will you put my name down as a member?"

Fourth. A number of the fine members of the Holland Church were equally interested and equally anxious to help, but in the face of financial conditions, they felt that they were just unable to do it, at the same time assuring me that whenever they could, they would. Thus, Holland Leads the Way for the rest of the churches of the Convention. I trust that every church in the Convention will follow the lead, and give the college whatever support it can.

Appreciatively and gratefully yours,
L. E. SMITH.

"MY COMPANION."

Through the kindness of a friend, my Bible has returned to me with a new binding. It has been my constant companion for many years and the pages had become loose, the cover frayed and loose from the back, very dilapidated in general, yet the Word of Life is just the same as it always has been, with many penciled notes added for my own benefit. As I opened it and turned the pages, my heart was filled with joy more potent than I could have felt over an expensively bound new Bible, for it is a part of me.

A few years ago, I received a fine Bible as a gift, but it never has nor ever will be the same to me as my old Bible. It has been, and still is my Bread and Water of Life, with honey and wine and all the other delectable fruits of the Land of Canaan, a table that is ever spread and waiting for me to partake. It is also my Book of Revelation, for in it is revealed to me that I was not made for this life alone, but in the image of God: made for a never-ending life to commune with him upon the earth and then to live with him throughout the endless ages of eternity.

But it also reveals to me that I have sinned and come short of the glory of God, yet as I read on, I find that I have been redeemed, bought back, through the death of the Lord Jesus Christ who was made sin for me, that my sins have been blotted out through his shed blood; that he broke the power of cancelled sin and sealed my salvation with the Holy Spirit of promise.

Because of all this, I now walk in newness of heart and life and know that "Life is not a goblet to be drained; but a measure to be filled." The Psalmist has said, "Thy word have I hid in my heart;" and some one has said that to have God's law in the heart means to think about it, to store it in memory, to apply it to ourselves, to choose it so that we obey the will of God for our lives. The Word of God is a mine of richest treasure and as we search we find nuggets of fine gold with veins leading to other lodes. The Word hid in our hearts means the beginning of a lovely garden of the Lord's own planting which will blossom with fragrant flowers.

The Word of God in our hands becomes a mighty weapon for our defense. The Word of God upon our lips and acted out in our lives makes a message of power. Yes, it all reveals the Christ who is the Word that was made flesh and dwelt upon the earth and as many as received him, to them gave he the power to become the sons of God.

As sons of God, we have given unto us exceeding great and precious promises which are scattered throughout the pages of this Book. Some one who has tried to count them, says there are thirty thousand which makes eighty-two for each day of the year. These promises reveal to us the love of God, his mercy toward us, his care for us. So we can rest upon the Word of God for our salvation; for our strength and stay each day of our lives; for our guidance and comfort when the path of life is dim; for it abideth forever, the sure Word of God." "Bless the Lord,

O my soul; and all that is within me, bless his holy name."

"So let our lips and lives express
The Holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.
Thus shall we best proclaim abroad
The honors of our Saviour God,
When his salvation reigns within.
And grace subdues the power of sin."

W.

TEACHING MISSIONS IN SUNDAY SCHOOL.

Into a needy world so full of promise for evangelization and into a church finally awakening to its supreme missionary obligation, comes the modern Sunday School, gathering in its vast membership the most responsive ages in life and holding in its possibilities the key to the missionary situation.

The place of the Sunday School in the missionary enterprise is in every way important. For in the Sunday School there is room for everyone, and by this method the plan of reaching the childhood of the race, we shall reach not only this present generation, but shall also reach all coming generations to the end of time.

The missionary education campaign in every Sunday School should be comprehensive enough to reach all ages and continuous enough to produce lasting impressions. It is a law of our being that we cannot be interested in that of which we know absolutely nothing. Interest in missions will be commensurate with our knowledge of and attitude toward the enterprise which lies closest to the heart of the Master. Material for missionary instruction is now abundant and of splendid educational value. For in missions we see God at work in the world right now, and the victories of the Cross and the transforming power of the Gospel are the most effective apologetics for divine origin of Christianity. To withhold knowledge of missions from the growing youth, is to them an injury.

How true it is that everything vital in all Christian enterprise hinges on prayer. The vision of the expanded Kingdom of God has always come to men on their knees. Yet in our day of activity we are learning almost everything except to pray, and prayer has almost come to be a "forgotten secret of the Christian church." Prayer is vital to genuine Christian living. There is, then, a large place for such instruction in prayer as shall discover for the members of the Sunday School the paths which lead to power, and to peace, through the mighty ministry of intercession. For the youth and the adult there ought to be careful and prayerful instructions in the privileges of Christian stewardship. Children should early be told all the uses to which their offerings are devoted. This teaching should be a definite part of the regular instruction in the Sunday School, and for the missionary offering there should be a weekly pledge offering from every scholar.

It is altogether true that we learn by doing. Therefore, to keep the missionary motive bright and to make permanent the missionary impression, an abundant provision must be made for the enlistment of all in special forms of practical missionary service. Youth especially needs training in missionary service and this always carries with it great rewards, for however much we may do for another, we really do far less for them than the doing of it does for us in the development of Christian character, and so binding the Sunday School into an aggressive force is provided the mightiest missionary agency on our continent.

MARY WILL ELDER.

Roanoke, Ala.

THE UNHERALDED GUEST.

Ten years ago, in one of our principal cities a certain man started a crusade, a fight, single-handed and alone, to procure a three-cent fare for school children of his city. This man was, and is, one of the largest stockholders of the transit Company of his city. This man's plans and pleadings in behalf of the children, in behalf of the poor homes, as he so well termed it, went unheeded and unheard by his fellow stockholders. The public utility commission was against him. He took his case to the local press, but with so many interests and individuals to serve, the press either ignored or minimized his pleadings. Feeling that he had failed in this step, he willingly bought their space at \$300.00 per page, and laid his pleadings before the public. The response of appreciation and cooperation was generous, and soon he had sentiment so strongly cemented in his favor that he became news for the reporters and his cause good material for the editorial writers.

One day I climbed a lengthy, dingy stairway to find this man's office that I might personally thank and congratulate him for his unselfish efforts in behalf of the poor and needy, and in behalf of education's cause. I found an extremely modest man, in a modest office, no pretentious furnishings, and nothing to indicate the modern business man. His one consuming thought seemed to be the other fellow.

The other day the three-cent fare for which he had so courageously fought was made effective, thus financially benefiting a large per cent of the more than 80,000 school children of his city. He had won. Clubs and business organizations proposed and planned a testimonial dinner in his honor and recognition of his achievements. He tendered his thanks but not his acceptance, saying

in his formal answer that he preferred that any money available from public or private funds for a reception and dinner be used for children going to school without breakfast or without money to provide lunch.

Great men still live, but not always are their names heralded to the ends of the earth.

TIMOTHY THOMAS.

LOVE, THE MOTIVATING FORCE.

Amazement overwhelmed Mrs. Mkanya, the Zulu teacher of Rev. and Mrs. Kenneth C. Bunker, of Adams, Natal, South Africa, when she learned how much it costs to send missionaries from America.

"I never knew before how much money was involved in missionary work, but I have always known that love was the motivating force; the love of the American Board and the churches that contribute toward its support," said Mrs. Mkanya.

"It brought a lump to my throat, the quiet, tender way in which she spoke," adds Mrs. Bunker.

The Bunkers have been assigned to Unzumbé, Mrs. Mkanya's old home.

"Blessed be those hills!" cried the Zulu teacher, overjoyed. "We knew that the Board would not forget us. We have prayed and prayed for a missionary, and you are the answer to our prayers."

"It gives one a solemn and awed feeling to be called an answer to prayer," ends Mrs. Bunker.—*Missionary Herald.*

Wealth is ever based on private industry, on farms and vineyards, rather than on the palaces of kings.—*John Lord.*

ALL
SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.

AND the third day there
A was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms. \$.90

4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35

4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00

4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. 3.25

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon four generations ago, and from the carrying away into Babylon the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00

5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.50

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Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35

4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00

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It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book

of Jē'sus



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blessed Lord, to hearts that are fixed on the purpose and the power of thy love, how joyful is the way, how protected the path. O, loving Guide, who leadest thine own, shepherd thou every wandering life and bring all who know the strength of thine arm and the bliss of thy keeping to be truly devoted, with thee, to the mission of corralling souls for thine eternal haven both now and forevermore. Teach us that God's Kingdom may be accomplished even in this life. *Amen.* L.

THE FIRST GREAT COMMANDMENT.

Some in Jesus' day were in doubt. They went to Jesus and said: "Master, which is the Great Commandment?" Then the Master said: "Thou shalt love the Lord thy God with all thy strength." Hacing said this, and without their questioning him, he added: "And there is a second like unto it"—not equal, nor superior, but "like unto it"—"Thou shalt love thy neighbor as thyself. On these two Commandments hang the law and the prophets." (Matt. 22:37-40.)

One of the most subtle and dangerous doctrines of our day is that of making the second of these Commandments superior to the first. On all sides one hears that "service to man" is service to God, and that if we serve our fellowman, we serve God. Modern day "Humanisms" and atheistic Communism" have made the second of the Commandments supreme and left God out. We are hearing it said: "If you give a cup of cold water to drink, you shall not lose your reward," or, "If one has done a kindness to one of these little ones, one has done a kindness to God," all of which is the subtle philosophy of the "Humanists" who leave God out. Jesus himself never taught such doctrine, and never preached such practice. Always and everywhere he put God first, and man second.

Jesus did not say, nor anywhere teach, that one should have a reward for giving a cup of cold water to drink to a thirsty person. That would have substituted the human motive, and the love of the human, for the divine motive and the love of the divine. Our human love for our fellowman is not enough. Atheists, agnostics, who deny and revile God, make their mighty plea for "service to fellowman," and they do serve. The most wicked renegade of a community can make the same plea, and, when it pleases him, will practice his plea and give a cup of cold water to a thirsty human being, only to rob that human being if he sees fit. Jesus always put God first and foremost, and so in the much misquoted Scriptures, Jesus himself said: "Whosoever shall give to drink unto one of these little ones a cup of cold water *only in the name of a disciple*, verily, I say unto you, he shall in no wise lose his reward." But our humanists and those who substitute the second Commandment for the first, in every instance, leave out the essential words, "In the name of a disciple." See Matthew 10:42.) Or to make the matter even stronger as Jesus did after his transfiguration (Mark 9:41): "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Now in this and in all similar Scriptures, Christ makes it clear that the motive behind our conduct must be that of love of God, love that comes from God, love that is of the essence of God. Human love is not enough. We may love a human being today enough to give him a hand-out or a help, and that human being may deceive us, and we want to kick him tomorrow.

The motivating power must be more than human, that which moves us must be love divine.

And this is necessary because there is a Bread of Life that cometh from heaven, as well as the bread for the body that cometh from the earth.

In our present time, we are turning here and there to help the poor and the needy, and this is well. We need to help each other. But there is a need greater than that of the body, viz., the need of the soul. There is a need that is more than human, and that need is divine.

Our Lord suffered and does suffer, because of a sinning world. If we would help relieve him of his suffering, we shall have to do as the woman at Bethany did—pour out a love-offering of devotion, sacrifice and service, on his head, solely in his name and for his glory. It is not our human love that is sufficient to save; divine love only can do that. We are helping in the divine task of giving the Bread of Life to hungry souls, when we make an offering to Missions, pray for Missions, and help the missionary task.

This one task marks the difference between the church and all other institutions, also between the true Christian and the humanist. Our Lord instituted Missions and committed to the church the carrying on of that divine work in his name and for his sake. To this end and for this purpose, he founded the church, and the only avenue of growth to a church is through its missionary enterprise. Just as evangelism—te delivery in person of the Evangel at home—stirs, inspires and saves the local congregation, Missions—the sending of the mesage and the building of churches, where churches do not exist—stirs, inspires and saves the souls of others and enlarges the borders of the kingdom of our Lord. Through Missions the church is undertaking to increase its numbers, its prestige and its power for righteousness in the glorious work of building the kingdom of heaven on earth. In all works of benevolence, fraternal orders, friendly societies and benevolent movements will help in the good work of relieving the body and caring for the material wants of man. So also will the humanists. The church alone, however, undertakes to heed the cry and the command of our Lord to give the gospel, the saving gospel of his life and love to those who are perishing without it. Unless the church does this, it will never be done, since the church alone undertakes this task.

In the missionary work we are but emphasizing the fact that our Lord preached, "This is the first and great commandment." Missions puts God first and keeps him there, since it is his love, and not our human love, we are trying through Missions to share with others.

It is easy now, when the calls for help of the needy and the unemployed about us is so clamorous and insistent—it is easy now to ignore the call of those in need of food for the soul—the Bread of Life. Surely, while honoring the second commandment of service for physical relief, we will not forget the First and Great Commandment, that of love of our Lord, with all our soul and seeking, through this love for him, to give his soul-saving message to the perishing souls of men and women at home and abroad.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 4, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,143.00
Damascus, Corapeake, N. C.	2.00
First Christian, Greensboro, N. C.	18.30

Elon College, N. C.	6.25
First Christian, Portsmouth, Va.	17.67
Suffolk, Va.	25.00
Henderson, N. C.	2.86
Holland, Va.	6.00
Cary, N. C.	1.32
Durham, N. C.	8.44
Wentworth, McCullers, N. C.	3.66
Ramseur, N. C.	3.18

Total \$ 1,238.58

Dollar-a-Month Club.

Previously acknowledged	\$ 9.00
Miss Margaret Alston, Henderson, N. C. ...	1.00

Total \$ 10.00

Specials.

Previously acknowledged	\$ 228.84
J. M. Darden, Suffolk, Va.	90.00

Total \$ 318.84

Summary.

Previously acknowledged	\$ 6,907.22
Sunday Schools, Regular	94.68
Dollar-a-Month Club	1.00
Specials	90.00

Total to date \$ 7,092.90

We thank each and all for their timely donations to that work by which the church seeks to share the love of its Lord and Builder with others who do not know and acknowledge him as Lord and Saviour.
J. O. A.

THE CHURCH IN THE COMMUNITY.

"BARRIERS BETWEEN SOCIAL CLASSES."

(Prepared by Mrs. Charles E. Reidt, in *The Missionary Herald*):

Leader—

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.
Nothing useless is or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

—Longfellow.

Today we are to think of ways by which we may relieve any strained relations that may arise between groups in any church because of different occupational or economic status. We hope we may come to realize with Emerson:

"All are needed by the rest,
Nothing is good or fair alone."

Hymn—"Teach Us, O Lord, True Brotherhood."
Leader—Paul teaches that we are one "Body," working together harmoniously. (Read Romans 12:1-18.)

Solo—"Take My Life and Let It Be."

Prayer—For new life in the church (No. 60, p. 23, in "A Book of Prayers," by the Commission on Evangelism and Devotional Life).

Leader—In the Bad Lands of South Dakota rise vari-colored pinnacles of clay and rock, sculptured and colored by the hand of God in nature to so resemble beautiful cathedrals that the human spirit pauses to worship the God he loves. We pause but do not tarry, for these great cathedral spaces are silent and still.

No human beings work and worship there. The buildings are not our churches, but the group of people working and worshipping together for the common good of mankind and the glory of God. In any church body, there are various members all with many and varied tasks, yet:

"All are needed by the rest
Nothing is good or fair alone."

So, today, we are having people of various occupations and professions give us their story

as to their contributions to our community and church life so that we may really feel that we are brothers in one great task (Secure, *some time ahead*, representatives from various occupations and professions suggested below. Instruct them to briefly state the importance of their tasks to the community and to their particular church. Take all these people from *your own church group*, if possible. Impress on each speaker that the real value of his or her talk is to create a strong feeling of kinship or oneness between himself and the other church or group members. His task, like theirs, be what it may, is honorable if it serves his fellowmen and glorifies his heavenly Father.)

Architect—(His plans determine beauty, comfort and future usefulness of our buildings.)

Carpenter, Mason or Painter—(Show the real skill they need to carry out above plans and that careful execution of details produces the comfort and beauty we all desire.)

Banker—(Dealing with finances in a sympathetic way makes possible our various activities.)

Engineers and Electricians—(Upon them depend our light, heat and ventilation, producing or aiding health.)

Artist—(Brings joy to life by reproducing nature and life for us.)

Gardener—(Artist of the soil, producing our food to sustain life.)

Teachers—(Great contribution to the life of our country through our children.)

Superintendent of Buildings—(Lack of proper heat, ventilation and comfortable rooms greatly hinder teachers' work.)

Musicians—(Inspiration of their music; the organist and singers can make a service.)

Janitor—(Can mar the inspiration of music and the sermon if he fires furnace at the wrong time or allows noisy doors to be heard.)

Farmers and Business Men—(Show their interdependence upon each other and their great service to all people.)

Social Worker and Doctor—(Reveal their ministrations to body and mind alike.)

Women—(Who do day labor in the homes.)

Minister—(His service depends upon the service of all his parishioners, their consideration of and their cooperation with one another. He needs all from all walks of life to uphold his hands as he ministers unto them.) (Lawyers, city officials, members of various charitable or educational boards, etc., may be included.)

Leader—(Repeat the two opening stanzas from Longfellow's "The Builders.")

Hymn—"Blest Be the Tie that Binds."

Prayer—"Grant, Lord, that what we have said with our lips, we may believe in our hearts, and practice in our lives; and of thy mercy keep us faithful unto the end, through Jesus Christ our Lord."—*Amen*.

FROM JAPAN.

Dear Bro. Atkinson:

Thanks for your very kind and appreciative letter of November 30th

Have you heard the story of the Negro who said to his wife: "Sarah Ann, what do dem white folks mean when dey uses dat big word propaganda?"

"I 'splains dat to you Sambo," she says. "You knows I lost my first man, and den I marries you. Well, when we marries I was de proper goose and you was de proper gander."

Some of us feel that the published report of the Laymen's Appraisal Committee is what the old lady said when she put the witness on the stand.

The fatal blunder of the report to my mind is the fact that in its modernistic spirit it leaves out evangelism altogether. Kagawa, considered the greatest spiritual leader in Japan, calls it "nonsense." A very successful Canadian missionary writes to me and says, "Why do you suppose that the committee in recommending the sending out of experts, left out altogether the necessity of sending out evangelistic missionaries?" Another of the missionaries says, "So far as the recommendations of the report are concerned, there is not one that we have not been working on for years." Did somebody say that Dean Brown called it "old stuff?" "It surely am."

There seems to be an idea in the minds of the Committee that they can revolutionize the work of Japan by sending out a few superman experts. I remember one such man who came out a few years ago. He had majored in Hebrew and Sanscrit and came to Japan with big ideas. But when he reached Japan, he found that the students he had to teach could not understand his English! Japan was not the field of glory he thought it was, and after a stay of about two years, he departed without much loss to Japan. When men like John R. Mott come to Japan, the Japanese listen to their spiritual addresses with deep appreciation. But any man who comes to Japan with the idea that he can, by his advice, overturn what the missionaries and Japanese have built up in more than half a century, is deceived. It simply can't be done. But if a man comes to Japan with his superior ideas and humbly gets down in the trenches and digs—a man who shows the superiority of his methods by his achievements—the Japanese would take him to their hearts. Anybody can give advice, but with forty years' of experience I have seen the futility of it. We want men of the Christ-likeness, men whose hearts overflow with the spirit of the gospel and a deep love for souls, a man who is able to forget himself in the love for his work, a man who can get down and dig; he is the man for this field—and, I trow, for every other.

Mrs. Harper Sibley of the Appraisal Committee, says: "By this report we have taken missions away from the sentimentals and we have rescued missions from the dust-pile where the colleges tried to put them, and we have placed missions at the forefront of the modern world movements making for a better world." (*Christian Century*, November 20th.) I do not know the dear lady, but if you can judge what is in a barn by looking through a knot-hole, I guess that the lady has a super-abundance of conceit. The work on the foreign field is not a dust-pile by any means. Anybody who has reached that conclusion is an ignoramus. Anybody who says the colleges have put missions on a dust-pile doesn't know even the surface of mission facts. Is Mrs. Sibley the spokesman for the members of the Commission? *O tempora, O mores!* The report smells to me a good deal of "proper gander."

The report comes down rather hard on the ladies who seem to lack "vision." Vision, of course, means that the supposed findings of the higher criticism have been accepted. There are several of us who do not accept modernism, and we are foolish enough to think we can see as deeply into a grindstone as anybody else, provided there is a hole in it. I have known personally quite a good many of these unfortunate women, and for zeal and success, for self-sacrifice and consecration, for the esteem in which they are held by the Japanese, no men missionaries I know are their superiors. One of these ladies lived out in the country, where she did not see a white face for months. She was greatly loved.

As to the need of American trained leaders, does the Committee know that in Japan, at least, there is a host of Japanese who have all the learning of the American schools and who are now

teaching, preaching and are just as much leaders as mission boards can send out? Perhaps I ought to say that one of the young men who studied modernism in a distinguished American college, came back and told me that the modernism he studied in America would not work, and he had jettisoned the whole cargo. Another student came back and among other accomplishments he learned in a distinguished school was to smoke, and a smoking preacher in Japan is looked upon as having weak brains.

Among the people who do an immense amount of successful work in Japan are the Salvation Army people. I do not know of any great scholars among them, but we have had very intimate association with numbers of their men and women. They are keenly spiritual. They have a very deep reverence for the Word of God, and love it and preach it. In my judgment, there are no missionaries who do better work in extending the kingdom of God in this land. For it is just as true today as it was of old that "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." According to the Committee, I suppose that neither Jesus nor his disciples would measure up to the standard of fitness proposed by the Committee, notwithstanding they turned the world upside down, and continue to do it. More "proper gander."

It seems to be the idea of the Committee that the missionary should admit the religions of the Far East to an equality with Christianity. Let me give you a specimen of practical Buddhism. The head of the Salvation Army, Mr. Gumpei Yamamuro, says the son of a country farmer came to Tokio to study, fell in with evil companions, and was riotously wasting his father's money. The father came to Tokio to the famous Kannon Temple to pray to the goddess of mercy for his son. He threw the money into the big box, rang the bell and prayed thus: "O Kannon-sama, save my boy from his wicked associates and send him safe home back to me." He went away, and a brothel keeper came to pray. He likewise throws money into the box, rings the bell to gain attention of the goddess, and this is his prayer: "O Kannon-sama, this month I want to make fifteen hundred yen at my place of business. Send many rich young men to my house, and if I make fifteen hundred yen, I will have a big lantern made and I will dedicate it to you." He also departs. This is simply to show that these religions do not necessarily make for character.

J. O., you remember Sano, who graduated at U. C. C. in the time of Dr. D. A. Long, and afterwards studied under Dr. White in New York. Some time ago I said to him: "What use do you make of Buddhism in your religious work?" His answer was: "I have no time to make use of Buddhism whatever. I preach Jesus Christ, the mighty Saviour. If Buddhists hear my sermons and want to make comparisons between the gospel and Buddhism, they may do so. As for me, I am surrendered to Jesus Christ, body, soul and spirit." As a preacher and soul-winner, Sano is a great success. In all my stay in Japan, I have never had a case in personal work when all I know of Buddhism would have been of any help.

This leads me to say that some think we have passed the days of dogma in our preaching. If you aim to create in people the Christ-like life, it is necessary to teach some doctrines about him, and this is dogma. Even if you preach Unitarianism, you can't get away from dogma. I am glad that, in regard to Jesus Christ, we have such glorious dogmas to teach.

Now don't you think my letter is long enough? Sometimes I convince my friends that I am still sane by showing them that I still have terminal facilities. Good-bye and blessings on you and yours.

A. D. WOODWORTH.

Tokio, Japan.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

WHAT ARE YOU DOING WITH YOUR SMALL CHANGE?

If you feel that your small change does not work hard enough, keep it busy on the missionary budget.

Ten Cents—Buys two packages of chewing gum; buys a chocolate bar—or pays the salary of a Congo teacher in a girls' school for three days; provides a meal of rice and curry for six girls in an Indian school; buys clean straw for 40 mattresses in a girls' dormitory in West China.

Twenty-five Cents—Buys a nut sundae; buys a bottle of ginger ale—or maintains a bed for a day in the hospital at Mellore, South India; supports two children for a day in an orphanage in Assam or Bengal; pays the salary of a teacher in a school in Assam, Bengal, or China for a day.

Fifty Cents—Buys one ticket to a movie; pays one taxi fare—or employs a graduate nurse in a hospital in South China for one day; buys gasoline to run a hospital automobile for 35 miles in India; makes it possible for a woman to attend a short term Bible school in West China for a month.

Seventy-five Cents—Buys one golf ball; buys a pound of chocolates—or pays the salary of an Assamese woman doctor in the Gauhati Hospital for one day; buys a term's supply of oil for the lamps at an evening school for women in West China; supports a bed in a South China hospital for two days.

One Dollar—Buys one powder compact; pays for one finger wave—or pays the salary of a principal in a large school for Chinese girls for a day; buys a sari, chemise and blouse for an orphan girl in a mission school in South India; supports a trained kindergarten teacher or Bible woman for a day in Japan.—*Reprinted from the Sunday School Herald.*

"LET'S STARVE THE PREACHERS."

There is a very interesting article in a current issue of *Church Business* on the above topic. The author quotes Bishop Cooke as follows:

"If I had determined to destroy the Church of God, I would starve the preachers. Starve men of brains! I would make it impossible for real men to serve God and humanity by starving them out."

The writer makes some interesting comments of his own. Here is a paragraph:

"We church members are starving the minister, but we are only doing the job half-way fashion. We do give him enough to eat—we merely take from him his self-respect, his initiative, and his chance to broaden mentally, by reducing him to a pittance that will just provide the physical necessities of life."

One wonders if church people today are thinking seriously about what is happening in the church, when salaries are reduced beyond a reasonable living wage and then even that amount is not paid. Most ministers are real Christians and never make a plea that appears to be selfish. They are willing to sacrifice and do it gladly. Sometimes this sacrifice is paid for at a high price by the people whom these under-paid ministers serve.

It sometimes happens that business men use a great deal of skill in the collection of funds for themselves and for organizations with which they are connected, but use little time or energy

(so far as the preacher can tell) in collecting funds for the payment of church obligations. This kind of thing breaks down the courage and enthusiasm, if not the faith, of the man who is seriously trying to serve the church.

Let me urge you who read this to discover for yourselves what is happening to your pastor. It may be that you can render a fine Christian service by collecting money which is long since due to the man who is serving your church without even raising his voice concerning what the church owes to him for his services.

IS THIS THE TIME?

Is this the time, O Church of Christ, to sound retreat?
To arm with weapon cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found.
No! Rather, strengthen stake and lengthen cords,
Enlarge thy plans and gifts, O, thou elect,
And to thy kingdom come for such a time!
The earth, with all its fullness, is the Lord's,
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

—Charles Sumner Hoyt

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY 19, 1933.

"Why Marriages Succeed or Fail." Ephesians 5:1, 2, 25-29; Ruth 1:16-18; Luke 10: 38-42; Luke 2:51, 52.

Daily Readings for this Week.

Monday—"The Industrious Wife." Prov. 31:10-23.
Tuesday—"A Harmonious Mate." Mark 10:9.
Wednesday—"Mutual Forbearance." Eph. 4:1-3.
Thursday—"Loss of Respect." II. Sam. 6:12-16.
Friday—"Wise Wives." I. Peter 3:1-6.
Saturday—"Kind Husbands." I. Peter 3: 7, 8.

Appropriate hymns will include: "Home, Sweet Home," "Dear Lord and Father of Mankind," "I Would be True," "For the Beauty of the Earth," "Have You Had a Kindness Shown, Pass It On," "Somebody Did a Golden Deed," "Keep Thyself Pure," and "Purer in Heart, O God."

Pictures that may help are: "Home-Keeping Hearts are Happiest" (Taylor); "Madonna and Child" (Froeschl); "Age of Innocence" (Reynolds).

Prayer Thoughts.

"Almighty and everlasting God, be thou present with us in all our duties, and grant the protection of thy presence to all that dwell in this house, that thou mayest be known to be the Defender of this household and the Inhabitant of this dwelling, through Jesus Christ our Lord. Amen." (Prayer of the Early Church, A. D. 494.)

"O God, our Saviour, who didst deign to enter under the roof of Zaccheus, unto the salvation of the same and of all who were in the house; do thou, the same Lord, keep safe also from all harm those who have now desired to dwell here—blessing this their dwelling, and preserving their lives free from aspersion. Amen." (Holy Orthodox Apostolic Church prayer.)

Modern civilization is built on the basis of the home. Parents and children constitute a family. Success in the home life is more important than any other kind of success, for out of the home comes the faith and courage needed in all phases of life, or the disappointment and tragedy which leads to defeat in business and social realms.

From the earliest-times, families have consisted

of one man and one woman with their children. In some areas of the earth this is not true, but in most areas it is true, and seems to be based on the original plan of the Creator who sees to it that there are approximately the same number of men and women in the world, unless they, through war or some other way, destroy a large number of men or women. In our beloved America divorce is destroying, so I am told, one out of every six marriages. This is pathetic.

The finest dream that ever comes to a pure heart is the dream of a home with a pure companion. For this dream to end in a divorce court, or in a quarrelsome, doubting home life, is a tragedy which no individual can completely overcome. This is one of the modern problems which young people must seek to solve.

The best time to solve this problem is when planning for the future home. Physical, mental, social, and spiritual characteristics of the two parties entering into the contract should be sufficiently alike, and attractive to each other, to make possible mutual understanding, abiding confidence and love, or else there should be no marriage. It is said that many young people today marry in haste, and repent in leisure, without considering that the only reason for marriage is love.

Intelligent people who anticipate business partnership, consider carefully all angles of the business which they anticipate engaging in together, and the qualifications of each partner to help make a success of the business. The greatest contract any person has ever entered into, the greatest human partnership, is called marriage. It, therefore, seems reasonable that the contracting parties should consider carefully every phase of this partnership, and be reasonably sure that there is chance for success before they ever say, "Until death do us part."

This Christian Endeavor meeting gives a good opportunity for young people to think together concerning the traits that may be desirable in a life partner, and those that may be undesirable. To consider such things as money, vocations and religion in the marriage relationship. Above all things, be sure that the discussion is on a high and serious plane, for this is a very important topic.

HAPPY HOME.

O happy home, where thou art loved the dearest,
Thou loving Friend, the Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee.

O happy home, where thou art not forgotten
When joy is overflowing, full, and free:
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to thee.

—Author Unknown.

THE MISSIONARY APPRECIATED.

In a release from the headquarters of the China Famine Relief Committee, great praise is given the work of the missionaries who are aiding in the flood and famine stricken areas. Many workers have contracted typhus and 20 from the United States and Europe have died of the virulent disease. Many men, women and children are alive today in China, says Dr. David A. Brown, who, but for the work of these missionaries and the generous assistance from the people of America would have perished from hunger. Referring to the rehabilitation program now being carried on in China, Dr. Brown says that a spade is being substituted for a free rice bowl, a job for a dole, and a credit for a hand-out. As a result several hundred miles of motor highways are being built and important irrigation projects have been completed. In road-building projects the missionaries have again been of tremendous aid.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TEACHING BY PARABLES—GROWTH OF THE KINGDOM.

YESSON VIII—FEBRUARY 19, 1933.

GOLDEN TEXT: "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isaiah 11:9.

LESSON TEXT: Mark 4:31-34.

The first part of today's lesson is made up of isolated sayings, probably in proverbial form, and capable of other applications, but in this particular case applying to teaching in parables and in the interpretation thereof.

For instance, the reference to the candle being brought to be put not under a bushel or under a bed, but on a candlestick, applies to the inner meaning or the light of the Gospel which was to be manifested or shown by the disciples. In other words, it is the business of those of us who understand the Gospel to help others to understand. We are to let our lights shine. Just as the seed is sown everywhere we are to let our light shine everywhere. This saying has passed over into the English proverb of "Hiding one's light under a bushel," the meaning of which is well known.

Or, again, when Jesus says, "For there is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad," he is referring to the inner truth of his parabolic teaching. He is saying in effect that "the truth is not wrapped in parables in order that unsympathetic hearers should never see or understand it, but that in the end they should become sympathetic and understand it. Things which are precious are hidden to prevent them from being misappropriated or misused." But his words have a wider application and contain an abiding truth. The hidden things of life eventually are made manifest. The sin in a man's heart sooner or later is made manifest. And certainly in the great day of judgment all the secret things shall be declared. And, of course, the principle applies to good as well as evil. Even though we are misunderstood, if there is good in us it will eventually be made manifest.

Once more the words, "With what measure ye mete, it shall be measured unto you, and unto you that hear shall more be given," refer specifically to the parables in point. He who has a desire to hear and to understand, and he who hears, that is, he who gives attention and listens, will hear. In proportion to his sincerity and his earnestness a man will hear and understand the truth. And the reward of "hearing" or giving attention will be the enlarged capacity to hear and to understand more fully. But, of course, this principle applies to every phase of life, and was announced by Jesus in another proverbial saying which has become classic, the interpretation of which is given under the following heading:

Using or Losing.

"For he that hath shall be given; and he that hath not, from him shall be taken even that which he hath." This is one of life's fundamental laws that find application in every realm of life. If we do not use what we have we will lose what we have. The way to possess—that is what the word "hath" really means—is to use. If you have some of anything and wish more, use what you already have. If you have some money and want more money, you must use what money you already have. If you have muscle and want more muscle, use what muscle you already have. If

you have some memory, and wish a better memory, use what memory you already have. If you have some truth and want more truth, use what truth you have, by acting upon and living up to it. A classic illustration of the truth that if we do not use we shall lose, is Darwin's testimony that because he had given himself wholly to scientific studies, he had lost the power to appreciate music and poetry. To him that hath, that is to him that useth what he hath, shall more be given. To him that hath not, that is to him that useth not what he hath, shall be taken away even such as he hath.

God Giveth the Increase.

The parable of the man who sowed seed and then slept and rose night and day and found that the seed sprang up and grew, he knew not how, teaches the human and divine phases of the kingdom. It is our business to sow the seed and to cultivate the growing plants. But it is God who giveth the increase. And in ways that we cannot understand and often cannot even see, the kingdom of God grows. It is a gradual, an evolutionary process, using the word "evolution" in a good sense. "First the blade, then the ear, then the full-grown corn in the ear." A man does not become a full-grown Christian all at once. The principles of the kingdom will not be applied to every phase of life all at once. We are to do our part. We may be sure that God will do his part.

Despise Not the Day of Small Things.

The parable of the mustard seed shows how the kingdom grows from small beginnings and becomes a mighty and all-inclusive thing. "A grain of mustard seed, the smallest of seeds—the greatest of herbs when it is grown"—the kingdom is like unto this. In fact the seed of the kingdom was in the heart of Jesus Christ, a single figure in an obscure province of a hated race. But from this small beginning it has grown until his spirit and his principles have become increasingly applied to every phase of life, and the end is not yet. Eventually the kingdom which found its original place in his heart shall include the kingdoms of this world and every phase of life.

The moral of it all ought to be clear. We are to sow the seed. Some of it will fall on good ground, and it will spring up and grow. And because of its inherent life, it will eventually redeem the world. It is for us to be faithful sowers of the seed.

GLEE CLUB TO VISIT VIRGINIA CHURCHES

Arrangements have been completed for the Elon College Glee Club to make a limited trip through Eastern Virginia. The Glee Club will be accompanied by Professor Steere, head of the Music Department, Miss Helen Chamblee, voice teacher, and President L. E. Smith and wife. The program will include Franklin, Thursday, February 23rd; Suffolk, Alumni Banquet, February 24th; Holland, the evening of February 25th; Suffolk, the morning church service; South Norfolk, at 3:30 P. M., and the Christian Temple at 8 P. M., Sunday, February 26th. Possibly Waverly or Wakefield on Monday evening.

This trip of the Glee Club will be purely in the interest of the college to demonstrate to the public something of the work that we are doing here in our Music Department. There will be between twenty-five and thirty members of the Club in the party. All in reach of these points are cordially invited to attend. There will be no charge or any offering for the college, but there will be given the opportunity for those who wish to take memberships in the Dollar-a-Month Club. It is hoped that this visit may result in a considerable increase in the membership of the Club.

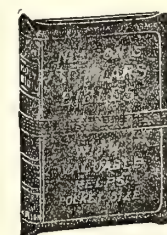
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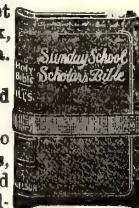
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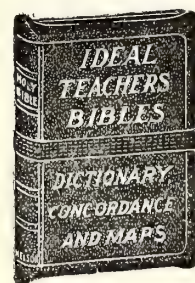
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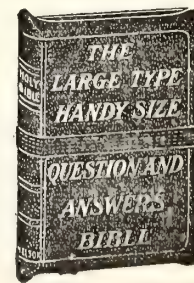
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

IT PAYS TO SERVE JESUS.

MONDAY.

A CALL TO WORSHIP.

"Put off thy shoes from thy feet, for the place where thou standest is holy ground."—Acts 7:33.

Be silent, be silent,
A whisper is heard;
Be silent, and listen,
O treasure each word,
Be silent, be silent,
For holy this place;
This altar that echoes
The message of grace.
Be silent, be silent,
Breathe humbly our prayer;
A foretaste of Eden
This moment we share.
Be silent, be silent,
His mercy record,
Be silent, be silent,
And wait on the Lord.
Tread softly, tread softly,
The Master is here.
Tread softly, tread softly,
He bids us draw near.

—W. H. Doane.

Prayer—Our Father, help us to begin this day aright, and with a consuming desire to spend the days of the week in the fullness of love. Show what the best things are—a sunny temper, a firm faith in eternal goodness, and a reassurance of thy power to overcome evil.—*Amen.*

TUESDAY.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—I. Tim. 4:8.

The service of Jesus true pleasure affords,
In him there is joy without an alloy;
'Tis heaven to trust him and rest on his words:
It pays to serve Jesus each day.

It pays to serve Jesus whate'er may betide,
It pays to be true whate'er you may do;
'Tis riches of mercy in him to abide;
It pays to serve Jesus each day.

Tho' sometimes the shadows may hang o'er the way,
And sorrows may come to beckon us home,
Our precious Redeemer each toil will repay;
It pays to serve Jesus each day.

It pays to serve Jesus, it pays ev'ry day,
It pays ev'ry step of the way;
Tho' the pathway to glory may sometimes be drear,
You'll be happy each step of the way.

—Frank C. Huston.

Prayer—Our Father, we pray for the power to summon all our energies against the things that are wrong and cast us down, and may we have courage and confidence and steadfastness of heart over evils great and small, to win. Forgive us our sins and enable us to lead a clean and up-right life.—*Amen.*

WEDNESDAY.

REALITY OF GODLINESS.

"Draw nigh unto God and he will draw nigh unto you."—Jas. 4:8.

What is godliness? How can I realize it? Godliness is godlikeness—a character that is loving, helpful, beyond reproach, and inspiring to heavenly ends. Such a character we see in our Lord Jesus Christ.

We cannot attain this character without knowing him and fellowshiping him. If we would know somebody, we lose no time in cultivating their fellowship and communion. This is necessary to knowing them.

If we are to know Jesus and be like him, we must lose no opportunity to be with him. He is found in meditation, his Word, at devotions, at his church, in the sacraments, in prayers, and in service to humanity.

Prayer—O Lord, our God, give unto us daily a fresh baptism of thy love and a realization of thy divine help, that we may accomplish the miracle of newness of life as it is inspired by our Lord Jesus Christ.—*Amen.*

THURSDAY.

GODLINESS THE END OF LIFE.

"He that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go to my Father."—Jno. 14:22.

"Herein is my Father glorified that ye bear much fruit."—Jno. 15:8.

We cannot follow the Gospels through without understanding that godliness is the objective of life; and just as righteousness springs from recognition of right, so godliness springs from recognition of God. All lessons of life lead up to this, and until this lesson is learned, all others must remain incomplete.

Man is not called upon to establish an inner harmony within himself, nor to make his soul calm, serene and sober merely; nor is it intended that he should abstain from violence and wrong merely; yea, to do his duty toward others and cultivate the exercise of benevolence. The true end of man is in the development of the highest spiritual faculties of his nature and in the concentration of life's actions upon the proper object. That object is God. This concentration is the habit of godliness.

It is obeying his Word, which says: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind."

Prayer—May each of us do our best, our Lord, to know and to show love, and begin and live each day for God.—*Amen.*

FRIDAY.

ONLY HE.

"Ye cannot bear fruit except ye abide in me." Jno. 15:4.

Only the man who lives in habitual communion with God, earnestly relying on him and his grace, is able in any worthy manner to realize the glories of godliness. One would as soon build a farm in the middle of a swamp and expect a rich harvest, as attempt to produce in the waste of our baser selves the godly fruits of righteous living, without first establishing a living relation with the living God.

This is what we are called upon to do today as we go about our tasks, remembering that godliness must cover the whole life.

"Present your bodies a living sacrifice . . ."

Prayer—O Lord, our Lord, who art able to make of us anything we will, make us willing, keep before us this day thy truth, thy life, and thy way, that we may live acceptably in thy sight.—*Amen.*

SATURDAY.

HEAVEN BENT.

"Blessed are the pure in heart for they shall see God."—Matt. 5:8.

It is not heaven alone,
Which godliness attains;
It makes as much its own
The best of the world's gain.

From godliness there flows
A current content;
And ill to blessing grows,
By thought of blessing meant.

It keeps the mind from wrong
And so a peace secure;
It keeps the body strong,
Because it keeps it pure.

And thus a double bliss
To godliness pertains:
The world which present is,
And that it comes again:
The earthly good is heaven begun;
The promise rolls the two in one.

—Lord Kinloch.

Prayer—Dear Lord, as food to the body, we pray thou to be food to our souls, enable us to do our work without pain, without fear, and without murmuring. Make our bodies the dwelling of love, and the highest and best things, and may we put our bodies to pure and undefiled uses. In Christ's name we ask it.—*Amen.*

SUNDAY.

MY PRAYER.

"I am the way, the truth and the life."—Jno. 14:6.

If the way be rough with thorns and stones,
May faith provide a balm
To soothe my weary, bleeding feet,
And fill my soul with calm.

And if the road be very long,
Still may there always be
The light of home to lead me on
Through all adversity.

Although the path be narrow
And men jostle me at will;
I pray that love may warm my heart
And help me up the hill.

—Luch Corruith.

THE VALUE OF THE CHURCH PAPER.

(A statement officially adopted by the recent Quadrennial Meeting of the Federal Council of Churches of Christ in America.):

The Federal Council of Churches deplores the fact that, despite the high character of most of our church papers, the local church and the Christian home make but meager use of them.

We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and of the supreme problems of our time, not from the church press but from secular journals, scenarios and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the churches.

It is the conviction of the Federal Council that in the years which lie ahead the greatest possible emphasis should be placed on developing an intelligent and informed church membership, sufficiently interested in religion to read the publications of the church as a means of learning what the churches are doing and ought to do, and of securing a Christian point of view on all questions seriously affecting human life.

We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of "a church paper in every Christian home," and also to inspire the faithful reading of the same.

A New York chief of police says that three-fourths of the abandoned girls of New York were ruined by dancing. A Denver minister is reported to have said that there is no wrong in swearing, dancing, smoking and "stepping out a little," if one does not think they are wrong. The policeman did not profess to be a Christian, the minister, we suppose did.—*Gospel Minister*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

HOW CAN WE WIN THE MINISTRY TO AN ENLARGED PROMOTION OF STEWARDSHIP?

By JOHN G. TRUITT.

(Delivered before United Stewardship Council of the United States and Canada, at Indianapolis, Ind.)

You ask a minister to tell you how to win the ministry. That is a commendable step in itself. You assume that you have the task of getting pastors sold on the promotion of stewardship. One of the first things you wish to have in mind, and I know you do, is not to assume that you are sold while they aren't—therefore, you are holier than they. As soon as you let the human animal know you are trying to catch him the harder becomes your task of catching him. In every way possible we must keep the pastor from feeling that on this point, or any other point, we are in any way superior to him. He tries to feel all the time that people look up to him, and therefore he has developed a complex over which it will be hard for you to come, if you make him feel that you think he is mistaken in not promoting the message. Start with the general assumption that the minister is God's man, and that for God he is working quite well. Begin with him where he is. He surely is presenting the stewardship message in some way—our subject implies that—and by beginning with him with what he is already doing, you can lead him out to larger activities. You have made a special study of this message. You have a special stewardship of the stewardship message, covet to be wise as serpents and harmless as doves in exercising it in order that there be no cleavage between expert and mere pastor.

But you wanted some definite suggestion, not a scolding. I do not claim that there is any connection, or sequence, in these five brief suggestions. They are intended as suggestive only.

1. *Develop for pastors a pastor's literature on "How to Do It."*—Brief, concrete examples of enlarged promotion of stewardship to congregations by pastors and their people; told in the language of the pastor as he approaches his people; and setting forth what actually happens.

Many denominations would perhaps find it more effective if all who wrote for such a volume would be pastors of churches in a particular denomination. Many pastors have already been asked to write such literature, and many leaflets have been written by them, but handy books, edited by yourselves, and with additional helps would be valuable. Perhaps volumes of such mechanical make-up as are published for 15c by Kirby Page and Sherwood Eddy would be something of what I have in mind. At any rate a larger development of literature from pastor's pens along this line is suggested.

Under this literature discussion I wish further to suggest that a booklet, book, or pamphlet, well prepared either by some pastor, Sunday School superintendent, or teacher on "The Sunday School Teacher and the Every-Member Canvass" would be helpful. It is going to be easier to get the pastor to enlarge his promotion of the stewardship message when we get a larger number of the lay-workers of his local church themselves interested in teaching, preaching, and practicing stewardship. As a pastor I see this need and have selected at times courses already published suitable (these courses should be improved, and within a more definite purpose) to teach in every class,

beginning with juniors, up through the entire school. A six weeks' course in every Sunday School in America just before the every-member canvass would re-awaken our churches, both as to finances and attendance. I made a suggestion like that sometime ago in a general church group and the several pastors present wanted just such a course.

2. *Get pastors to present stewardship to pastors in pastors' meetings, conferences and conventions.* Some of the finest work I know of along the line of stewardship promotion has been done by experts who put the pastors forward in the presentation of the message they themselves wished presented. It is generalship of the highest order. Economic conditions do not seem to warrant such, but as soon as it is possible, the bringing of a goodly number of pastors to just such a meeting as this, and the paying of pastors' expenses to strategic conferences and conventions whenever they present stewardship messages—or any other messages of major importance. I once knew a secretary who asked a pastor to attend a meeting for him, which made the pastor an enthusiast for the Federal Council of Churches as long as he lived—and the secretary's interest was not one whit lessened. This idea of getting pastors to present stewardship to pastors is the same as getting Chinese to present Christianity to Chinese. We experts may easily pack our bookshelves with stewardship books to be reviewed—we study them, think in terms of them, live them, practice them until we are so full of their message that our public utterances tend toward them until often times we are accused of knowing nothing but stewardship, but "stewed in steward" is the secret code!

3. *Seek to find the pastors who are already presenting stewardship in an enlarged way, and encourage them.*—One might say the pastors who are properly presenting stewardship are holding down the big pulpits—and even so, only a tiny portion of the people ever hear them preach or know anything about their work. But there are hundreds of pastors alive to the stewardship message, and in uninspiring places they are making a success of getting people to share in promoting the Kingdom of God. Magnify their number; encourage their work; study their records; and give them some sort of recognition. If a dog does a good piece of work in the city of Dayton, the people know about it. Some sort of a committee, like the Hall of Fame committee, might help to popularize business of pastors properly presenting stewardship in their local churches. This should be very informal and casual, but helpful wherever worthy recognition could be appropriately given.

4. *Consider well the sources from which stewardship teaching should flow.*—I remember when I was in college, I studied for one semester in a course called "Bible V. Modern Church Finance," by Dr. Albert F. McGarrah, which was ably taught by William A. Harper, now of Vanderbilt University. I have been interested ever since. I met one of my classmates last summer. He is a business man. He took the same course. He is a leading churchman in Winston-Salem, a standard-setter in giving, and a man of great usefulness. Later I went to one of the oldest, and I think one of the best seminaries in the country. There was not a specific course in stewardship while I was there. So much work has to be done of pure necessity after the minister comes out of seminary, by you experts, that it puts the thing out of balance and proportion. So then I sug-

gest that if you would win pastors to an enlarged promotion of stewardship that you cause them to hear that message taught in their seminary training, yea, in their summer camps, summer schools for young people, and as children in their church schools. Further, that libraries, church papers, convention programs, etc., be induced to make a real worthy place for the message of stewardship. I would not suggest the change of the name of stewardship, but I would often modify its presentation.

5. *Keep up the great work you are now doing.* I thank God for this Council; for the work you have done, and are doing; for the literature you have developed, and the books you have written, and had written; for the scores of pastors who have been blessed by the fellowship and encouragement emanating from this Council as such, and more still from the fine Christian statesmen that make up its body. Keep up the great work you are doing.

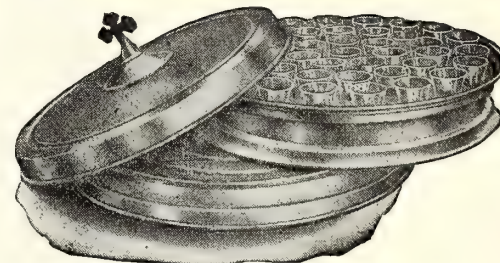
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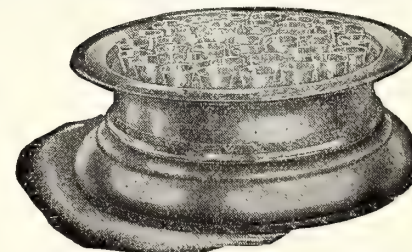
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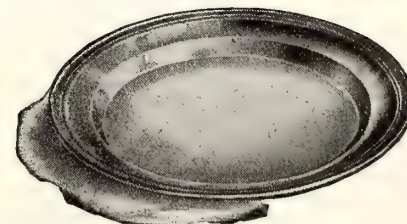
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THE CHRISTIAN SUN

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Christian Orphanage

Dear Friends:

Don't you want to help the Christian Orphanage get some kind of refrigeration for its buildings this summer? We have a proposition to pay for it with Octagon soap wrappers. If we can get 75,000 we can put the deal across. We already have 6,000 on hand, and just lack 75,000 more to get it. I want to ask the good women in each Sunday School to ask all the women to bring them to Sunday School, and get them together and mail them in. We would like to get enough by April 1st to make possible the purchase.

It will be a saving in ice bills and be more sanitary to handle our food. The Orphanage does not have money to make the purchase, and as every little child can join in this undertaking by collecting soap wrappers, we believe it can be easily done. Let us divide the task up by Conferences, as follows:

Eastern Virginia Conference.....	15,000
Valley Virginia Conference.....	5,000
Western North Carolina Conference..	15,000
Eastern North Carolina Conference...	15,000
Georgia and Alabama Conference....	5,000
Alabama Conference	5,000
North Carolina and Virginia Conf....	15,000

Total75,000

Let us see which Conference will get its quota first.

We are going to present to the secretary of the Sunday School sending in the largest number by April 1st, a nice gold pencil to write the Sunday School records with. In mailing in your coupons be sure to give name of the Sunday School so we can keep our records straight. This will not cost anyone any money, but will mean money to us.

The editor could not read my writing last week and got our letter mixed up some. We regret it, it was not his fault, however, it was our poor pencilship. We are writing this one on a type-writer.

Don't forget the Orphanage on Orphanage Days in your Sunday School. If the Orphanage ever needed your help, it needs it this year. Extremely dry weather last year, income far less than expense account, and one hundred children to care for. Remember us in your prayers! we need them.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 9, 1933.

Brought forward \$ 828.14

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Elon College	\$ 6.25
Greensboro, First	13.04
Durham	14.70
Mt. Bethel	1.00
	34.99

Eastern North Carolina Conference:	
Holland	\$ 6.50
Suffolk	25.00
Liberty Spring S. S. & Classes....	7.00
	38.50

Valley Virginia Central Conference:	
Leaksville	\$ 2.91
Linville	4.95
	7.86

Special Offerings.

S. W. Johnson, Fuquay Springs,	
N. C.	\$ 2.00
Louisa Mae Wilder, support of	

Long	10.00
F. C. Owen, Gdn. James Brown..	12.50
	24.50
Total for the week	\$ 105.85
Grand total	\$ 933.99

REVIVAL AT WHISTLE'S CHAPEL.

By request of our church located at Quicksburg, R. F. D., our pastor, Rev. B. J. Earp, began a revival on Tuesday, January 24th, and closed Thursday, February 2nd, giving us twelve splendid sermons. Part of the time it rained and snowed, but Pastor Earp kept preaching, and with the help of the faithful few kept praying and working.

The second week large crowds came and received the messages which were delivered in great power and demonstration of the Spirit. The plan Bro. Earp used in this meeting was a little different from meetings formerly conducted in our church. He asked for volunteers to help in the revival. Our members, especially the young people responded in a very fine way. Every mem-

ber who had not been in attendance, and who lived within a reasonable distance of the church, was first visited by the volunteers, who helped. Later this visit was followed by the pastor and one of the deacons. This was done the first week of the meeting. The second week the workers went out in the interest of the unsaved, and invited them to come to the revival, and accept Christ.

Another striking feature of the meeting was the response in leading in prayer on the part of our young people. Our pastor said this was one of the best revivals of all his ministry. It is certainly one of the best our church has had for many years. The church is located one mile from Shenandoah Caverns, and Bro. Earp is doing his part to make it a community center. One new feature was the *Associate Membership* which includes members who live in our community, who hold their active membership elsewhere.

There were added 27 members who were received on profession of faith, and are to be baptized, also 7 associate members. We are thankful for the wonderful revival we have enjoyed.

JOHN C. DEAN, Secretary.

Quicksburg, Va.

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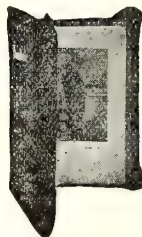
Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

Nos.		
01600	Superior Cloth, round corners and red edges	\$2.75
01603	French Morocco, limp, round corners, red under gold edges, head-band, book-mark	\$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4¼ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.		
1815	French Morocco leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles	\$2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3¾ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

No.		
02112.	French Morocco leather, overlapping cover, round corners, gold edges	\$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, *O God our shield, and look upon the face of thine anointed.

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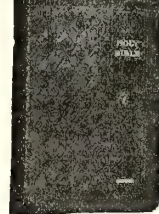
Specimen of Type

8 7 "Jê-hôy-â-chîn was 6 years old when he began t

No.		
03671x.	Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed, round corners, red under gold edges, silk head-bands and book-mark	\$9.50

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No.		
03255x.	As No. 03255x, with concordance.	
No.	03276x	\$6.50

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Easy-to-Read-Edition

Size 7¼ x 5 x 1½ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th



Nos.		
04453.	French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and hand-some Bible	\$4.35

Oxford India Paper Edition

Only one inch thick.

0773x.	French Morocco leather, overlapping covers, round corners, red under gold edges, head-bands and book-mark. A beautiful gift edition	\$7.00
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OBITUARIES

IN MEMORIAM.

Mrs. Cora Harden Kernodle, after an illness of less than ten days, passed, almost suddenly, at her home in Graham, at 2:40 Christmas morning, to her rich reward as a devoted Christian woman. The subject of this sketch was a daughter of Peter Ray Harden and Sarah Elizabeth Holt Harden, both of whom were outstanding and favorably known Christian people in the town of Graham, N. C., until the time of their deaths.

Sister Kernodle was born on May 5, 1862, and was 70 years, 7 months and 20 days old at the time of her passing. She was the sixth of a family of nine children—six daughters and three sons—only two of whom are now living: Junius H. Harden and Mrs. Lura E. Montgomery. Mrs. Kernodle and J. D. Kernodle were united in marriage at the family home in Graham on the evening of April 9, 1884, the late Dr. William S. Long officiating. Since their marriage, their home has been in Graham. To this union were born seven children. The first, a son, died in infancy, and the surviving children are: Mrs. Sarah M. Proctor, widow of the late James D. Proctor, of Lumberton; Mrs. J. J. Henderson, wife of Major J. J. Henderson, of Graham; J. D. Kernodle, Jr., and Mrs. Lorena Stratford, wife of John B. Stratford, of Graham; Lieut. Michael Holt Kernodle, U. S. Navy, Norfolk, Va.; and Lovick H. Kernodle, Danville, Va. All were present at the sad funeral rites.

Three sons, the two living sons-in-law, and Dr. Graham Harden, a nephew of the deceased, were active pallbearers. The honorary pallbearers were H. W. Scott, Chas. A. Scott, C. P. Albright, J. Harvey White, Will E. White, Walter R. Harden, Robert B. Tate, McBride Holt, Jos. S. Holt, W. B. Green, Jas. S. Cook, Dr. W. R. Goley, J. Dolph Long, J. Clarence Walker, A. K. Hardee and Dr. W. S. Long, Jr.

Brief services were conducted at the home by Dr. W. C. Wicker, her pastor, assisted by Dr. P. H. Fleming, a former pastor, and continued at the Graham Christian Church, of which she was a devoted, loyal, faithful, active member until the end of life. The songs rendered by the choir, composed of loving friends, were: "The Christian's Good-Night," "In the Sweet Bye and Bye," and "Asleep in Jesus." Mrs. Ward sang "When They Ring those Golden Bells," as a solo. The many beautiful floral offerings were a most fitting tribute to one who loved flowers and lived such a beautiful life. Her full measure of three score years and ten were filled with loving service to her Creator and helpfulness and kindness and Christian service to others. She rendered beautiful, loyal service to her church in all its activities and made her home a happy meeting place for her relatives and many friends.

In her civic relations, she was ever active. She was president of the Graham Chapter of the U. D. C. for two or more terms, and was chaplain when the end came. She was active in the Parent-Teacher Association and the Garden Club. She was never too busy to render

service in church or community wherever service was needed. She was a devoted companion to her husband, a faithful loving mother to her children, a sympathizing friend to the sorrowing, a devoted, loyal member of her church, a blessing to her community, and an un-failing servant of God—a beautiful example of Christian womanhood—an inspiration to all who knew her.

The host of friends who attended the services at the church and accompanied the funeral train to the cemetery at New Providence Memorial Church, where she lies sleeping, to sympathize with sorrow-

ing friend and relatives, bespeak the high esteem in which she was held by all who knew her.

"Life's labor done.

Life's blessings all enjoyed,

Serenely to her final rest she passed,

While soft memories of her virtues yet

Linger like twilight hues, when the bright sun is set."

W. C. WICKER.

GILLESPIE.

Hugh Wiley Gillespie, of Haw River, N. C., departed this life December 27th, aged 62 years, 8 months and 27 days.

His wife and one daughter survive him. He was a member of Haw River Christian Church and a deacon thereof. His prompt and regular attendance at church and Sunday School attested his deep interest in the church and its welfare. The funeral services were conducted by the writer at Haw River Christian Church, assisted by Dr. W. C. Wicker and Rev. G. C. Crutchfield, and his body was laid to rest in the New Providence Christian Church cemetery, Graham, N. C. May Jesus Christ, the healer of broken hearts comfort those who mourn.

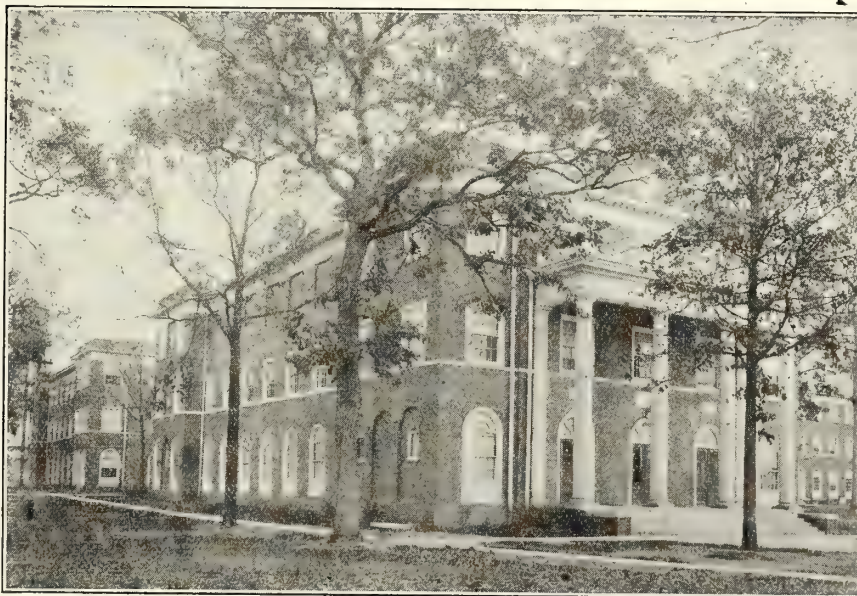
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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RIFE.

Mrs. David Rife, before marriage, Miss Barbara Idella Bryant, daughter of John W. Bryant, near Harrisonburg, Va., died December 31st, near Middle Town, where she had been living for a number of years. She was a loyal member of New Hope Christian Church, of Rockingham County. She and her family moved from that community, bought a farm near Reliance, and united with the U. B. Church of that town. She was the mother of eight children, seven of whom are still living.

Her funeral was held from the U. B. Church, by the writer, her former pastor, and she was buried in the Reliance Cemetery, January 2, 1933.

The floral offerings were large and beautiful.

Mrs. Rife was the sister of Rev. M. L. Bryant, who was pastor of the Berkley

Christian Church several years before he died. She was a good Christian woman, and will be much missed by all who knew her. May the Lord bless Bro. David and family.

C. C. JONES.

RESOLUTIONS OF RESPECT.

On January 11, 1933, God in his infinite wisdom saw fit to remove one of our beloved members, Mr. Claude A. Ward. He was a devoted husband, a kind neighbor, and a loyal member of the Ramseur Christian Church and Sunday School, and attended the services regularly.

The members of the church and Sunday School tender the following resolutions:

1. That we, as a church and Sunday School, have sustained a great loss.
2. That we hereby give expression to

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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THE CHRISTIAN SUN

our feelings of sorrow and our appreciation of his life.

3. That we extend our deepest sympathy to his wife and pray God's richest blessings upon her in her bereavement.

4. That these resolutions be recorded in the minutes of the church and Sunday School, a copy sent to his wife, and a copy sent to "The Christian Sun."

DR. C. A. GRAHAM,
G. H. HODGIN,
H. F. BRADY,
Committee.

SMITH.

Abraham Smith was born March 2, 1850, and died December 21, 1932. His

age was 82 years, 9 months, and 19 days. Surviving are 5 children, 27 grand children and 24 great-grandchildren. He was preceded to the grave by his wife who died 31 years ago. It was my privilege to receive Bro. Smith into the church at Mt. Lebanon more than 22 years ago. Funeral services were conducted from his late home near Mt. Lebanon, December 23, 1932.

A. W. ANDES.

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, FEBRUARY 16, 1933.

NUMBER 7.

.. THE SUN'S OBSERVATORY ..

Some Spenders. We!—

Each year, we are told, \$750,000,000 is spent for cosmetics, \$1,150,000,000 for soft drinks and cigarettes, and \$550,000,000 for ice cream, cakes, candy and chewing gum.

Noted English Novelist Dies.—

On January 31st, John Galsworthy, English author and playwright, passed to the beyond. He was 65 years of age, and during his life had written many novels and plays. His short stories numbered more than fifty, and few, indeed, are those who have not read one or more of them. Most of his stories dealt with the upper classes of English society.

British Fliers Set New Record.—

Landing at Walfish Bay, Cape Town, South Africa, at 4:40 P. M., on February 8th, the British fliers, O. R. Gayford and G. E. Nicholeets, set a new long-distance, non-stop record. The total time in the air was 57 hours and 28 minutes, and they smashed the former record held by the American fliers, Jean Polando and Russell Boardman by 300 miles. The American record of 5,012 miles was set in a flight from New York City to Isanbul, Turkey.

To Cut Partial Disability Payment.—

If a bill introduced by Representative Manalocus Lankford of Virginia becomes law, partial disability payments for non-service injuries to veterans will be discontinued. This will apply to veterans of all wars. Mr. Lankford estimates that such course would mean a saving of from \$300 to \$400 millions annually. The bill would continue hospitalization of all veterans and allowances for veterans totally disabled regardless of whether their disability was incurred in service. All pensions to veterans above 65 years of age would also be continued.

Big Business in Virginia and Carolina.—

North Carolina and Virginia, respectively, hold second and third places in the payment of taxes to the Federal Government, being surpassed in this respect by New York alone. This State holds its place, of course, because of its commanding position in the world of finance and trade. Its population, too, is more than that of the other two States combined. North Carolina and Virginia owe their position to the raising and manufacture of tobacco. The former State is the leading community in the world in the manufacture of that product, while Virginia stands high in the manufacture of the same commodity.

A Spreading Jerusalem.—

A writer in the *Empire Review* states that two-thirds of the population of Jerusalem now live outside the walls, and the hotels and the larger

business houses and stores are likewise moving in that direction. The city has enlarged its borders to the south, and west, and the north, reaching almost halfway to Bethlehem, nearly all the way to Ain Karim, the birthplace of John the Baptist, and to the foot of Mount Scopus. Eighty odd streets have been laid out and bear such names as Street of the Prophets, Herod's Way, Nehemiah Road, Street of Ezra, Street of the Maccabees, Isaiah Street, John the Baptist Street, Jeremiah Street, Hezekiah Street, etc. Jerusalem boasts a population of 90,000.—*The Alliance Weekly*.

Pneumatic Tired Railway Busses.—

Beset on one hand by the automobile and on the other by the airplane, the railroad has had to bestir itself. One of the answers as to what to do is a new railway motor-bus which is made of stainless steel and aluminum and runs on pneumatic tires. The car is a radical departure from the standard railroad steam equipment, and gives new riding comfort as well as operating economies. Each car is equipped with a 125 horsepower engine which is connected with a high-speed motor mounted upon the rear truck. This equipment has already been put in successful operation by several roads. By its use better and more frequent time schedules may be maintained, this being especially true where the passenger traffic has become unusually light. Still another type of car is being experimented with. Built of aluminum and shaped like a torpedo, it is said to be capable of a sustained speed of 100 miles an hour.

The Chickens Get a Treat.—

The large accumulations of waste leather have been causing a problem as to their disposal, and it was the Department of Leather Research of the University of Cincinnati that came to the rescue and finally found a novel way of utilizing this material. Many problems were started, but the one giving most promise is that of processing the raw leather stock into a portein concentrate food material for poultry. The process of converting leather waste into food for chickens is described by *Scientific American* as being quite simple. The material is heated until the moisture content is reduced to a very small percentage. At the same time the grease content is reduced and the material partially cooked. It is then ground and is ready to be used in conjunction with grain rations for chickens or hogs. Fed under conditions and in the manner recommended, leading poultrymen have found this leather meal to be equal to or slightly better than standard meat scrap. Meat scrap is usually sold on a 50 per cent protein basis, while this new food contains as high as 65 per cent. We hope that the chickens will enjoy it.

The Lincoln-Lee Legion.—

At a mass meeting held in Tremont Temple, Boston, Mass., on Sunday, February 12th, Lincoln's Birthday, a new temperance movement was formally launched. This movement is called the Lincoln-Lee Legion, after President Lincoln and General Robert E. Lee, both of whom were well known to be opposed to the use of liquor as a beverage. Many prominent citizens have approved this movement, and it also has the support of such young people's organizations as the Christian Endeavor and the Epworth League. The sponsors in launching the Legion say: "Millions of Americans oppose the use of alcoholic beverages. Their power will be all the greater when they enroll together against the beer deluge which threatens to engulf the nation. No people ever drank their way to prosperity, but a sober and righteous people is sure to stand." A contemporary, in commenting on the new movement, says: "The name itself is an argument for the cause. When good and great men like Lincoln and Lee, both of reasonable disposition, are found to have been against liquor, it ought to give thoughtful men pause. He who drinks in small or large quantities is not wise. He is first of all an enemy to himself, and then a foe to the whole community."

Savings Banks and Savings.—

Mutual savings bank deposits in the United States on January 1, 1933, amounted to \$9,970,947,424. According to figures given out by the National Association of Mutual Savings Banks, this was a decline over the previous year of slightly more than one-half of one per cent, about \$60,000,000. In the face of the decreases in all lines of business this seems almost incredible. Mr. Wilson G. Wing, the president of the association, says: "Hardly any other result of 1932 shows so clearly the strength of public resistance to the difficulties of the times. It is satisfying indeed to know that such a large number of people have had to draw upon their reserves for only slightly more than one-half of one per cent in a critical year." The number of depositors fell off 91,205 during the year to 13,268,466, but the average size of the accounts rose slightly from \$750.77 to \$751.48. There is another angle from which this matter might be viewed. If the nearly \$10 billion now in the savings accounts of the country could be put into active use instead, there would be a vast impetus given toward the eventual recovery of industry. After all, money well spent is worth while. Money hoarded, even in savings accounts is worth little to anyone. It is a sin to waste money at any time, but it is essential to our national welfare that money keep in circulation.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Be sure to read, and remember, the offer and opportunity made in this week's issue of *THE SUN* by Mrs. Oma U. Johnson, Elon College librarian.

Rev. H. E. Crutchfield, Paces, Va., who recently underwent a major operation, is reported as steadily though slowly recovering. He sits up in his room several hours each day and hopes to be out and strong again in a few days.

Rev. Frederick Held, of Jupiter, Fla., reports as follows: "We are putting across a beautification project. We are making our church plant, parsonage, social hall and church into a place of beauty, depression or no depression. We don't stop for a little thing like that!"

Mrs. R. A. Whitten, Henderson, N. C., who, because of serious illness, was carried to Greensboro hospital some weeks ago, has sufficiently recovered as to be able to return to her home in Henderson, greatly to the joy of her friends. Here is hoping that her recovery will be complete and speedy.

Dr. C. Rexford Raymond, of the Congregational Foundation at Nashville, occupied the pulpit of the church at Daytona Beach last Sunday, February 12th. Rev. C. Arthur Lincoln, who recently underwent an operation for appendicitis, is sufficiently recovered to return to his home and expects soon to be back in his pulpit.

Remember if you put *THE CHRISTIAN SUN* in a family, you bring to that family circle weekly visits and messages from pastors, institutions and churches, and there is no influence greater for righteousness than that of building into growing character, and into every-day life, a knowledge of what the church and its institutions are doing.

Rev. William S. Beard, D. D., formerly Secretary of the Layman's Advisory Committee, and now connected with Rollins College, recently preached at Knowles Memorial Chapel in Winter Park, and also at the Congregational Church at Orange City, Fla. Dr. Beard expects to be in Winter Park for several months and has taken a house there.

Dr. E. A. King, of Miami Beach, has been recently elected to the Board of Governors of the Chamber of Commerce of that city. He has been an active factor in the life of the Chamber for the past eleven years. He recently gave a lecture on Mexico before the famous Committee of One Hundred, an organization of Miami Beach winter residents.

There is some misunderstanding as to the real meaning of a notice appearing in a recent issue of *THE SUN*, in which it was said that New Testaments for Sunday School boys and girls were "in this office." The notice appeared on page 10 under the general heading Youth Fellowship, and meant, of course that the books were in the office of the Board of Christian Education, and they may be obtained through the chairman of the Board, Rev. F. C. Lester, Waverly, Va.

Rev. R. A. Whitten closed his work Sunday, February 12th, as pastor of Henderson and Mt. Auburn Churches and goes immediately to First Church, Portsmouth, Va. He was tendered a farewell at a union service of the churches of

Henderson at the First Methodist Church Sunday evening. Both the Red Men's Order of the city and the Kiwanis Club held meetings dedicated to honoring Bro. Whitten for his services in these orders.

Times are hopeful and prospects bright. One State official referred to in last week's *SUN* as drawing a good salary and, when before a legislative committee said if they wanted a cheaper man, or words to that effect, they could have his job, has since said to a committee: "I recommend that the salaries of those in my class be reduced by one-third." Fine! If all State and government officials and employees will come to a conclusion better times are ahead.

Rev. Ralph Krout, pastor of the church at New Port Richey, Fla., in a personal letter to the superintendent, says: "We had a Guest Book Banquet a week ago, which was followed by six very interesting after-dinner speeches, all of them by men. It was a great surprise to the ladies, who think they have a monopoly on missionary topics. This evening we started a Bible Study Class which will meet at our mid-week meeting hour for the next few weeks. There were nineteen present. Our study is planned from Goodspeed's "Story of the New Testament."

SHARING ELON.

Sharing is Christlike—God gave to us and to the world. If we have the Spirit of Christ, we likewise will share—will share what we have for the progress of His Kingdom. Every member of the Congregational and Christian Churches in Virginia and the Carolinas is asked to give something for the support of our College. Every wage-earner, preacher, teacher, farmer, stenographer, merchant, clerk, drayman, agent, nurse, attorney, physician, etc. is requested to share his or her earnings however large or small the gift, that there may be no interruption in the training of our youth by the church and for the church.

Please send your gift, whether it be a few pennies or many dollars—it is no reflection to send a small gift—the reflection lies in not responding at all.

God will share generously with those who share adequately for the high purposes of life. Address your contribution to Elon College, Elon College, N. C.

L. E. SMITH.

The Congregational Church at Asheville, N. C., has resolutions of deep appreciation of the years of service of Dr. J. Bernard Thrall, who recently read his resignation which is to take effect April 1st. The church in its resolutions invited Dr. Thrall to become *Pastor Emeritus*, which invitation he has accepted. Of course, this honorary relationship will begin at the close of his long pastorate. The *Asheville Citizen* of December 17, on the church page, carried a picture of Dr. Thrall, and a brief sermon on the subject: "This Confidence that We So Sorely Need—Do We Have It? And if Not, Why?"

The church at Orange City, Fla., Rev. Gordon Brokenshire, pastor, is to celebrate the 50th anniversary of the organization of the church on February 26th-28th. On Sunday the 26th, the sermons will be preached, in the morning by Dr. Edwin C. Gillette, and in the evening by Dr. Lewis H. Keller. On Tuesday, the 28th, there will be a program with historical addresses and with a supper at which there will be addresses of felicitation. This year marks the 50th anniversary of two Florida churches: the church at Orange City and the church on Ormond, which is to entertain the State Conference in April.

Rev. J. L. Neese, Greensboro, pastor of Palm Street Church, reports a large number of additions to his church membership last Sunday, and such an increase in Sunday School enrollment recently that the church, with its nine Sunday School rooms, is filled to capacity at the regular Sunday School hour, and some have to stand through the regular preaching services. More room is essential and plans are being discussed for adding further to the church auditorium and Sunday School rooms. There is an attendance of a hundred or more at mid-week prayer meeting, and a hundred or more children come each Friday at 3:30 P. M., for Bible recitations and a good time together at the church.

The following tells who pays the big bills for so much wet propaganda: "The Association Against the Prohibition Amendment reported to Congress that it spent \$364,544 in 1932, with receipts amounting to \$360,757. Of this amount, Lamont du Pont, of Delaware, gave \$55,000; Irenne du Pont, \$32,000, and Pierre S. du Pont, \$57,000, or a total of \$144,000, in addition to loans of \$11,000. So that the wealthy du Ponts contributed between a third and a half of the whole amount raised to fight the prohibition law of the land. The National Prohibition Board of strategy, on the other hand, collected \$38,735, of which about \$25,000 came from dime contributions."

Rev. Chas. E. Burton, D. D., secretary of the General Council of Congregational and Christian Churches, No. 287 Fourth Ave., New York, will be the preacher at the 11 o'clock service, Elon College Chapel, Sunday, March 5th. Dr. Burton is favorably known to many of our people and will be heard with profit and inspiration at Elon. On Sunday, March 19th, Rev. Lewis T. Reed, secretary Ministerial Relief of the General Council, will be the preacher at the 11 o'clock service, at the College, and will be heard with interest and profit. Dr. Reed is deeply interested in the work of ministerial relief and, as general secretary of that department, has endeared himself to the church and to that wide constituency who have benefited by his wise and sympathetic ministry.

The monthly table of receipts on apportionment sent out by Dr. Merrill of the Commission on Missions, has a very favorable report for the region of the Southeast. This report indicates that the receipts by the Boards up to December 1st, showed a sixteen per cent increase over the receipts for a similar period for 1931. This is the only group of States that shows any increase. Florida shows an increase of seven per cent and the Southeastern States, grouped together, show an increase of thirty-three per cent. The latter are the States which remit through the Washington office. Most of the percentages are preceded with a minus sign indicating a loss, but there are nine plus signs indicating a gain and two of those are in the Southeast. The report as a whole indicates a very serious loss in receipts for the eleven months, the loss being \$189,071.00.

Dr. E. A. King, contributing editor of *THE CHRISTIAN SUN*, on December 18th, began the 12th year of his ministry in the important Miami Beach Community Church. Dr. King's ministry has been one of conspicuous success and his leadership in the city and state has been marked and appreciated. Dr. King has been a regular feature of WIOD for a number of years, where his short evening messages are listened to with great interest by many people over a wide area, but especially in the Miami region. He is "on the air" at 9:45 Sunday nights. Recently he was in-
(Continued on page 3.)

ELON MUSIC DEPARTMENT PLANNING NEW ACTIVITIES.

ELON SINGERS TO TOUR VIRGINIA.

The Elon College Music Department is a busy place these days. Not only has it several large orders to fill before the end of this college year, but it is also planning a more intensive activity and increased production for next year.

The first task it faces this second semester is the first tour of the Elon Singers through Eastern Virginia. The Elon Singers is a mixed chorus of about thirty voices, made up entirely of college students, organized last fall to present worthwhile musical programs in various communities in this part of the country. It is under the direction of Prof. Dwight Steere, head of the Music

tian Church there, and on Sunday afternoon it goes to South Norfolk. On Sunday night it appears in Christian Temple at Norfolk, the church where Dr. Smith was pastor before he came to Elon College as President. Its last concert will be in Waverly, Va., on Monday night, February 27th. The Singers return to Elon College the following day. It is planned that other trips will be taken in the future.

Elon's Music Department also plans to take a considerable part in the college's celebration of Easter. On the night of Palm Sunday, April 9th, the Elon Festival Chorus of about seventy voices, will present Dubois' oratorio, "The Seven Last Words of Christ," under the direction of Professor Steere. Considerable special music is also planned for Easter Sunday. The Festival

be located either in Burlington or Graham. It is also possible that certain theory courses, such as harmony and history of music may be offered in the same way, by extension. If there is sufficient demand, certain general courses may also be offered in art and music appreciation, courses designed especially for those who have not had the opportunity to get a college education.

If hopes and plans mean much to their accomplishment, Elon College should expect much from its Music Department.

DWIGHT STEERE.

NOTES AND PERSONALS.

(Continued from page 2.)

vited to speak on "Reading for Pleasure and Recreation" before the Committee of One Hundred. This committee is really a body of two or three hundred captains of industry from all over the country who winter in Miami Beach.

The women of our Missionary Society, First Church, Greensboro, had as guest, Mrs. L. E. Smith, Elon College, during an all-day session in the church, with luncheon served, February 9th. Of the event the *Daily News*, February 10th, says "Herself for several years a teacher on an Indian reservation in New Mexico, Mrs. L. E. Smith, of Elon College, was well qualified to review the mission study book, "Facing the Future in Indian Missions," for the Woman's Missionary Society of the First Christian Church at its day of prayer service yesterday at the church. Mrs. Smith, wife of the president of Elon College, brought an inspiring message to the interested group which gathered to hear her. She believes that work with the Indians is one of the most practical turns home mission activities can take and from her own experience testifies as to the worth of the work. Many personal incidents illustrated Mrs. Smith's review of the book. Mrs. J. R. Foster, president of the society, presided and presented the speaker. Mrs. B. F. Donkin conducted the morning devotional and Mrs. E. H. Brewerton closed the service. Luncheon was served at the church at mid-day."

From Rev. and Mrs. R. T. Grissom, Fancy Gap, Va., February 2nd: "There has been more sickness than usual here this winter, but God has wonderfully blessed us in sparing most of us. We had a very sad occurrence in one of our homes Tuesday of this week: a little girl was instantly killed by an automobile." And then an encouraging word: "We had more than 80 in our services last Sunday, and we voted to send our fifth Sunday's collection to the support of Elon College." Verily, our friends and fellow workers in "the hills" are coming to be a real part of us, as they seek to share with us the work of the kingdom. The reason why God created institutions, no doubt, was that there might be a medium of mutual burden-bearing and good-fellowship. There is nothing that unites us like a common task. Rev. and Mrs. Grissom wish to thank the giver or givers of a nice box of clothing recently received, but the sender failed to indicate from whom the things came, the clothing being already in service by the very needy ones who are grateful for this favor from some unknown friend. A member of the boys' class of the Sunday School writes this note to THE SUN: "Forty young men and women of the Sunday School classes of Rocky Ford Christian Church met Wednesday night, February 1st, at the church for a social given by the young ladies' class. The young ladies were defeated in a contest between the two classes. The social began about 7:30 and lasted until 9:30. During this time games were played and refreshments served. Everyone had a good time. We decided to organize a Christian Endeavor Society, which we hope will be in action soon."



THE ELON COLLEGE SINGERS.

Front Row, Left to Right—Marion Jones, Sebring, Fla.; Alma Smith, Norfolk, Va.; Virginia Jay, Holland, Va.; Miss Helen Chamblee, Head, Voice Dept., Elon College; Bill Cooper, Soloist, Norfolk, Va.; Lloyd Johnson, Soloist, Norfolk, Va.; Virginia Dare Black, Soloist, Hampton, Va.; Katie Pierce, Sunbury, N. C.; Martha Anderson, Halifax, Va.

Second Row, Left to Right—Hazel Farmer, Norwood, N. C.; Frances DeViney, Elon College, N. C.; Frances DuRant, Burlington, N. C.; Jose Monal, Sagua la Grande, Cuba; Ramsey Swain, Hurdle Mills, N. C.; William Horton, Ellington, N. Y.; Willis Bowland, Burlington, N. C.; Maxine Covington, Elon College, N. C.; Esther Hoppenstedt, Briarcliffe Manor, N. Y.

Third Row, Left to Right—Barbara Chase, Rumford, R. I.; Rebecca Smith, Elon College, N. C.; John Horton, Ellington, N. Y.; F. O. Perkins, Fayetteville, N. C.; Fletcher Moore, Accompanist, Burlington N. C.; Carl Key, Hemp, N. C.; P. M. Wyrick, Reidsville, N. C.; Constance Jones, Sebring, Fla.; Marjorie Jamouneau, Irvington, N. J.

Top Row, Left to Right—President L. E. Smith, Elon College, N. C.; Prof. Dwight Steere, Conductor, Elon College, N. C. (Mabel Barrett, Ponce, Porto Rico, was not present when the picture was taken.)

Department. In it is the regular quartette of Elon College Community Church; the members of this quartette are Miss Helen Chamblee, head of the Voice Department; Miss Virginia Dare Black, of Hampton, Va.; Bill Cooper, Norfolk, Va.; and Lloyd Johnson, also of Norfolk, Va. Also in Elon Singers is a smaller chorus, made up of the honor singers of the Club, and known as the Elon Madrigal Club. The accompanist to the group is Fletcher Moore, Burlington, N. C. Its program is mixed, both sacred and secular groups being used.

The Elon Singers, according to the tour planned by President Elon Smith, will make seven appearances in six Virginia cities, under the auspices of the Christian Churches of the respective communities. The chorus leaves Elon College on the morning of February 23rd, and will travel by bus, accompanied by President and Mrs. L. E. Smith. Its first concert will be Thursday night, February 23rd, at Franklin, Va. On Friday night it appears at the Elon Banquet in Suffolk. On Saturday night it gives its concert in Holland. On Sunday morning the chorus returns to Suffolk to take part in the morning service at the Chris-

Chorus also is to present "Hiawatha's Wedding Feast," by Coleridge-Taylor, as the Commencement oratorio.

Another activity of the Music Department is the new Elon Music Club, made up primarily of students, and organized with the purpose of promoting all things musical on the campus. Its meetings, on the first and third Thursdays of each month, are occupied by student recitals and in planning. The Club sponsors the activities of the Elon Singers. It also plans to bring a number of concerts to the campus this spring.

Next year the college hopes to broaden its musical influence. First of all, it plans to add to its music staff a teacher of violin, a department that has been inactive at Elon for a number of years. This new teacher will organize a college orchestra and band, both of which the College has been without for some time.

From the nearby cities of Burlington and Graham has come a request for an added service from the college: a branch music studio. It is hoped that this fall this work may be inaugurated. Tentative plans are being made to offer piano, organ, voice and violin lessons in this studio, to

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"PASSING THE BUCK."

That caption is not classic. In fact it is anything else but. It is just slang, if you say it, or jazz, if you sing it. But it will serve as a vehicle for more or less of a load. And we are quite universally engaged in the business, whether we use or abuse the words.

Governments and individuals are passing the buck; side-stepping, shirking responsibility; calling on some one else to carry the load and pull our load, too.

Take the State of Indiana as a fair, if not an illustrious, example. Reports through the press say that the legislators, those who were hitched officially to the State wagon, have shifted their responsibility to the shoulders of the Governor of the State and, by one sweeping act of legislation, given him dictatorial powers. By vote of assembly the Governor is allowed to make or unmake, pull down or set up, build or destroy, all departments and bureaus of the State, except that of the judiciary. They have put upon the Governor's shoulders the responsibility of thinking, acting and governing for them. They have passed the buck.

Our government at Washington is headed in the same direction, or given signs of suffering from the same ailment. As a news dispatch puts it: "Congress as now organized finds itself incompetent or unwilling to legislate and govern in the usual way, and is passing up the responsibility to the President or the President-elect."

In city governments the tendency is even more marked, and each city has, or is trying to obtain, its boss. Citizens, rather than face issues and shoulder responsibilities, pass the issues of government into the hands of one man.

It is all a symptom of the disease with which

we are smitten. Not long since a writer of wide experience and observation pointed out that we still talk *Jefferson*, but exalt *Hamilton*; preach Jeffersonian democracy, but practice Hamiltonian autocracy. The ailment, or the disease, strikes low as well as high, and plows deep as well as broad. As individuals we shirk; we are bewildered; we call on the State or Society to save us. As a consequence, we are hearing much of the "social gospel" and preaching mighty little of individual salvation. We are ignoring or overlooking the person, and thinking and acting in terms of "the program." We talk much of "saving Society," and do mighty little about redeeming the individual. We are so absorbed in reforms that we have little time for regeneration. We are engaged in passing the buck. We refuse to think of our own individual responsibility, preferring to depend upon society, government and the powers that be to think for us and sustain us. Our Lord Jesus Christ founded the mightiest democracy that this world has witnessed, and he did so when he placed upon each individual a value of more worth than a world. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.) And then through inspiration and weighty responsibility, "of working out his own salvation with fear and trembling."

J. O. A.

SERVICE THROUGH SACRIFICE.

Our Presbyterian neighbors, through pulpit, press and conference, are calling loud and long these days to their membership to put on their armor and go forth to do battle for God. Some of the conferences they have held with churches, or presbytery, as a group, have sounded the note that the only hope of saving the local church, and themselves, is to put on a program that looks to the saving of others. Their conferences are stressing the need of service, of world service, of spiritual service, of missionary service through sacrifice.

Our Methodist brethren have planned, and are putting on programs in the strategic centers and larger cities of North Carolina, the principal speakers being two Bishops, with the sole theme of "Spiritual Life and Missionary Awakening." The North Carolina *Christian Advocate*, speaking of these meetings and what is to become of them, says:

"Once more we wish to exalt the day of our opportunity here in this State to promote vital religion and to lift the moral standards of our people (that of calling together their leaders and key-men in more than a dozen centers of the State). This present effort in the spiritual life and missionary conferences in which thousands will assemble in town and country should count for much more than we know. If willing to pay the price," continues the *Advocate*, "we can stir new life in all our churches and arouse thousands to give themselves in a new way to the cause of God and humanity."

Our Baptist brethren, seeking to stir their members to the deepening of the spiritual life through missionary effort and activity, have set as their goal, "A Sacrificial Offering from Every Southern Baptist." In calling upon the Baptists of the South, a president of one of their State Conventions, says: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair." From these words of Paul (II. Cor. 4:8), assurance is taken and hope is found, that "every Southern Baptist may make a special offering between January 15th and March 1st, over and above gifts to their regular program. Not as a substitute, but supplementary to these special gifts, an appeal is made for gifts of old jewelry and other articles of gold and silver which will be smelted and disposed of to the Government."

From these and like pleas being made in other churches, the fact is obvious that the church faces a crisis, and realizes its obligations. Legislation, by enactment of laws, governmental economy, programs and pursuits, even benevolence itself, are not enough. If the present depression is to be dispelled, if difficulties that threaten within and without are to be overcome, we have, first of all, to be sure of the foundations. Our national and social life must be constructed, as much so as the individual life, upon the sure foundation of honesty, integrity and the way of righteousness. The church has now the greatest opportunity it has had in a century, and that opportunity is to turn "problems" into "privileges," promises into power and programs into practices. Until we realize in the church the necessity of quickening the spiritual life and giving ourselves, through sacrificial service, to the missionary effort of sharing with others the love of our Lord that means everything to us, we will not make progress.

One said a long time ago: "Other foundations can no man lay than that is laid, which is Christ Jesus." It is not enough to secure for ourselves and our families material bread for our physical bodies; nor is it enough to share that material bread with other physical bodies. Man does not live by bread alone, and if we would live, we must share with others the Bread of Life—the gospel of God and the message of our Lord. J. O. A.

PRESERVING CHURCH RECORDS.

Attention is called to the offer and opportunity of our Elon College library, spoken of in this issue by the Librarian. The library is fireproof and contains safety vaults and alcoves for particular documents of worth and importance. Our church secretaries and pastors would do well to bear this fact in mind, since there is no charge for receiving and preserving documents of this type. Some of our churches have records running back a century, and others running back for many decades. These records of other days have become matters of history and worth now, and would be a source of infinite worth to the future historian.

This writer chanced to be in a church at Bethlehem, Pa., some time ago, which church had built a department in which to preserve its own records, and the pastor told us that a fairly accurate history of religious progress and development, and of state and civic formation, from colonial days, more than two hundred years ago, down to the present, could be written from documents in that one church library. This is an unusual instance, but it should be said, and can be said, within a few years from now, if those in possession of valuable historical data and documents will cooperate, that one could write not only a history of the Christian Church, but of the progress and growth of the church and of our community from documents in Elon College safety deposits. The library has many such documents now, such as the *Christian Annual* from its first publication to the present, one of almost every issue of THE CHRISTIAN SUN from its first publication until now, proceedings of Conferences and Conventions of the Christian Church here in the South for more than one hundred years. While this is a good beginning, church secretaries and others in possession of historical data and documents should take advantage of the liberal and wise provision made through the donors of our Elon College library, and have such documents preserved. All such will be gladly received and catalogued and placed in safety if sent to the Librarian, Elon College, N. C.

J. O. A.

There is nothing the West can give us that we cannot do without, except Jesus.—*Indian Editor*.

IT IS OF GOD'S LOVE.

The beauty and glory of the missionary message, and the missionary contribution, is that it glorifies God and not man. In our benevolent activities we show our love to a human being by giving him relief. In our missionary activities we show our love to God, since it is his love, not our love, that is to reach and to save. Being at a mission station some years ago, a person in the congregation, after the services, took the writer's hand, and with tears streaming down her cheeks, said: "I am glad to see and hear today a man who comes from a people who love God well enough to have sent a man of God to us to bring to our souls the words of salvation." That is the whole center and theology of missions. It is not the love of man for man that the work of missions magnifies, but the love of man for God, that God may reach and, through his love, lift and save the unreached and the unsaved.

A writer in the *Missionary Herald* for February relates this incident, which closes, as every missionary incident closes, with the salient thought of seeing God's love and realizing the presence and power of God. Mrs. Berry, in the article spoken of, has in her possession a very highly prized garment, and the writer in the *Herald* says:

"This garment I once valued highly," said a Japanese lady, as she gave Mrs. John C. Berry a Buddhist burial robe fifty-five years ago. "To obtain it, I made several pilgrimages to temples, and at each temple the priest wrote on the robe excerpts from the Buddhist scriptures. You see it is completely covered with writing.

"But I have no need for it now. When I die I shall rest in my Saviour's arms in faith and awaken in his spiritual likeness. Please take the garment with you to your country and, as you may have opportunity, show it to your friends and thank them for having sent you to teach me of God's love as seen in the life and teaching of Jesus." J. O. A.

IN OTHER DAYS OF DEPRESSION.

History travels in cycles. There is progress, but it is circuitous rather than straight-forward. The experience of the present does not differ far from similar experiences of the past. This depression may seem more depressing than those of the past, but, at any rate, there have been others. We of the present may take counsel from some of the preaching and practices of those who lived and lifted during other experiences similar to our own. Some industrious editor has pulled out from its hiding excerpts from an editorial by the late, lamented Henry Watterson, who made his Louisville *Courier-Journal* immortal. It reads as if Watterson is back with us again, and is trying to awaken us from our lethargy to a new hope and a larger faith. We quote him:

"Surely the future looks black, yet it holds a hope, a single hope. One and one power only can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of democracy is the religion of Christ and him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come. If the world is to be saved from destruction it will be saved alone by the Christian religion."

Sounds more like a sermon than the utterance of a journalistic statesman and politician.

When one comes to fundamentals, minister, business man, banker and statesman differ very little in their beliefs and utterances. The papers are now quoting quite extensively what Mr. Babson, our efficiency expert in business and banking, has to say:

"For churches to close now or to 'let up' is like

hospitals closing during an epidemic. We say this, because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of flu such as raged in 1918. The need of the hour is not money, more real estate, or more stocks and bonds, but rather more self-control, unselfishness, and courage. Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from ministers and churches."

We doubt if any preacher has sounded the alarm in a call that is clearer and a figure that is finer than this: "To close up churches now is like closing up hospitals in time of an epidemic."

Thinkers, real thinkers, of all kinds and classes are realizing truly that the real Saviour of ourselves and our civilization is the church in its ministry for him who said: "I will build my church, and the gates of hell shall not prevail against it." J. O. A.

INTER-RACIAL SUNDAY FEBRUARY 12.

Our State Inter-racial Commission, with Dr. Howard Odum of the University of North Carolina as chairman, and with Dr. W. A. Stanbury of Durham as chairman of churches, has asked the observance of this day for the consideration of race relations. Personally I am very glad to respond to the request—my ministry of 34 years has been spent in South Carolina, Georgia, Missouri, and Iowa, and for the past six years in North Carolina. In these years in Georgia, Missouri and Iowa I have seen the fury of racial hatreds and been compelled in three cases to observe not only the unreasoning, but the uncivilized behavior of the mob.

The Christian Church as the custodian of the Gospel of Jesus, has not only the right but the sacred duty to see that the Christian name is not sullied by hates and passions whether the race be white or black, brown or yellow. The Christian must know that the social contact of the Gospel of Jesus is the same as its individual content and that both rise and fall together. It is a world issue that we face. There is but one solution, and that is the cultivation and extension of good-will. There can be no racial hatreds in the mind of Christ in China, Japan, or here in America. The Christian testimony must be given whether it is heeded or not. If not heeded there is nothing but catastrophe ahead.

In a brief space I can only mention three very simple rules which if followed will always bring their reward. These appreciations are common in the minds of all races and reach to the emotional attitudes of all. It is as true in Turkey as it is true in North Carolina.

The entrance of appreciation into the mind of any racial type is in the practice of integrity—justice. We can talk glibly about race relations as much as we please, but until that fundamental habit of mind and behavior is established there will be dread and suspicion. In proportion as different racial types sense integrity of purpose in others and rise to meet it will we have sound and cooperative relationships for the good of all. As long as white men think that force is the only method that can be understood by dark-skinned races, so long will we have discord. There are no human beings anywhere with glimmerings of intelligence that do not respond first and foremost to the elemental principles of justice—and as any social group maintains this principle it is providing security for itself best of all, whether white, or black, or brown, are within its borders.

The second principle is that of courtesy. Every race responds to it. When a furious Tartar in the Russian Caucasus called me a Christian dog, and told me that he meant insult, I smiled and thanked him and wished for him the kindness of God. His whole attitude changed at once. How

many of our racial difficulties are produced among us because someone, some times white, some times black, has practiced discourtesy. It would be well for us all to go back to our childhood days and learn again the rhyme:

Politeness is to do and say
The kindest thing
In the kindest way.

Here is a little poem written by a colored writer which has merit, and carries to us its own message. It is entitled "Incident":

Once riding in old Baltimore
Heart filled, head filled with glee,
I saw a Baltimorean
Keep looking straight at me.

Now I was eight and very small
And he was no whit bigger
And so I smiled but he poked out
His tongue and called me Nigger.

I saw the whole of Baltimore
From May until December
Of all the things that happened there
That's all that I remember.

The old South, with its feudal institutions, disappeared with the war of the sixties. It will never come back—but it left some traditions which all of us should cherish. From the earliest years it cultivated courtesy and made it a fine art. White and black were taught the meaning of courtesy and the reputation of the section reached everywhere. Is it not time in all our schools, white and black; in all our churches, in all our homes to teach again this virtue and bring it into being as a part of our daily conduct?

And my third emphasis is an appeal for a common sharing of the toils and efforts that make racial life significant in both white and black—there is nothing valuable in our hates, our suspicions, our weaknesses. There is everything valuable in our educational endeavors, our economic rehabilitation and in a better church life.

These are common needs—common grounds for cooperation and common ends to be sought. The tremendous power of the Negro is at once apparent if a survey of achievements is made. Progress has been made and the struggle is on for a better life for all. There are now 238,732 Negro children in elementary schools, in North Carolina, and there are still vast needs to be reckoned with. There are now 16,817 Negro youths in high school, as against 4,715 in 1924-25. There are now five State institutions of higher education giving their time to the training for teaching and leadership. There are eight private institutions with more than 2,600 Negro young men and women in attendance. As we look at the whole problem of public education adequate to the need it seems stupendous. And yet in the State of North Carolina last year there was spent for Negro education alone as much as was spent some years ago for all education. Our State inter-racial commission is seeking justice, education, a fair economic opportunity, better health, and the State has set its seal of approval upon these efforts.

Our interests rise and fall together. If hates, and passion; if crime and cruelty rule, all of us suffer. If justice, education, courtesy and good-will prevail, our individual and social welfare will be secure. J. EDWARD KIRBY.

THE BEST KIND OF PREACHING.

The ultimate test of the Christian religion among a people of other, or no, faiths, is "Does it work?" So the feeling of suspicion which quite naturally prevails when Christian workers begin in an area and before friendly contacts can make plain their motives, is often laid to rest by the observations of the daily life of the missionaries. Said an Indian woman one day to Miss Rachel P. Barnes, of Ahmednagar: "You never back-bite as we do; is that part of your religion?"

CONTRIBUTIONS

SUFFOLK LETTER.

In the Eastern Virginia Christian Conference there are 43 churches located in Virginia and Gates County, N. C. Of this number 23 are classed as country churches, 12 city, or large town churches, and 8 are village, or small town, churches. The total membership of the churches in 1931 was reported as follows: For the 12 city, or large town churches, 5,700; for 23 country churches, 3,700; 8 village or small town churches, 1,300. These figures would not be changed very much by the reports for 1932. The membership of the 12 city, or large town churches is a little more than 50 per cent of the total church membership of the Conference.

On the basis of the above figures it would appear that the city churches are more important than the country or village churches. On the average the membership is larger, the buildings more expensive and up-to-date, and the contributions for benevolences more liberal. However, if the inside history of these churches were written it would be discovered that nearly all of these churches had their beginning with a group of people who had been members of rural churches.

This is not said to discredit any church, but to sustain the claim that country churches have, in the past, made a great contribution to the city churches. Quite a number of these churches in the city are not yet self-supporting, and some of the country churches are making contributions to sustain them in their work.

For twenty-five years the emphasis in our Home Mission work has been in the interest of establishing city churches. Very little effort has been made to encourage the establishment of new churches in the country districts, or to add up-to-date equipment for the Sunday School work. A number of the older country churches have improved their buildings, during this period, without assistance from any mission board. Wherever good buildings have been erected the interest of the church has been increased. An attractive church building, well equipped, is a potent factor in developing and maintaining interest in the work of the church. This is true of the country as well as the city. A church building should not be discarded, or torn down, because it is old. But a few coats of paint, comfortable pews, attractive windows, new pulpit furniture and Sunday School rooms for the younger classes will put new life into many listless and discouraged smaller country churches. In some cases the need is a new building in keeping with the demands of the community. Above all other things it should be the aim of every church to be spiritually efficient. It is sheer nonsense to expect God to bless and prosper churches unless they are willing to use their heads, hands and money as well as their hearts. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11:25.)

The country church should be encouraged and supported. It has a distinctive place to fill in the religious life of this country. There are some communities where a small one-room church building will serve the spiritual interests of the people as efficiently as an elaborate building in a thickly settled neighborhood. In every place, whether great or small, the work calls for hearty cooperation and faithful support. It is inspiring to have great crowds and much enthusiasm increased by large numbers, but the work must finally be done by individuals.

No church member should make an apology

for being a member of a country church. And the minister whom God has called to preach in the country parish has no occasion for thinking that his work is not comparable with that of his brother city pastor, from the standpoint of importance and opportunity. A real country pastorate calls for the best in any minister. No minister is too great nor too important to give his life and best service to a country pastorate, if God should call him to such a field. It is a great challenge and a great life.

I. W. JOHNSON.

PLAN FOR THE CHURCHES.

The Dollar-a-Month Club Committee, appointed by the Southern Christian Convention at its last session at Burlington, N. C., for the purpose of offering the opportunity to the membership of the church to cooperate in the support of Elon College by becoming members of the Dollar-a-Month Club, met at Elon College, Friday, February 3rd, at 2 P. M. Those present were Rev. Wm. T. Scott, Chairman! Rev. Stanley C. Harrell, Chairman for North Carolina and Virginia Conference and Mr. John Farmer, Chairman for Eastern North Carolina Conference. Dr. Milo J. Sweet, Rev. T. Fred Wright, Rev. F. C. Lester and Rev. T. J. Green were absent. After much discussion and quite a lengthy session, the Committee finally decided on the following:

1. That in view of the lack of fund, with which to finance a special representative of the College, that the pastors, themselves, be asked to cooperate in a plan to be worked out by the President of the College, whereby the churches of the various Conferences could be reached without cost to the College, but with the hope that great benefit from such an effort would be derived.

2. That our goal be 5,000 memberships for the Club.

3. That individuals, churches, Sunday Schools, organized classes, societies, or other organizations, were eligible for membership in the Club, and that either or all were permitted to take as many memberships as they might desire.

4. That every church having within its membership as many as ten memberships in the Club, would be designated as a Banner Church.

5. That every church having as many as 25 memberships would be granted a \$50.00 tuition scholarship, to be awarded to any Elon College student that the church might select.

6. That every church having as many as 50 memberships would be given a \$100.00 tuition scholarship to be awarded to any Elon College student that the church might select.

7. That the College prepare a recognition card to be presented to every church cooperating in the support of Elon College through the Dollar-a-Month Club plan.

It is fine to have new members join the Club, but, at the same time, we are not forgetting our old members. The one question we are concerned about now is that our old members do not forget us. There are a number who are behind with their dues. If they will pay up between now and the 20th, it will enable us to give a much better report to the annual meeting of the Board of Trustees. If you have forgotten to send your payments in, won't you please do so at once?

The following have paid since our last report:

Alfred Apple, Elon College, N. C.\$ 1.00
James Walton, Griffin, Ga. 1.00

Miss Ruth Johnson, Louisburg, N. C.	2.00
Mrs. Sallie Hattman, Coleridge, N. C.	1.00
Mrs. Elizabeth Sipe, News Ferry, Va.	2.00
Miss Pattie Lee Goghill, Jacksonville, Fla.	5.00
M. W. McPherson, Burlington, N. C.	3.00
W. P. Lawrence, Jr., Canton, N. C.	3.00
Mrs. T. W. MacIntosh, Asheville, N. C.	3.00
Mrs. W. P. Lawrence, Elon College, N. C.	3.00
Truitt Philathea Class, Greensboro, N. C.	2.00
W. E. Lowe, Elon College, N. C.	1.00
J. P. Wilkinson, Jeffress, Va. (new)	1.00
Sophomore Sunday School Class, Elon College..	1.00
W. J. Ballentine, Fuquay Springs, N. C.	12.00
Mrs. S. L. Lane, Fuquay Springs, N. C. (new) ..	12.00
L. P. Rippy, Wentworth, N. C.	4.00
R. A. Maynard, Burlington, N. C.	11.85
Mrs. Jennie A. Trotman, Churchland, Va.	
(new)	3.00

Total\$71.85

L. E. SMITH.

THE PERPETUTION OF SOUTHERN IDEALS.

The splendor of Greece and the grandeur of Rome have long left their impress on world history. We remember Athens for her great philosophers and Sparta for her great military leaders. America signifies liberty, equality, and a democratic government. But what comes to our minds when we think of the old South that was the home of Lee, Jackson, Washington, Jefferson, and hundreds of others who have left their names imprinted upon the pages of history? In glaring letters we see the words: "*Southern Ideals and Southern Traditions.*"

For this her name will be remembered as long as time continues. The great ideals of our Southland will never die. Her hospitality, her generosity, her noble-mindedness have stirred the emotions of all peoples, just as the first shot of the American Revolution was heard 'round the world.

The old Cavaliers, who first came to Virginia, brought with them the spirit of love, affection, and chivalry. They believed that honesty, integrity and the Christian graces and virtues were the aims and issues of life. They preserved the Christian spirit of their forefathers in England. On down through the years we see these same ideals and traditions prevailing.

Later on we have the coming of John Wesley, Whitefield, and their spirit of Christian democracy into America. This spirit of revivals and regeneration in Christ has lingered to the present day. The South has striven hard to uphold these ideals of religion and Christianity. We are still working toward that goal.

Such high standards cannot be eroded from the memory of mankind. Paul says: "Hold fast to that which is good." The people of the South will not put aside that which was so sacred to their forefathers—Southern Ideals.

EARL S. HOLLAND.

Elon College, N. C.

JOY IN RELIGION.

Experiencing joy in religion might well be the theme for emphasis at Christian Temple, Norfolk, Va., where the minister, Dr. Jason Noble Pierce, has planned a worth-while program for each Wednesday night for all members of the church and congregation.

We sit down to a Fellowship Supper at 6:30 o'clock, and the ladies serve a dinner that could hardly be gotten anywhere else for the price. It is a free-will offering supper, and we welcome all who will come. After the supper there is some kind of diversified sociability, such as charades, illustrating the parables of Jesus, a candy pull, a conundrum contest, musical numbers by Mr

T. H. Barritt, of Ocean View, on his musical saw, glasses, and oboe. This past week the Christian Temple choir members were the guests of the church, and they provided entertainment which delighted all.

At various times throughout the year we anticipate honoring one of the Norfolk clergymen. So far we have had "Rustin Night," with Dr. John W. Rustin as the guest speaker, while "Mac-Millon Night" has been observed, with Dr. Jason Leon MacMillan as the speaker.

The evening closes before 8 o'clock, with family prayers conducted by the minister. In this way we spend the mid-week night in the church as a family, worshipping and playing together. It's a real inspiration, and such a fine time we have!

E. H.

ELON COLLEGE LIBRARY AND CHURCH RECORDS.

Realizing that we have in our possession in the Elon College Library books, periodicals and other (printed) matter of priceless value to our church and that much more material could be collected from remote sections of our church communities, it has been my desire and dream for the past three years to make our library a safe and permanent home for all such valuable material. I have discussed the matter with our SUN editor, and others interested in our church, and all are equally enthusiastic.

Last year I secured permission from the donors of the Carlton Library to convert one of the large corner rooms, especially suited for this purpose, into a sort of memorial room. The room is to be used exclusively for the safe keeping of all church records, books written by or having belonged to any prominent members of our church, or any material relating to the church that is now or will be in the future, valuable church history.

All material sent in or collected will be carefully classified and indexed and arranged either by class, or if it is the wish of those sending in the material, it will be placed in a special collection and labeled as given by these persons or institutions.

It will be made known to our church membership that this material is assembled in this way, and that it will be possible for any person interested in studying or examining the same to do so under careful supervision.

Any SUN readers who have material and will send it to me, it will be greatly appreciated. Or if you know of any such that you think should be preserved in this way and will let me know, I shall make efforts to collect it.

OMA U. JOHNSON, Librarian.

Elon College, N. C.

STIMULATES BIBLE STUDY.

Prof. A. R. Flowers is creating a great deal of interest in Bible reading among the young people of this and other sections, by means of his lectures on Christian Education and Christian Endeavor work. Prof. Flowers is a profound believer in the Bible and the philosophy of Jesus Christ, and reads almost every book on the remarkable old volume through almost every year.

The pastor of our church (Baptist) is in hearty cooperation with Prof. Flowers in his work. No doubt most of the irreverence for God and sacred things among the masses is due to ignorance of God's Word, and we are trying to create a more lively interest in the reading of God's Book among the membership of our B. Y. P. U. from week to week; and we are always glad to have such workers as Bro. Flowers to come our way.

MISS RUTH BOYKIN.

Sims, N. C.

A GREAT SINGER TALKS ON PROHIBITION.

Some of my friends in New York City where I live are trying to make me believe that the Eighteenth Amendment is responsible for the present depression and all the difficulties which are distressing our country, that drinking is universal and increasingly prevalent. In the last eight years of touring in my profession throughout this country, appearing before large audiences from the Atlantic to the Pacific, I have been traveling practically every day by way of buses, boats, trains and airplanes. I have been sleeping in a different hotel nearly every night from Maine to California, from Canada to the Gulf. I have had the opportunity of coming in contact with thousands of people throughout the United States in all walks of life, with thousands of them I have had the privilege of shaking hands and never in my experience of this contact have I been able to detect any person under the influence of liquor, and during these eight years I have seen only eight people whom I knew to be intoxicated. Strange to say, my friends in New York City are under the impression that every person in our country, men, women and children, are using intoxicating liquor. The only explanation I can give of this is that many times these persons are compelled to remain in New York City by their business and profession and that they are influenced by the propaganda of the wet press.

It may not be out of order to say that I was born in America. When I was one year of age, I was taken back to Italy, where I was educated. But in early youth my family returned to this country, and my father and I are American citizens by our own choice, so my opinions are formed from a background both American and Italian.

During the intervening years I have crossed the ocean sixty times. It is my opinion that in the adoption of the Eighteenth Amendment the American people have done the most noble deed they have done since Abraham Lincoln freed the slaves.—*Zion's Herald*.

A DEPOSIT FOR YOUR KNOWLEDGE FUND.

Dare County, N. C., the most isolated county in the Tar Heel State, has the lowest per capita wealth and the highest number of college graduates per capita.

On June 30, 1931, there were more than three hundred and fifty-one thousand pensioners on the government pay-rolls, the total payments for such being nearly thirty-five million dollars annually.

What embarrassments the ladies had before pins were invented in the 14th Century, is possibly a secret to them. And what a supply they had to buy at a time! The inventor was permitted to sell pins only on the first and second days of January of each year, and in open shop. Purchases were made from small amounts of money which husbands had furnished their wives from time to time—hence the expression "pin money."

Did you ever hear of "Jemmy Twitcher?" He was none other than the Earl of Sandwich, and it is said that he was so fond of gambling that at times he would not stop to eat, but would bid the waiter to bring him a piece of meat between two pieces of bread, which he would eat without stopping from his gambling play. From this person and place we have the word "sandwich."

TIMOTHY THOMAS.

Holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman GEM Testament

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,

POCKET SIZE
3½x4½ inches

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms.....	\$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included.....	1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red.....	3.25

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its own quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2
The three wise men
carry away into their country interpreted is, God with us.
24 Then Joseph being raised from sleep did as the angel of the Lord had said.

5500X. French Morocco Leather, flexible limp, gold titles, round corners, red under gold edges, with Book of Psalms included.....	\$ 1.00
5501P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	1.50
5502P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, with Book of Psalms included.....	2.60

Old Folks Testament

Extra Large Print
Pica, 16mo. Size, 5½x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book
of Jesus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included.....	\$1.50
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THIN BIBLE PAPER EDITIONS
Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	2.95
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RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10
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All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Blessed Lord, to hearts that are fixed on the purpose and the power of thy love, how joyful is the way, how protected the path. O, loving Guide, who leadest thine own, shepherd thou every wandering life and bring all who know the strength of thine arm and the bliss of thy keeping to be truly devoted, with thee, to the mission of corraling souls for thine eternal haven both now and forevermore. Teach us that God's Kingdom may be accomplished even in this life. *Amen.* L.

A STATEMENT WHICH STANDS.

While much is being said pro and con about the Laymen's Inquiry, "Re-Thinking Missions," Mrs. Pearl Buck, and others, departing from the beaten paths of the missionary way, it will be well for us to refresh our minds with a statement that has stood the test and, in all probability, will stand it for a few hundred years to come. It was the statement issued by the Conference of world-wide Protestantism, including some of the brightest and best minds of Christian statesmen of forty or more lands and languages, who gathered at Jerusalem for a conference on missions a few brief years ago, and, as a result of its findings, gave this to the missionary workers of the world:

"Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become. In him we come face to face with the ultimate reality of the universe; he makes known to us God as our Father, perfect and infinite in love and in righteousness; for in him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

"We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in his life and through his death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, ever-lasting life.

"We reaffirm that God, as Jesus Christ has revealed him, requires all his children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for his glory. By the resurrection of Christ and the gift of the Holy Spirit God offers his own power to men that they may be fellow-workers with him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of his kingdom in its fullness.

"If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost 'Good News.'

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since he is love, his very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share him with others. We are constrained by the love of Christ and by

obedience to his last command. He himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has become life to us. We would share that life."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 11, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,238.58
Rocky Ford, Fancy Gap, Va.	2.50
Elk Spur, Fancy Gap, Va.	2.50
Zion, Sanford, N. C.	.49
Winchester, Va.	4.07
Linville, Va.	3.71
First Church, Richmond, Va.	5.72
Union (South.), Franklin, Va.	1.45
Liberty (Vance), Henderson, N. C.	2.76
Newport, Stanley, Va.	.84
Third Ave., Danville, Va.	5.42
Youngsville, N. C.	2.00

Total \$ 1,270.04

Summary.

Previously acknowledged	\$ 7,092.90
Sunday Schools	31.46

Total to date \$ 7,124.36

J. O. ATKINSON, Secretary.

A SURE FOUNDATION.

I went one day into the office of a physician, a friend of mine. He was a man over sixty years of age. A great sorrow had just come into his life. His fiscal agent had proved to be a scoundrel, and had robbed him of some sixty-five thousand dollars, and in addition had made him responsible for the payment of another thirty thousand dollars. All this meant that the entire fortune of the physician had been lost. His home had to be sold to meet the forthcoming obligations. And at his advanced age in life, the physician stood hopeless, with the savings of a lifetime swept away. What should he do? Many a man in such an emergency has taken his life rather than face such a dark and dismal future. But not so with my friend. He had come to know Christ as a personal Saviour, and had implicit confidence in the life to come; and so instead of committing suicide, as many a man has done under such circumstances, he reached out his hand, took mine in his, and said:

"A tent or a cottage, why should I care?

They're building a palace for me over there!

Though exiled from home, yet still may I sing:

All glory to God, I'm a child of a King."

Here was a man undergoing a most severe and critical trial in life, who found not only resignation but comfort and blessedness in the thought that some day it will all be different; that there is another life coming in which all that hurts and pains will have passed away.—*From Looking Beyond*, by William Evans.

David, by inspiration and by experience, discovered that God's voice is heard and his love realized only when we are still. Sometimes the stillness is forced, as when we lie sick in bed. Sometimes we may be working hard and yet have quietness of spirit because we know that our Christ is near. Oh, these blessed moments.—*Floyd W. Tompkins.*

A PROGRAM FOR JUNIOR AND WILLING WORKER GROUPS.

If "find-out" topics have been assigned at the previous session, have the children report on what they have found out about the schools in China. (Their school geographies, "What Do You Know About China," and "The Spirit of Chinese Youth," will give information. Also "Youth and Revolution in China.") They should find out about the old type of school, the mission and government school, the Mass Education Movement. If possible, exhibit samples of Chinese writing. (See "The Spirit of Chinese Youth.")

In the old days a scholar never soiled his hands with labor, education was for the favored few, and it consisted mostly of learning the classics by heart. The boys went early in the morning and memorized the ancient literature of China, learned to make perfect characters with brush and ink-stick.

Fifteen years ago practically no one cared whether the common people in China were educated or not. Farmers and laboring people in general just took it for granted that they could not read or write, but during the World War there were hundreds of Chinese coolies who went to France to work behind the lines, making roads, etc. It was here that the change began. As they could not speak French, nor read or write their own language, life there was very difficult for them. James Yen was sent over to see what could be done in the way of keeping up their morale. "Jimmie Yen," as he is usually called, had had every opportunity for education a boy could have, even a foreign University, for he went to Yale. Now for the first time he came in close contact with those of his country who had never had any chance even to read. He realized how hard it was to be so far away from home and yet not be able to get letters from their own people (who could not read or write) or in turn to write them. To be a scholar and learn to read and write forty or fifty thousand characters means beginning when you are small and keeping at it pretty much for twenty years. No man working all day and tired at night can ever hope to do that. Jimmie Yen thought some more and finally decided that he would select the most commonly used characters, put them into little books and see whether the men couldn't get a knowledge of enough characters to make it possible for them to write letters home and to read news about their own country. Where would you begin?

There behind the lines in France they proved that common working people who had never had an opportunity to attend school when they were young could learn, and that quite readily. A strong characteristic of the Chinese—that of a good memory—stood them in good stead.

After the war, the movement was launched in China proper, and called the Mass Education Movement. They say that in 1929, 5,000,000 men, women and children of the rural and laboring class had mastered these 1,300 characters. Of course, this opens up a whole new world to these people, and many of them go right on adding more to what they have learned in what is now called "The One Thousand Character Classics."—*From the "Spirit of Chinese Youth."*

Until the mission schools were opened, girls in China did not go to school. Some forty years ago, a man in Shantung Province was pushing a wheelbarrow on which sat two girls. He was bound for Peiping. The magistrate of the district through which he was passing, stopped him, refusing to believe the man's statement that the girls were being taken to Peiping to school. "There are no schools for girls," he said. He kept them in custody until a runner had gone to the capital and brought back word that girls were being educated there. The institution was the

Bridgman Academy (one of our Congregational-Christian schools), which this year has 470 students and is one of the feeders of Yenching College for Women, with its 200 young women.—*From "Christianity in Revolutionary China."*

There are also schools for younger boys and girls with students numbering about 8,000.

Today there are many like "Precious Gem," about whom Carolyn Sewall, the children's missionary tells us:

THE STORY OF PRECIOUS GEM.

Precious Gem's mother was sitting, sewing, on a low bamboo stool, just outside the door of their house. "It must be seven o'clock," she was saying, "and your father hasn't come yet. I wonder what delays him? He didn't have anything but his wheat to sell. I wonder how much it brought?"

"Your father will surely be here soon, and you had better be getting his meal cooked," she went on. "You can keep the millet porridge hot in the kettle and it will be ready when he comes. Come, Precious Gem, get the fuel."

A girl of thirteen or fourteen came out of doors. She looked most unhappy. Her eyes looked only at the dirty ground at her feet and she had not a smile on her face.

"What's the matter with you, child?" her mother asked. "Why can't you cheer up a bit? You have been grieving all day. Get your father's millet and perhaps he will bring some vegetable to eat with it. What are you crying for, anyway?"

"You know what's the matter. There isn't going to be any teacher at the Jesus-church this year, and I can't go on with my lessons. Farmer Li is going to send Spring Blossom to the Look-Up-to-the-Mountain School at Tientsin and I want to read some more." And Precious Gem drew her sleeve across her eyes.

"Well, what is the use of crying about that?" interrupted her mother in a tone of disgust. "You might as well cry for the moon. You know it is all your father can do to get over the days with seven mouths to feed, and this year's crops practically a failure, too. You'll be lucky if you can get anything to eat this winter, let alone reading. *Reading!* What are you so set on reading for? You know more characters already than your father does. Your mother-in-law won't want you getting any more foolish notions in your head. First thing I know you will be wanting to unbind your feet."

"That is just what I want now," burst out Precious Gem. "Spring Blossom has taken off all her bandages, and has big feet now, and she can run and walk and it doesn't hurt her at all."

"Yes, but how will she ever get a mother-in-law? No one wants to speak to a girl with such ugly big feet for her son's wife. It's a good thing we have your affair all arranged. Now, don't be trying to get too much learning, for your husband won't want you. He hasn't any and isn't likely to get much, pulling a ricksha. But you will get enough to eat and you had better be satisfied."

"But I am not satisfied. I don't want to be betrothed, and I want to unbind my feet and go to school. Oh, why don't they send us a teacher?" And this time the tears were really falling as Precious Gem went into the house.

At school Precious Gem had learned of a very new God, not like any her people worshipped. The teacher had said he was the only true God, not made of clay or brass or pasted on the wall, but one whom you could not see, and that he loved children and cared for them. And she had told them that he could hear when you prayed to him; that you need not burn incense either, or go to the temple, but just talk to him and he would hear. Precious Gem had tried it. Ever so many times after she was rolled up in her quilt on the

brick kang at night she had said the little prayer she had learned at school, and then added, "And please, Father in Heaven, let me keep on going to school." Perhaps—perhaps—if she tried it again—very hard.

"Oh, you have come." Her mother's voice interrupted her thoughts and she looked up to see her father coming into the yard. "You are late, what delayed you? Your porridge is all ready. Here, Little Three go buy a pot of hot water."

"It was a busy market today; I saw many people I wanted to. Old Pastor Fu was there."

Precious Gem listened with interest. Pastor Fu was her teacher's uncle who had formerly preached in their village.

"He had a little affair to talk over with me, so I walked around by his village and am a little late."

"What affair did he discuss?" the mother asked.

"It was about Precious Gem. It seems funny, but he offered to send her to school." Precious Gem's heart almost stopped beating, but she went on ladling out the porridge. "He says his niece tells him she is pretty good at books and he wants her to study some more."

"Why didn't you tell him it would be a foolish waste of money; that she has already spoken a mother-in-law?"

"I did tell him, but he still wants to do it. These Christians are certainly queer. He says the locusts did not get his crops and they have been especially good, and he wants to make a thank-offering to the gods. Just one God, I believe he says there is. But why he should spend his money on our stupid child is more than I can see. If she were a boy now—well, I told him it was foolish."

"Oh, but you will let me go; you will let me go, father, mother," Precious Gem interrupted.

"We will discuss it," said her mother, with what seemed to Precious Gem like exasperating calmness. "You hurry and clear up and get yourself and the children to bed before you have to light a lamp. You had better go to sleep and forget about school."

She could go to bed, but sleep was out of the question, and she lay on the kang with wide-open eyes and busy excited thoughts. She could not quite catch the low conversation of her parents outside the door and she was too busy with her own dreams to try. But after a while they came in and she heard her mother say, "Did you bring home all the wheat money?"

"No," came the answer, "I bought some salt vegetable and a wash basin for Precious Gem to take to school."

"Oh, Father in Heaven," whispered Precious Gem, "You did hear me."

And so, two weeks later, when Farmer Li took Spring Blossom to Tientsin, Precious Gem went with them, her new basin, her quilts and her few poor clothes tied up in neat bundles.

That was such a happy year. Precious Gem loved her lessons and made rapid progress in them. The teachers were very kind, and, after the first strangeness had worn off, it was such fun to play and work, to eat and sleep with so many other girls. She would have been perfectly happy if there had not always been in the back of her mind the fear that some day she would have to stop. She received no letters from home; there was no one who could write them. But occasionally her father made trips to the big city to sell his crops or to bring her a new garment, and members of Spring Blossom's family often brought her word from home. Whenever a message came or a messenger, she waited in suspense until she knew that her mother-in-law had not yet sent for her.

But the first year passed without interruption,

and a second and third. The longer she stayed the more she loved the school and her teachers and her playmates. She spent a Chinese New Year's vacation with one of her classmates, and saw how happy a Christian home could be.

She was sitting alone one afternoon, apart from the other girls.

"Your father has come, Precious Gem," she heard some one call, and she went to the gate to meet him, the same old fear in her thoughts. She greeted him respectfully and inquired for all the members of her family. They were all well. She took the new garment he had brought and thanked him. "Oh, by the way, your mother-in-law sent word," he began, and Precious Gem's heart sank. At last it had come, the thing she had been dreading. How could she leave now? She raised her eyes to her father's face. "She sent word," he went on, slowly, "that her son died last month. We'll have to be looking around again."

"Oh, but father," the girl cried, "you won't right away, will you? Then I can get my diploma next June, and after that if I cannot go on to school in Peking, perhaps I can teach and then I can help with the family. O, you will wait, won't you, please?"

"Well," he answered, "I guess there is no special hurry." And when Precious Gem ran back to join her mates, her face was shining.

The story might stop right here, but because it is a true story, we'll have to tell the next part. Precious Gem did graduate after a wonderful senior year. The next year there was money enough from America to invite a teacher again for her little home village, so they asked Precious Gem if she would teach there—her neighbors' children, and even her own little brothers. She went gladly, and she taught well. She shared with the children in that village all the good things that she had been receiving at Look-Up-to-the-Mountain School.—*Adapted from a Here and There Story.*

Suggestions for worship have been given in the programs for the past two months. Use those in building your program for this month. The above material contains information and a story about schools in China, from which you may build your own program. Continue work on the scrap book. If the children should decide that they would like it to go to a school in China when it is finished, send to Miss Mildred Widber, 14 Beacon St., Boston, Mass., for an address to which it may be sent.

MISS PRISCILLA CHASE.

Elon College, N. C.

SUNDAY BASEBALL.

There is an effort in the present legislature to get a bill through permitting Sunday baseball in North Carolina. The big leagues and their friends interested in making money on baseball are leaving no stone unturned in an effort to legalize this sport on the Lord's Day. This is simply another effort to bring about an open Sunday for all sports. The effort to destroy the influence of the Lord's Day means the undermining of the best in our civilization. The good people of North Carolina who believe that the Ten Commandments still hold good should exert themselves on behalf of preserving the Lord's Day inviolate. We hope every reader of the *Biblical Recorder* will use his influence with his representatives and senator to oppose this movement to destroy the Lord's Day. Immediate action is necessary.—*Biblical Recorder.*

Amen, *Biblical Recorder*; THE SUN joins in this plea.

One of the outstanding reasons I believe there is a hell is, *God acted as though there were.* He sent his Son to die on the Cross to save people from that hell that he knew about.—*Selected.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

FLORIDA NUMBER.

By MISS PATTIE LEE COGHILL.

SANFORD YOUNG PEOPLE ACTIVE.

The Sanford young people took charge of the regular church service on a recent Sunday evening when their minister was ill, Henry Witte doing the preaching. Just before the election in November, they had a "political rally," with some one speaking for Hoover, Roosevelt and Thomas.

NEW CLASS AT NORTH MIAMI.

A new young people's Sunday School class was formed in the North Miami Church recently, made up of Boy Scouts and girls of that age, who had been promoted. Mrs. O. H. Denny, the minister's wife, was made teacher. The twelve members had their first business meeting in the parsonage and chose "Comrades" for their name, and "Climb High and Hold" as their motto.

YOUNG PEOPLE'S COUNCIL AT MELBOURN ACTIVE.

The Young People's Council of the Melbourn Church has fixed up a room in the church for their meetings, and has been studying in a serious way how they may build up the young people's work in the church. They are starting a library of interesting books for young people to read as well as books of methods and program materials.

During the summer and early fall they had a "get-together" each Sunday evening after their regular meeting, in the home of some member. These "socials" were greatly enjoyed, and were continued until the regular evening services at the church began.

YOUNG PEOPLE'S COUNCIL AT ST. PETERSBURG.

The St. Petersburg Church School has just made a fine step forward in creating a Young People's Division. Through a Young People's Council made up of representatives from the church school, Christian Endeavor and other organizations for young people, they hope to correlate their work so that fine things may be done for all the young people of the church. They will meet separately on Sunday morning for their worship service and hope the young people of the church will come to church school in the morning and to Christian Endeavor in the evening. In this way the work of Sunday morning and evening will be so planned as not to overlap, but to supplement and strengthen the other.

HERE AND THERE.

The young people of Pomona and Interlachen helped to put on pageants in their churches in a splendid way at Christmas time.

The Lake Worth Young People's Society has had a fine diamond baseball team all year. They play at night on a field which they, with the other church teams in Lake Worth, made.

The Young People's Class of Tampa Church School recently had an excellent picture of the group in the Tampa daily papers. The Christian Endeavor Society there has had some fine World Friendship programs recently.

The Lake Helen Society has been doing a unique thing recently in their weekly meetings in the use of interesting subjects with mimeographed

programs and questions for discussion. These have been conducted by the minister, Rev. A. G. Lyons.

The Jacksonville Christian Endeavorers held a banquet last Friday, February 3rd, with eighty-two present.

YOUNG PEOPLE AND THE CHURCH TODAY.

By DORA BYRONS, Pomona, Fla.

(Given at Orange City Young People's Conference.)

Perhaps the first thing one would notice in the subject, "Young People and the Church Today," is the word "Today"—Young People and the Church TODAY!

In the yesterday of church history, the middle ages, for example, little was offered to young people in the church aside from regular clerical service or service within monastery walls. Thousands of young men closed themselves away from all the interests and pleasures of the world to devote their lives to the learned and religious pursuits of a monastery. But aside from this, which is not especially attractive to Protestant young people today, the ancient church gave little and asked little of its young people.

The same is true in the yesterday of our own Protestant religion in the United States. The Puritans with their rigid code of conventions and their lengthy hell-fire sermons presented a picture of the church which we think probably lacked in its appeal to young people. Sincere and worthy of all respect they were, yet we question the place of young people in the Puritan church.

As the years passed the church gradually adapted itself to changing customs and ideals, until today, of all ages, we have a church that can offer much to young people, and in turn needs young people to carry out its work.

Our church can offer us the opportunity for worship, inspiration to noble living, instruction in the will of God, and true Christian fellowship.

Young people today, as never before, are constantly coming in contact with those who are ready to sniff and laugh at religion, and to say that they have no need of these things that a church can offer us. Especially in colleges do we find many of these, proving, it seems to me, that a little knowledge is a dangerous thing for many.

I was talking with a young lady the other day who was rather gloomy and despondent over everything in general. She seemed to be speaking mostly about how narrow and limited her scope of life was. "There is so much in life I am missing," she said, several times. Finally I said, "Well, I know one thing you are missing. That is a church, and some kind of religious interest." Her answer was an immediate "No," that she did not feel any need for religion at all.

She continued to wonder what she could do to drive off life's boredom, and I continued to wonder if perhaps, after all, she didn't need the church and what it could offer her.

As young people who have found that we want the church as part of our lives, we might wonder what are our obligations in the church. Perhaps the foremost are to live a good life and to be of service to our fellowmen. Other duties of young people as church members might be such definite ones as supporting the church financially in accordance with ability, aiding in the spread of the Gospel by contributions or personal influence, attending worship services, and helping in any work of the church, whether it be in Young People's organizations, children's bands, choirs, women's

societies, or wherever the abilities of young people are needed.

Living a good life to the extent of our ability is an obligation that offers many problems to young people in the church today. Many are asking: "What is meant by an upright life? Is there such a thing as living a Christian life? What is Christianity?" Some one has defined it thus:

"In the home, it is kindness.
In business, it is honesty.
In society, it is courtesy.
In work, it is thoroughness.
In play, it is fairness.
Toward the fortunate, it is congratulations.
Toward the unfortunate, it is pity.
Toward the weak, it is help.
Toward the wicked, it is resistance.
Toward the strong, it is trust.
Toward the penitent, it is forgiveness.
Toward God, it is reverence and love."

Service to others, perhaps the keynote of the Christian Church, offers its challenge to young as well as to old. Jesus himself exemplified the religion of brotherly love when he went about among the people healing and helping. There are today numberless ways for the church to "touch the leper." Chances of service to others are always about us, chances to help in the little every-day things of life, both material and spiritual, and chances to do our part in great world-wide projects. We, as young people, must meet the challenge of service to our fellowmen.

And throughout our church work, whatever it may be, I know of no better lines for Christian youth to treasure than those from the famous poem, "Renesance," written by Edna St. Vincent Millay, when herself a very young woman:

"Oh, God, I cried, no dark disguise
Can ever hereafter hide from me
Thy radiant identity.
Thou canst not move across the grass
But my quick eyes will see thee pass,
Nor speak, however silently,
But my hushed voice will answer thee.
I know the patch that tells thy way
Through the cool eve of every day.
God, I can push the grass apart
And lay my fingers on thy heart.
The world stands out on either side
No wider than the heart is wide.
Above the earth is stretched the sky
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand.
The soul can split the sky in two
And let the face of God shine through."

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY 26, 1933.

"How Can We Make Christ Attractive to New Americans."—Acts 2:1-11.

Daily Readings for this Week.

Monday—"Preach Christ." Acts 8:5-8.
Tuesday—"Power of Example." I. Thess. 1:5-8.
Wednesday—"Live Good Lives." I. Thess. 4:9-12.
Thursday—"Interpreting Our Hope." I. Peter 1:3-5.
Friday—"Interpreting God." Acts 17:22-31.
Saturday—"A Life of Love." John 13:35.

Appropriate hymns will include: "Christ for the World We Sing," "Jesus Shall Reign Where'er the Sun," "Jesus Saves," "The Morning Light is Breaking," "O Zion, Haste," "From Greenland's Icy Mountains," "The Whole Wide World for Jesus," and "We've a Story to Tell to the Nations."

The topic for tonight is not exactly applicable to most of our Southern churches because there are very few new Americans in this area. More foreign people are leaving our country now than are coming. This topic can mean a great deal if the emphasis is placed on making Christ attractive to the groups in each local community.

Young people in Florida have been interested in dressing up one of their members as an American Indian, and another member seriously undertaking to present the Christian message to the American Indian.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS SHOWS HIS POWER.

LESSON IX—FEBRUARY 26, 1933.

GOLDEN TEXT: "For I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."—II. Tim. 1:12.

LESSON TEXT: Mark 4:35-41; 5:1-8; 15:18-20.

Mark wrote his gospel with the Roman world in mind. Rome emphasized power. Mark's gospel, therefore, sets forth Jesus as a man of power. In today's lesson, Mark recounts two incidents in which Jesus shows his power, in the first place, over nature and natural forces; in the second place, over demoniac powers.

This gospel which emphasizes power has a place also in our modern life, for power is a great word with us. In fact, this thing called technocracy which we hear so much about, insists that we shall measure things by their power instead of in terms of dollars and cents. The point in all this, however, is that now as then, we need to understand that back of and beyond all other forms of power there is spiritual power. The power of God in Jesus Christ is power in the highest degree.

Jesus and Natural Powers.

The Master had had a busy day. He was completely worn out. As soon as he got into the boat which was to take him to the other side of the lake, he curled up in the stern of the boat, put his head in a pillow, and soon fell fast asleep. So soundly did he sleep that he did not know that a sudden storm had swept down on the sea, had turned the usually calm surface into a frenzy of tumultuous waves that threatened at every minute to swamp the little boat in which they all were riding. It was not until his disciples, in despair, awoke him that he knew anything about the situation. He arose, rebuked the wind, and said unto the sea, "Peace, be still." And immediately there was a great calm, the wind having ceased. And if we are mystified at all this, the disciples themselves were like unto us. They were fearful, and plainly amazed at the whole procedure.

What is the significance of it all? What does it all mean? To those who have difficulty in accepting the story, it needs to be said that any significance which this story may have is to be found in the Unique Personality who is the central figure in it. It is true that we are not dealing with an ordinary event in nature when a man speaks to wind and wave, and they obey him. But we are not dealing with an ordinary MAN. Jesus of Nazareth stands to this hour as the supreme manifestation in history of the Ultimate Power, whom we call God, and he was its most highly accredited Agent. If this simple narrative staggers our belief, no less does his own character and the record of his redemptive efficacy as evidenced in historical vents which cannot be gainsaid. Underlying the story is the eternal truth that God, who is Spirit, is over and beyond natural forces. No enterprise that has him as a part of it will have to give way to natural forces. The stars in their courses, the winds and the waves, in the long processes of time, are subject to his will, and are servants to his purposes. And those of us who put their trust in him are safe with a God like that. Natural forces cannot do any ultimate harm to a man who has the Spirit of the eternal God in him.

Jesus and Demoniac Powers.

As he saw Jesus exercising his power over natural powers in the first part of the lesson, so we see him now exercising his power over demoniac powers.

We do not know the exact nature of the Gadarene's affliction, but it was probably a form of insanity, mental unbalance, which had become violent so that he was a menace both to himself and to others. In Jesus' day they said such a person was possessed of demons, or possessed of the devil, and we cannot improve much on that description, although we may give it another name. Here was a man out of his right mind, violently mad, dominated by evil and powerful impulses and forces, a divided personality unable to do what he knew he ought to do.

"For he said unto them: Come out of the man, thou unclean spirit." Jesus, by the word of his power, drove the unclean spirit out of the man, so that when the people who came to Jesus saw the man, he was clothed—he had been naked and thus indecent—and in his right mind. Calmness, decency, serenity, where before there had been violence, indecency, and madness. And again the people were afraid—they knew they were in the presence of no mere man. Truly this man was the Son of God.

This miracle needs no comment. It has its modern witness in every church and every community. Jesus Christ has given abundant testimony through the centuries that he has power over unclean and evil spirits. He still has power to clothe people in their right minds. He can calm troubled hearts as he calmed troubled seas. He has power over spiritual forces as he had power over natural forces.

"Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The place to start to show what Christ has done for you, the place to witness for him, is right where you are. One does not have to go to China to be a missionary; one can witness for Christ right where one is. And any one who lives a Christian life in his home and with his friends will not have much difficulty in living a Christian life anywhere else.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

If there are different social groups such as land owners and tenants, or office workers and day laborers in your church, you have an opportunity to consider what barriers may have arisen between these groups and to try to remove any un-Christian attitude that may be found.

Certain labor groups have taken an attitude of opposition to the church and its program. It would be very interesting and probably helpful to have one of this group appear on your program, and state frankly how these laborers feel concerning the church.

This is an opportune time to have a foreigner speak to your Christian Endeavor Society, telling of the way the Chinese, Japanese or other groups this person represents, feel toward Christianity.

Missionaries tell us that it is difficult to influence many of the educated natives of India and elsewhere because they know of our superiority over colored races. An African chief is reported to have objected to Christianity because of what so-called Christian nations did in the World War, as reported to him by his son.

Following the World War, Japanese youth turned toward peace. In 1924 our nation passed a law keeping Japanese out of this country, and one result seems to be that Japanese youths are turning back to the old war practices.

Christian nations have demanded such concessions in China and have protected this capital with gunboats that many Chinese have turned against Christianity and multitudes of them have accepted Communism.

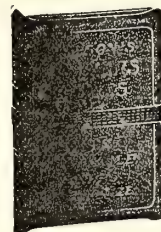
Is there anything that young people can do to make Christianity attractive to the peoples of the world in which we live?

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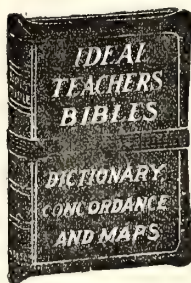
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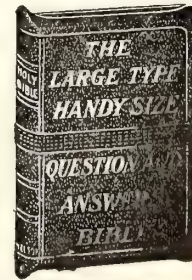
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

LIVE WELL.

"Work not for food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you."—Jno. 6:27.

Live well today, today is thine alone;
Tomorrow is not, and may never be;
Though men may cavil or misunderstand,
But now belongs to thee.

Then take the task that's nearest to thy hand,
And do it earnestly with all thy might;
Though men may cavil or misunderstand,
Heed not their blame or slight.

Work is the daily worship of thy hands,
The service thou dost render to mankind
Must be the measure of thy worth; it stands
The index of thy mind.

Thus, live each day, and so thy lowly life
Shall be to all around a beacon bright,
Whose beams shall lead men upward through
the strife,
To heaven's pure joy and light.

—Lawton.

Prayer—Our Father, who art in heaven, thou art our light and strength. Give us this day our daily bread, and strengthen our spirit and our hands to render unto thee a daily service.—Amen.

TUESDAY.

THINGS THAT MAKE STRONG.

"It is not by might nor by power, but by my spirit, saith the Lord."—Zach. 4:6.

What makes the city great and strong?
Not agriculture's graceful strength,
Neither streets' extended length;
But men who see things that's wrong,
And give their lives to make them right,
And turn its darkness into light.

What makes a city so full of power?
Not wealth's display, nor titled fame,
Not fashion's loudly boasted claim,
But men who are rich in nature's dower,
Whose hearts, though humble, still are great,
Because of service to the State.

What makes a city that men can love?
Not things that charm our outward sense,
Not gross display of opulence,
But right, that wrong cannot remove,
And truth that faces every fraud,
And smites it in the name of God.

This makes a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not steel, nor stone, nor wood,
But justice and brotherhood.

—Chas. R. Sheldon.

WEDNESDAY.

HOW TO ENJOY WORSHIP.

"Exalt him in the assembly of the people and praise him in the seat of the elders."—Ps. 107:32.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."—Prov. 40:31.

1. Please do not stand in the aisles and visit while the ushers are seating the people.

2. Enter the church reverently, praying for a blessing as you come in.

3. Have a part in the service of giving. If the church is worth a dollar to you, don't express it with a nickel in the basket.

4. Sing with heart and voice. And don't look as if you had lost your best friend as you say "Amen."

5. Please don't talk or whisper during the service. Remember others.

6. Pray that the result of the service today may be the salvation of sinners.

7. Make it a joyful service. We are not burying anyone.

8. Help the preacher by thinking, if he says anything worth while.

9. Carry the spirit of the service home with you, and discuss the good of it across the table for the help of yourselves and your family.

—Chas. M. Sheldon.

Prayer—O Lord God, our Redeemer, give us thy grace whereby we may offer unto thee at the sanctuary a service pleasing in thy sight.—Amen.

THURSDAY.

THE NARROW WAY.

"Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."—Matt. 7:14.

1. It is better to be narrow in your religion than broad in your irreligion.

2. It is better to have health and a clear conscience with a small bank account than indigestion and remorse with a big one.

3. It is better to work regularly at a daily task than to play irregular at a daily dissipation.

4. It is better to stick to the platitudes of every-day goodness than to lose your way over the brilliant philosophy of the newest vice.

5. It is better to continue to live happily with your wife when she begins to lose her beauty than to lose all your happiness chasing after it elsewhere.

6. It is better to be happy and live poor than to be miserable and die rich.

7. It is better to be called a fool for being a Christian than to be one because you are not a Christian.

8. It is better for a nation to suffer temporary loss for peace than to suffer permanent loss for war.

9. It is better to live for a principle than to die for a price.

10. It is better to sit at the feet of Christ than to stand by the throne of the devil.

—Chas. M. Sheldon.

Prayer—O God, make us as the good tree that bears its fruit in season. Daily we come to thee and daily we walk with thee. Forbid that we shall ever depart from the path of right and rectitude.—Amen.

FRIDAY.

THE GRAND LIFE.

"The heavens declare the glory of God; and the firmament declareth his handiwork."—Ps. 19:1.

"It is a grand thing to live—to open the eyes in the morning and look out upon the world, to drink in the pure air and enjoy the sweet sunshine, to feel the pulse bound and the being thrill with the consciousness of strength and power in every nerve; it is a good thing simply to be alive, and it is a good world to live in, in spite of the abuse we are fond of giving it."

Prayer—O Lord, speak to our souls from thy world about us. Open our ears to hear, and make obedience our watchword. In Christ's name we ask it.—Amen.

SATURDAY.

ONE'S OWN LAW.

"Law is not made for a righteous man."—Read I. Tim. 1:3-11.

President Hutchins of the University of Chicago said to his graduates this year that "the first duty of a college is to organize itself so that a student who wishes to become a scholar will not have insuperable obstacles in his way." Those obstacles, he went on to say, are the hard-and-fast regulations of curriculum, recitation, and examination, preventing that free choice of studies and investigations which is the very heart of true scholarship. "In any well-organized college," he said with amazing candor, "there probably is not a single regulation governing the curriculum that a really excellent student should not break."

Note that "really excellent." College laws are made for the poor and average student, and are a heavy detriment to the fine student. All laws, as Paul said, are made for the unrighteous and not for the righteous. Righteousness has a right

to freedom from laws. A man whose will is always for the good, the true, and the beautiful, needs no rules.

It should be every Christian's proud ambition to unite himself so firmly with the thought and desire of God that he possesses God's perfect freedom and is his own law.

Prayer—Lord of all liberty, we exult in thee. Enfranchise us, we pray thee, into thy perfect freedom. As Christ makes us free, we shall be free indeed.—Amen.

AMOS R. WELLS.

SUNDAY.

DISARMAMENT.

"Blessed are the peacemakers; for they shall be called sons of God."—Read Matt. 5:1-12.

President Morgan of Antioch College says that "military disarmament cannot be effective unless accompanied by disarmament in thought and feeling." He points to the students of West Point, virtually all believing in the necessity for war and preparation for war, and the students of the Friends' college at Swarthmore, practically all believing that war is avoidable and wrong. The first step in preparation for war is to put the people's minds in a warlike state. The first step if we want world peace, is to make peaceful the people's minds.

Every Christian is to be a peacemaker; that is, a maker, a manufacturer, of peace. If we live in a quarrelsome family, a distracted neighborhood, a disturbed church, it is our business as Christians to create peaceful conditions. There are chemical agents whose chief usefulness is that they promote chemical combinations. In their presence diverse elements will unite that never will unite without them. Such a combining agency is Christianity, and it is our business to bring it to bear.

Prayer—Dear Lord, we love thee, and love our brothers, and we pray for grace to shed abroad thy love among men. May we, wherever we go, this day and all days, make peace. In thy name, O Prince of Peace.—Amen.

AMOS R. WELLS.

ONLY SEVEN DIVORCES IN TWO THOUSAND MARRIAGES.

In a conference on "The Conservation of Home Life," held in Washington, D. C., on January 11th, under the auspices of the Washington Federation of Churches and the Federal Council's Committee on Marriage and the Home, Dr. Z. Barney Phillips, Rector of Epiphany Episcopal Church, reviewed his experience of twenty-five years in interviewing and counselling all couples who have come to him to be united in wedlock. Dr. Phillips reported that in the course of this period he has married about two thousand couples, and that there are only seven divorces in this total number.

If the average divorce rate for the country as a whole during this entire period had prevailed among the couples married by Dr. Phillips, there would have been not seven, but approximately three hundred divorces among them. In other words, among this large number of couples having pre-marital instruction by this outstanding clergyman, the divorce rate was less than one-fortieth of the general rate for the country at large!

Others are working in this field and are achieving very gratifying results. The members of the Federal Council's Committee on Marriage and the Home, hope that in the course of time all ministers will recognize it as an opportunity and a duty to render this kind of service to the young couples who come to them for assistance in establishing new families.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

THE WINSOMENESS OF JESUS.

By REV. A. G. AXTELL.

Pilate said: "See there is the man!"—Jno. 19:5.

Paul said: "The love of Christ overmasters us."—II. Cor. 5:14.

Near the beginning of the present century a letter was discovered in the library of the Lazarist Fathers in Rome, purporting to have been written by one Publius Lentulus, an officer in Pilate's court. It reads:

"I have learned, O Caesar, that you desired some information regarding this virtuous man called Jesus, the Christ, whom the people consider a prophet, and his disciples as the Son of God, Creator of heaven and earth.

"It is a fact that every day one hears wonderful things told of him. To be brief, he makes the dead rise and he heals the sick.

"He is a man of medium size, whose appearance indicates great sweetness and such an amount of dignity that one feels in looking at him that he must love him, and at the same time fear him.

"His hair, down to his ears, is of the color of ripe walnuts and hangs down upon his shoulders as a light and blonde mass; it is parted in the middle, according to the fashion of the Nazarenes. His beard, of the same color as his hair, is curly and though not very long is parted in the middle like his hair.

"His eyes are rather severe and shine like the sun; it is impossible for anyone to look him in the face.

"When he scolds, he inspires fear, but very soon he himself begins to shed tears. Even in his most severe moods he is affable and benevolent. It is said that no one has ever seen him laugh, and that he sheds tears very often.

"Everyone finds that his conversation is agreeable and attractive. He is not seen very often in public, and when he appears he carries himself modestly.

"His manners are very distinguished; he is even beautiful. It is perhaps because his mother is the best looking woman in these parts.

"If you wish to see him, Caesar, as you wrote me once, write me and I shall send him to you.

"Although he has never pursued any studies, he is well up in every branch of knowledge. He goes around barefoot and without any head cover.

"Many people make fun of him when they see him coming, but as soon as they are in his presence, they tremble and admire him.

"The Hebrews say that they have never seen a man like him, nor heard teachings like those he imparts.

"Many believe that he is a god and others assert that he is thine enemy, O Caesar.

"These haughty Jews give me much trouble. They say he has never given trouble to anybody, but that, on the contrary, he tries to make everyone happy."

This pencil sketch, as it were, of Jesus, is interesting, at least, and it may be authentic. At the same time if true as a whole it may not be true in detail, since a part of it at least is hearsay evidence.

There have been many attempts to portray Jesus, and I think without exception they have been suggested by the character of Jesus as interpreted by the painter. In some he is sad; in others there is lack of definite expression; none, so far as I know, portray a smiling countenance. Yet, if we read his words, we cannot doubt that he had a sense of humor, and it is hard to believe that he never smiled or laughed.

Be that as it may, he is a winsome person. He won the allegiance of men, the devotion of women, and the love of children.

He knew men as no other person has known them. Undoubtedly it was after some acquaintance that he gave the invitation, but when the moment came all he had to say to James and John was, "Come"; and they left their life occupation and followed him. And so it was with Simon. He nicknamed Simon and called him Peter—a Rock; which was a recognition of his character and a prophecy. And he nicknamed James and John, Boanerges, that is, Sons of

Thunder. John is generally known as the beloved disciple; Jesus loved him and John reciprocated that love; but we must remember that John was a *boanerg*, a son of thunder. Their mutual affection was that which one strong man has for another.

Some say that Christianity is effeminate. They have only to study the associates of Jesus and trace the history of Christian missions with open mind to discover that such is not the case. Christianity is not a matter of sex; and the sooner we recognize the fact the better. This is shown by incidents which give evidence that while Jesus chose men for his apostles, there was a group of women who accompanied this little band and ministered to them of their substance. Jesus was at home with Martha and Mary. He made to a woman—and to no one else—the plain statement that he was the Messiah. Jesus was man enough to talk to men and women without distinction; and when occasion called and his conversation was with women, it was without sentiment and without scandal.

He did not have to seek out children. It would seem that they were always about him. Mothers brought them; and when Jesus wanted to teach the apostles that these little ones belonged to the kingdom of heaven, he took them up in his arms, put his hands upon them and blessed them; and when he wished to teach them humility, a child was at hand to serve as an example.

Christianity is without age or sex or condition. It is not only universal in the sense that it is world-wide, but also in the sense that it meets every human need and answers to the longing of every human soul. And the reason why the religion of Jesus does meet all at every stage of life's experience is because of the personality of its founder.

But how shall we represent him? Leonardo da Vinci portrays him with a sad countenance—meditative and downcast; Hoffman by an open countenance which attracts us by its light and suggests that the light is from within; Holman Hunt presents a picture of divine and majestic humility—the resurrected Christ knocking at the door of the human heart—a door which must be opened from within. Bruce Barton would have us believe that Jesus was brawny and athletic. Perhaps he was; but I confess that this seems to me at least a wrong emphasis. Very likely he was a strong man, since he won strong men, though that does not necessarily follow in its physical sense; and we may be sure that his winsomeness was something more than physical.

Peter and James and John had seen other strong men: John the Baptist was one of them; but they followed none of these except John the Baptist, and him only for a little while. The fact is that no single conception can compass all the aspects of Jesus' attractiveness. He must have been, as it were, an epitome of all that is best in our humanity. There was in him the gladness and joy of a happy people, free from care; the seriousness of those who are in earnest; the serenity of those who dwell in peace with all men and the world; the power of those who endure; and the winsomeness of all that is beautiful and sublime in personal character.

Strange, is it not? Strange, but true, that God does not praise himself in the Old Testament nor Christ in the New? God says, "I am"; Christ says, "I and the Father are one." But neither says, "I am good; I am desirable." They leave that to those who have learned. Their conquer-

ing of the world is the victory of attracting men to themselves. It is sheer winsomeness.

Jesus says: "Everyone whom the Father gives me will come to me, and him who comes to me I will never drive away." (John 6:37.)

Here we enter into a mystery. Why are some drawn to Jesus and others not drawn to him? We can allege no fault of Jesus. He was in the true sense of the word, winsome. We may, perhaps, lay the fact not all are drawn to him in part to the failure of the representatives of Jesus. And here with humiliation and shame we must confess that we not only fall far short of the glory of God, but that we fail disgracefully to reflect the character of Jesus in such a way as to draw others to him.

But there is another aspect of this saying. Can it mean that there is such a thing as foreordination; that some come to Jesus and others do not come by some fatal choice not their own? There is something of mystery here. Yet there is a fact involved within the saying that is no mystery.

(Continued on page 15.)

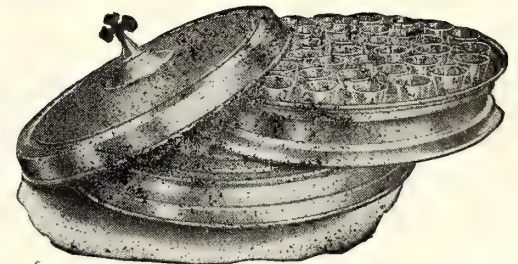
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our good women are getting busy on Easter dresses. It has always been a joy to the good women to do this special work each year to make our children happy on Easter Sunday morning.

Is it a pretty sight to see them march off from the buildings to Sunday School all dressed in a new Easter dress? Come and see! It will fill your heart with a joy you have not experienced before. We had a good letter from Illinois last week, wanting the names and ages of the children. The Ladies' Aid Society in that church wanted to have a part in making them happy this year. Every mother should feel a keen interest in the work here because all the children here are some mothers' children.

A good mother brought two beautiful little girls to see us a few days ago, and asked us to take them for her. Not to just get them off on the Orphanage, and relieve her of the responsibility; but that they might get the proper training. They were twins, six years old. They had beautiful brown eyes, black hair and were perfect brunettes. They wanted to stay.

Beautiful children, just in the plastic age, when the impressions are made that will follow them through life. They were bright and intelligent, and how we wish we could take them. The mother had no support except her labor to make a living for them. She was willing to pay all she could out of her small salary after paying her board. She said she had to leave them through the day with a colored girl to look after them, and she knew something of the training a colored girl would be capable of giving. She has done her best for two years, since the death of her husband, to keep them with her, but she had reached the point where she realized it was hard to rear little children with just a colored girl to do most of the training. As she talked to me and I watched the little girls playing in the office, I could not help but look in the future fifteen years from now, and wonder what their future might be if left to a colored girl to train.

May the kind Father bless our church folks that they may be able to visit the fatherless and widows in their affliction.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 16, 1933.

Brought forward \$ 933.99

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
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Western North Carolina Conference:
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40.03

Eastern North Carolina Conference:
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Johnson's Grove42
South Norfolk 6.46
First, Richmond 5.15
Rosemont 11.78

26.73

Special Offerings.

B. J. Miller, support children.....\$ 21.30
J. Spencer Love, support child..... 60.00
Alamance County 225.00

306.30

Thanksgiving Offerings.

North Carolina and Virginia Conference:
Shallow Ford 7.34
Western North Carolina Conference:
Antioch 2.50

Total for the week \$ 408.38

Grand total \$ 1,342.37

LIBERTY, VANCE.

Liberty Christian Church enjoyed the great pleasure of having Dr. L. E. Smith, President of Elon College, preach on Sunday, January 22nd. He brought a wonderful Bible message that more than delighted his audience.

On Sunday, January 29th, we enjoyed another rare treat, in having Rev. J. C. Cummings of Hemp, N. C., to fill the pulpit for both morning and evening services. Sunday morning, Mr. Cum-

mings spoke from the subject, "The Word of God is Right," wherein he proved that if everything else failed God's Word was right, and would stand forever. He emphasized the truth as set forth in the Word, of the eternal saving power of the blood. "When I see the blood, I will pass over you," was God's promise to Moses, not when the lamb was secured or prepared, but when it was applied.

While Jesus Christ, the Lamb of God, gave his precious blood for all, it is only after that blood is applied that one is saved, and through his atoning blood one may be saved with an everlasting and eternal salvation.

At the evening service the subject was "The One Thing God Told You Not to Do, and You Are Doing." "Be not conformed to the things of this world." Mr. Cummings said all of us are conforming to world system, working for fame, honor, wealth, pleasure and material things that soon pass away. In this way the pulpit had lost its power, the church has lost its power; having a form of godliness, but denying the power thereof.

We were grateful for the privilege of having him visit our church. MRS. R. J. NEWTON.

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THE SUN'S PULPIT.

(Continued from page 13.)

I have been in city mission work; and I testify to you that the most disheartening thing about it is the lack of response. I have seen the saloon in operation and witnessed the effects of the brothel. I have seen poverty in its most sordid ugliness, and ignorance in its most hideous aspects, and sin in its burning shame. Against all these do city missions use every force at their command and they use them with skill and devotion. When all is done, what is the result? Too often—and we say it with a sense of defeat—too often, there is no response. Men choose ugliness and sin. They revel in them and despise better things. When God, through his ministers, offers them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," they turn away. They will have none of it. And the fault is not in the representatives of religion, surely not always so. I have seen Salvation Army lasses visiting saloons; and they commanded respectful treatment. But did the frequenters of the saloon turn from their drink? A few here and there, yes; plucked as it were as brands from the burning. But only a few.

All that is noble and good and pure is offered men and they somehow do not answer to these things. It would sometimes seem that they cannot. At least they do not. And there is the mystery and tragedy of it.

Yet such things may be said not only of those who dwell in city slums, but of many who live in far better circumstances. It is a wholesome question to ask ourselves: How do we respond to that winsome personality called Jesus? When our eyes behold "the king in his beauty," do we respond?

There he stands, the figure of the ages, in all the glory and majesty of his eternal loveliness, yet with a gentle and smiling winsomeness unmatched and indescribable. Are we drawn to him; or do we reject him?

In one of the most significant hours in the life of that one whose every hour was fraught with meaning, the Greeks came to him. The Greeks were a people given to beauty. They had beheld the majesty of mountains, the entrancingly varied shoreline of their indented peninsula, the multiple changing colors of seascapes and clouds. They had developed architecture so that the trees of the forest were represented by columns and the sky by ornate roofs. Their marble statues of the gods seemed to breathe the breath of life; their paintings, if the few which have come down to us are representative, were exquisite and true; their literature was an art, and they made an art of living.

These Greeks were attracted to Jesus; for in him they found that supreme beauty, the beauty of character. Then Jesus rejoiced. This people, given to art, saw in him the sublime expression of art—in what he was. It was then that Jesus announced the supreme act which was to crown his life of beauty; in itself an ugly thing; but as experienced by Jesus, as glorified by Jesus, a thing of eternal beauty. He said: "And I, if I am lifted up from the earth, will draw all men to me." He said this to indicate the kind of death he would die.

It was a Greek—Aristotle—the founder of science, probably the greatest mind known to history, except the mind of Jesus—for in sheer intellect Jesus was supreme among men—it was the Greek, Aristotle, who said that God created the world by attracting it.

Out of chaos God created the cosmos by his steadying, almighty hand; he made the stars and set them in their courses, the planets and made them to move in their orbits. The galaxies in boundless and magnificent array beyond the com-

prehension of man are the work of his power, till we have an ordered universe. With respect to the earth, all the marvelous works of what we call nature—all trees and flowers and animal life, and humanity with all its manifold interests and deeds and hopes, are brought forth from chaotic mass by the attracting power of God.

Jesus proposed a similar and a higher task for himself. He would gain this humanity, all scarred and marred as it was and is by ugliness and sin, through his winsomeness; and the supreme expression of his winsome power was the Cross. That was and is the ultimate. Somehow our humanity has so interpreted Calvary, and we are not mistaken. That which was supreme to him must be supreme to the world.

He said, in this very conversation, "Now comes judgment upon this world; now will the Prince of this world be driven out." The reign of ugly-

ness and sin is over; for sin is ugliness and ugliness is sin. "And I, if I am lifted up from the earth, will draw all men to me." The crucifixion of Jesus is the supreme expression of his winsomeness.

Do we respond? Do we respond to

"The Godhead veiled in suffering, for our sins; an unimagined splendor poured on earth, in sacrifice supreme?"

Or, do we turn away from that sacrificial loveliness to the weak and beggarly elements of the world, and thus crucify him afresh and put him to an open shame?

"God grant that we all, with open face, beholding as in a glass the glory of the Lord, may be changed into the same image, from glory to glory, even as by the Spirit of the Lord." (II. Cor. 3:18.)

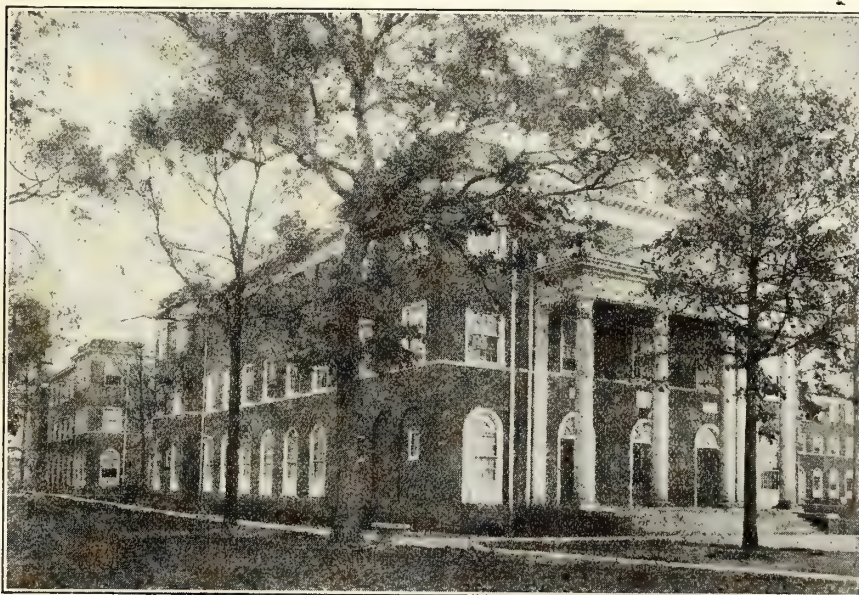
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SHARPE.

Mrs. Ada Thomas Sharpe, widow of Jesse Sharpe, died at her home near Haw River, N. C., December 30, 1932, aged 66 years, 4 months and 27 days. She is survived by three daughters and three sons. She was a daughter of Mr. and Mrs. Anderson Thomas and was related to Joe Thoma, the "White Pilgrim." Her life was a quiet, trustful, home life. She loved her home, her family and her friends. She gave evidence in life, in song and in words, as she neared the other shore, that her trust was in Jesus Christ.

The funeral services were conducted by the writer at Long's Chapel Christian Church, and her body was laid to rest in

the church cemetery. May our heavenly Father comfort those who mourn.

P. H. FLEMING.

DREWRY

James S. Drewry was born November 3, 1861, and after years of intense suffering, died at his home in Wakefield, Va., December 11, 1932, at the age of 71 years, 1 month and 8 days.

On March 8, 1883, he was married to Miss Alice R. Judkins, and to this union were born six children, 4 boys and 2 girls.

Soon after marriage, both he and his wife united with Burton's Grove Church but when the Wakefield Church was organized in 1906, they transferred their

membership there, entering as charter members.

On June 12, 1915, Bro. Drewry was elected to the office of Deacon, which office he held to the end.

The funeral was conducted from the home December 12th, by the writer, assisted by Dr. W. D. Harward and Rev. W. A. Orser, pastor of Wakefield M. E. Church and the body was placed in a vault in the local cemetery.

He is survived by his wife, one daughter, Mrs. H. W. Boothe, Newport News, four sons, H. J. Drewry, Waverly; B. G. Drewry, Richmond; T. M. and C. W. Drewry, Wakefield, 8 grandchildren, and

2 half-brothers, N. J. Holloway, Waverly, and Alley Holloway, Dendron.

In his active days he was loyal to his church, by his attendance and support, and to his God was he true.

His suffering was borne with patience and the end came quietly and peaceful, thus another splendid follower of Christ went to his reward.

C. E. GERRINGER.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, FEBRUARY 23, 1933.

NUMBER 8.

.. THE SUN'S OBSERVATORY ..

Millionaires.—

There were 513 millionaires in the United States in 1929, 38 of whom had an income of as much as \$5,000,000. In the past year that number had shrunk to 75. Indications are that the government will collect only half as much income tax during this year as it did in 1930, notwithstanding the fact that the exemptions have been lowered.

Amos Comes Home.—

On Friday and Saturday of this week "Amos," in private life Freeman F. Gosden, with his friend, Charles J. Correll, better known as "Andy," will visit his old home for the first time in many years. During their visit in Richmond, these comedians, who have brought laughs to millions over the radio, will personally appear at a local theatre. In a telephone interview with a local paper, "Amos" said: "My performances in Richmond are going to give me the biggest 'kick' of any I have ever done." Arrangements have been made for a national hook-up over WRVA, the local broadcasting station, that there may be no interruption in the regular radio programs given by these artists at 7 and 11 o'clock each evening.

Free Seed.—

Contrary to the usual belief, the trying years through which we have recently passed have not increased the use of vegetable seed by the small user. In other words, in spite of the plant-a-garden idea, the use of vegetable garden varieties of seed has shown small increase. On the other hand there has been quite a remarkable increase in the purchase of flower seed. One large seed dealer, in commenting upon this, said that during his father's life-time it was customary in sending out vegetable seed to send a couple of packages of flower seed, with the instructions: "Plant these in your vegetable garden." He now thinks the time may be ripe to send one or two packages of vegetable seeds with the order for flowers, with the recommendation that they be planted in the flower garden.

Sentenced to Eighty Years.—

Pleading guilty on four charges, Giuseppe Zangara, who made an unsuccessful attempt to assassinate President-elect Franklin D. Roosevelt, and who wounded five of Mr. Roosevelt's party, was sentenced to eighty years in prison. Asked if he had any regrets as to the shooting, his reply was that he was sorry that his weapon had missed the intended mark. He had no animosity for Mayor Cermak or the others, but explained that he "no like the way capitalists take all money," and considering the President-elect as their representative, decided to put him out of the way. He disdained to plead that he was in-

sane, and stated that if given the opportunity he would again attempt the assassination. We offer no brief for this lone criminal, but if he be sane, he is evidently the product of the insidious propaganda which has been spreading throughout the country during the past ten years. He calls, by this dastardly attempt, attention to the crying need for cleaner politics, a cleaner press, and a cleaner and better citizenship than our country can now boast.

Non-Inflammable Gasoline.—

At the instance of the United States Naval Bureau of Aeronautics, there has been perfected a gasoline which is said to be non-inflammable. Even though a lighted match were dropped into the gasoline tank, we are told that it would be snuffed out rather than the expected explosion occurring. The construction of the modern automobile with the gasoline tank in the rear, tends to minimize the danger from gasoline, but with the motor boat or launch conditions are different, and the accidental ignition of the gasoline tank is usually followed with dire consequences. The airplane has also had its difficulties on account of gasoline's explosive nature, and it is the habit of fliers to cut off their ignition systems when compelled to make forced landings. It is with the lighter-than-air craft that the demand for a safe gasoline has been most insistent. Non-inflammable helium has almost entirely replaced hydrogen as a lifting medium in such craft, especially in the United States. But the United States Navy authorities have felt that large quantities of gasoline aboard its fighting ships was a source of great danger. The goal sought for and apparently reached was a fuel which would be free from the danger of accidental ignition under normal temperature and under present operating conditions. The new gas is said to be also superior to the best aviation gas of the explosive type.

Bank Concentration.—

"Americans fondly believe that because we have 20,000 banks in contrast to some 17 banks in England, 12 Federal Reserve Banks to one central bank in England, there is no concentration of bank funds here. And once again," *Business Week* tells us, "the year-end banking figures have belied this belief." These figures show that ten banks, constituting one-twentieth of one per cent of the banks of the United States, have over one-fifth of the deposits of the commercial banks of the country, while one-half of one per cent of the banks have over half of the total deposits. Concentration of bank deposits has occurred in the larger cities of the United States, and during the past ten years more than 10,000 small town banks have been wiped out of existence. The small bank, composed of local

business men and directed by these same men, once filled, and filled well, the need for which it was created, but it is now becoming a thing of the past. Our authority continues: "Whether we like it or not, this situation has changed. In place of the unit store, we now have chain stores; in place of the small independent manufacturing plant, we now have the local link in a vast industrial enterprise; in place of the small utility, we have the town served by what is likely to be a region-wide utility. The hotel, the newspaper, the garage, and scores of local enterprises are now managed by employees of larger corporations, the corporations themselves doing their financial business in the industrial centers. . . . This changing tendency in American life in itself is largely responsible for the concentration of banking assets, law or no law, and it cannot be checked by making branch banking illegal."

Repeal Measure Passed On to States.—

Following the earlier action of the Senate, the House of Representatives, passed the resolution offered by the upper body on Monday of this week by a vote of 289 to 121. This was sixteen votes more than the two-thirds necessary to pass the measure. After having been asleep for the past several years, dry forces have during the past few months been most rudely awakened, and, cornered, Edward B. Dunford, counsel for the Anti-Saloon League, declares that "the wet prohibition repeal program will be fought to a finish at the State capitals, before the people in the election of delegates, and in legal proceedings if necessary." In speaking against the resolution, Representative Christopherson of South Dakota, voiced the sentiment of the majority of the dry voters when he said: "The resolution might be in conformance with the Democratic platform, but I do not believe it is in conformance with the views of a majority of the people." While Representative Moore, of Ohio, stated that in the action taken, "we are going back a hundred years." On the other hand there were Representatives who voted for the resolution under what they considered a mandate from the voters of the United States, though they personally oppose the repeal. Realizing that this page should be devoted to the facts rather than to editorializing, one hesitates to offer opinions. Yet one cannot refrain from offering the suggestion that if the church people are really opposed to the liquor traffic, they should not sit idly by and allow its return. Despite the propaganda of a united wet press, backed by the dollars of those who would profit by the return of the saloon, it can only return by acquiescence on the part of the church. We are honestly of the opinion that there is no middle ground. It is the saloon with its attendant evils or prohibition with gradual lessening of the drink evil. The church must choose.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The sage, when asked how it was that he had more wisdom than his fellows, replied: "Because I spent more on oil than they spent on wine."

Winston-Salem is reporting splendid progress with the organization of the new church. A building lot of large proportions has been bought and building plans for the first unit of the plan, which includes parsonage and church, is ready for the contractor. Rev. W. T. Scott is pastor.

Evidently the pastor of our Newport News Church has the upward look for himself and his flock. On one of his recent Sunday morning programs he had the following notice in plain print: "Wake up, sing up, preach up, pray up, pay up, stay up, and never give up, or let up or back up, or shut up, until the Cause of Christ and the World is built up."

Albemarle, N. C., is rejoicing in the fine service of Rev. Arthur Swartz, whom they called to their pastorate last fall. The church auditorium is crowded twice every Sunday and the Sunday School grows with increasing numbers every month. A full pre-Easter program is prepared, including a Pastor's Training Class for youth. Mr. Swartz expects to have a large increase in membership at Easter.

R. L. Leggett, former superintendent of the First Christian Sunday School at Richmond, Va., who was factory representative for the Perfection Stove Works, has been transferred to Albany, N. Y. Mr. Leggett occupies the same position in Albany that he formerly held in Richmond. His many friends miss him and his wife and little son, Warren, but they are sure to make friends in their new surroundings, and the loss which the Richmond church has sustained will be a gain for the one in Albany.

Rev. Arnold Slater, who has recently returned from England, where he went to visit his people last fall, is busy organizing his two churches at Cochran and Doerun, Ga. In his absence he was called to the pastorate of the Poplar Arbor Church at Roberta. This is a promising rural church with many young people active in church life. Much is expected of this group of people under the leadership of the new pastor. Both churches are to be congratulated on their choice of a minister. Cochran called Mr. Slater before he left for England last fall.

Miss Annie R. Campbell, Extension Worker for Georgia, concluded a three-months' program of work in Doerun with a very large Christian Life Conference for the churches of South Georgia January 28th and 29th. This was a very happy culmination of her work there, and a very happy beginning for the ministry of Rev. Arnold Slater as pastor of Poplar Arbor Church. Mr. Slater gave a thrilling sermon at the Sunday morning session. The conference was a huge success and the entertaining churches—New Light, W. C. Carpenter, minister, and Poplar Arbor—entertained splendidly. We thank you!

The Carolina Conference of Congregational and Christian Churches will hold its annual meeting at Elon College, May 2nd and 3rd, next. The officers are Rev. C. H. Rowland, president; Rev. William T. Scott, vice-president; Rev. Ruth

Sergeant, secretary; M. J. Sweet, registrar and superintendent. Dr. W. C. Wicker is chairman of the Program Committee. A new constitution is being prepared for adoption which will more closely unite the two groups. Also during this meeting the Executive Committee of the Southern Convention will hold an informal meeting to consider further developments of the merging in the Southeast.

John Chapman, senior at Yale Divinity School has been called to become pastor of the Asheville Congregational Church to succeed Rev. J. Brainerd Thrall, D. D., eighty-year-old veteran who has been pastor here for nearly twenty years. Mr. Chapman is expecting to begin his pastorate about June 1st. He became acquainted with this church during the summer of 1932, when he was assigned to this field as a Student Summer Service worker. He instituted a progressive program for young people which gave the church new hope and aggressive workers pushed forward. Asheville is to be congratulated upon securing this stirring young man as its pastor.

It was quite fitting last Sunday night when the Young People's Society of Christian Endeavor, Christian Temple, Norfolk, Va., had planned to think through the question, "When Is Friendship Christian?" that about sixty sailors from the Navy Y. M. C. A. should be present as guests. All of the young people were the guests of the men of the Christian Temple at a Fellowship supper at 6 o'clock, during which time the sailors provided entertainment with Miss Frances Blackney at the piano. After an hour of worthwhile fellowship, the group adjourned to the young people's department rooms where Miss Susie Mae Toxey led the group to think of the things which make friendship Christian, emphasizing the best friendship which may be ours if we will only let him come into our lives—Jesus Christ.

The church at Jupiter, under the leadership of Rev. Frederick Held, is doing a most unusual and successful work with the young people. The pastor is Scoutmaster for the Jupiter Troop, and they recently held their first anniversary celebration. A Boy Scout family dinner was held with a large attendance and with Mr. Held as Toastmaster. The principle speaker was Mr. W. J. Von Behren, one of the leading laymen in the West Palm Beach Church. There were interesting contests among the Scouts. The Junior Christian Endeavor Society of this church recently held its second anniversary party at the church parish house. Mrs. Held is supervisor of this group. There has recently been organized an Intermediate Christian Endeavor Society, which starts off with a fine membership and much enthusiasm. On a recent Sunday evening, the State superintendent preached in this church and was pleased with the large congregation in spite of the rain, and was especially glad to see a large proportion of young people. This church is in a rural neighborhood and is demonstrating what such a church can do for its community.

Comes to hand now properly printed programs of the Sunday services in the First Congregational-Christian Church, Newport News, Va., for both Sunday, February 5th, and Sunday, February 12th. These must have been very helpful services to the church and to the city. Of these services, the pastor, Rev. Robert Lee House, in a personal letter, writes: "We observed the third anniversary of our new church yesterday. The congregation was unusually large at the evening service. Eleven people united with the church at that time. Truly this was a great service for us. Also on February 5th, we observed the 52nd anniversary of the founding of Christian Endeavor."

This was a most impressive service, and five people united with the church at that time. Christian Endeavor is doing a good work in our church. It is really an organization of infinite possibilities. We have the young people to sing in the choir at the Wednesday evening worship service. This is quite a stimulus to the attendance. We usually have special music at this time. Our Standard Training School was held last week. Rev. H. S. Hardcastle was a member of the faculty."

In November, 1931, Mr. Jefferson M. Canoy, a licensed minister, came at the request of the pastor-at-large to Niagara, N. C. The small church there had been almost inactive, save for a Sunday School, up to that time, since the death of the former pastor, Rev. Frederick G. Aylmore. Under the careful leadership of Mr. Canoy the church steadily increased in interest and the desire of the people to have a strong church rapidly grew. Recently the church was reorganized, a new constitution and by-laws were adopted, new officers elected and a demand for help in the educational department received attention. The first of February, Miss Priscilla Chase went there, studied the situation carefully, suggested new plans and in general set the Sunday School to rights. Soon she is going back to hold a school in teacher training which will add still further to the advancement of this work. The membership of the church has almost doubled, and the vigor of the people to continue to grow is manifest. Besides being pastor of the church, Mr. Canoy is active in all the life of the village. He is called upon for every phase of life of the community. He acts as lawyer, superintendent of the Red Cross distribution of aid to the needy under the Government, helper in building the streets of the city and, in short, he is a marked leader and everybody thinks well of him. Niagara is a growing winter tourist village three miles from the noted Southern Pines attractions.

Mrs. Pearl Buck, who has won world-wide fame as the author of "The Good Earth," "Sons" and "The Young Revolutionist," has this to say in a recent *Christian Century* article: "I am weary unto death with this incessant preaching. It deadens all thought; it is confusing all issues; it is producing in our Chinese Church a horde of hypocrites, and in our theological seminaries a body of Chinese ministers which makes one despair of the future. Let us cease our talk for a time and cut off our talkers, and try to express our religion in terms of living service." Now, there you go! Just count on a person who springs into fame or fortune by a leap, to say something or do something that reveals unspeakable folly and nonsense. Who was it that said: "It takes great people to make great mistakes, and the people of fame to say things that are infamous?" After all, we are just human, the greatest as well as the least. Over against this utterance of our famous author, put, will you, the words which have never been successfully disputed nor denied: "It pleased God by the foolishness of preaching to save them that believed." One has a notion that missionaries are in China to bear testimony of their Lord, and, verily, their testimony has borne fruit and their works do declare their worth and merit. Ours is not the only battle against the Evil One. A certain writer, by divine authority, tells us that Satan was once in heaven and they "Cast him out by the Blood of the Lamb and the word of their testimony." Bearing testimony of our Lord and his power to save is the method by which Satan and sin have been driven out of any stronghold where sin abounds. The Blood of the Lamb and the word of their testimony will drive the Evil One out of China, or nothing will!

CHARLESTON, S. C., HOLDS FIFTEEN-DAY REVIVAL.

In a recent issue of the Charleston, S. C., *Evening Post* is a lengthy article announcing the beginning of revival services by two ministers well known throughout the Christian constituency of the Southeast. The *Post* says in part:

"The initial service of the 1933 city-wide evangelistic campaign conducted each year by the Laymen's Brotherhood and the Young Men's Christian Association will be held Sunday afternoon at 3:30 in Spring Street Methodist Church. The general public is invited to greet the evangelist, Rev. H. C. Caviness, of Portsmouth, Va., who will be the preacher throughout the fifteen-day series of meetings. Chaplain H. E. Rountree U. S. N., will lead the singing and the general chairman, Clarence W. Legerton, will preside at the meetings.

"With the arrival of Mr. and Mrs. Caviness, the final details of the campaign were completed and Mr. Caviness gave hearty approval to the plans of the local committee. He will speak each Sunday afternoon and every night, all the services being held in Spring Street Church, corner of Coming Street.

"Mr. Caviness will also speak in special meetings at other hours which are being arranged in industrial plants, service clubs, Bible classes, schools and elsewhere.

"Chaplain Rountree is contributing his services as song leader and has been invaluable to the committee in the preparation for the campaign. He will be in the closest accord with the evangelist for he and Mr. Caviness have been friends and associates for years. Commander Rountree possesses an excellent tenor voice, and he will sing special solos just before Mr. Caviness preaches each night.

"The Rev. Mr. Caviness will preach in the Circular Congregational Church on Lower Meeting Street Sunday morning at 11:15."

Accompanying the article in the *Post* are the photographs of Mr. Caviness and Chaplain Rountree. Under these are short sketches of these ministers, which are given here:

"Rev. H. C. Caviness, evangelist, and founder of the Gospel Missionary Movement, with headquarters at Portsmouth, Va., which is unique in that collections for his work at meetings by the passing of plates is not allowed and no one identified with the Movement will receive a salary, except living expenses. A native of Raleigh, N. C., he practiced law in the western part of that State until he was converted ten years ago. Since then he has engaged in the study for the ministry, was general evangelist for his church, then for six years pastor of the First Christian Church, Portsmouth, resigning last year to give his full time to evangelistic and missionary work. His conviction is that 'the just shall live by faith,' and that money drives in connection with evangelistic meetings have brought the taint of commercialism to evangelism.

"Lieut.-Commander H. E. Rountree, Chaplain U. S. N., song leader for the evangelistic campaign and personal friend of Evangelist Caviness, is a native of Nansemond County, Suffolk, Va. He was a farmer, but found it too expensive to practice. He is a graduate of Elon College, N. C., and Crozier Theological Seminary, Pennsylvania, and served as pastor during fourteen years in three churches: Waverly, Va., Greensboro, N. C., and Portsmouth, Va. He resigned his pastorate in 1917 and went into war service as U. S. Navy Chaplain. He was assigned as Chaplain of the Naval Prison at Portsmouth, N. H., during the war period, and had the distinction of being Chaplain to President-elect Hoover in 1928, during the latter's goodwill cruise on the U. S. S. *Utah* to South America.

He has been Chaplain of the Charleston Navy Yard since 1930, and his friends hope for his continued duty here."

Our churches are older than our nation. From the pulpit have come those ideals whose measurable achievement have made our people great—the attainment of political liberty, the eradication of the curse of slavery, and the outlawing of the traffic in intoxicating drink. The need of our nation today is for new ideals towards whose attainment she can bend her efforts. Our people hunger for causes about which they may wax enthusiastic. We need the moral stimulus of new crusades. The greatest service which the Christian Church can render to America is to focus her energies upon inspiring goals.—*The Missionary Herald*.

All about you are discouraged people. Many a man showing a brave front to the world is only practicing the holy hypocrisy which Christ speaks of when he tells men to anoint their heads and appear not unto men to fast. They are bearing heavy loads bravely, but they need a word of encouragement.—*Maltbie D. Babcock*.

BOY DROWNS TRYING TO SAVE FRIEND.

That part of the river's edge lying just off Bute Street in Norfolk, Va., is a spot where the children love to play. Very recently a young boy of twelve, Irvan by name, was starting off to go wading there when a little six-year-old friend, Bobby, begged to go, too. Bobby's mother was afraid he might be hurt, but when Irvan promised to take good care of him and "if he does not come back neither will I," permission was given.

The two boys set out merrily on Irvan's wheel. Neither came back.

Bobby stepped in a hole. Irvan tried to save him, but the weight was too much for him, and he could not get the child to shore. Faithful to his promise and true to his little friend, he struggled valiantly. Assistance, however, was too far off, and before any one could reach the spot, both boys went down.

It is a story briefly told, but the valor and devotion of that young lad must rank in magnificence with the noblest accounts of the truly great of all ages.—*Southern Churchman*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISEA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNSHINE!

(Editorial Correspondence.)

Orlando, Fla., Feb. 18, 1933.

It seemed to be Florida, sunshine and the broad open, or the bed, medicine and four walls. I chose the former, and am basking—basking in fact—in the sunshine. When one thinks of it, it does not seem real, but dreamy. Lunch at Elon at 1 P. M. Wednesday—cold without, raining, melting snow and ice, atmosphere murky and the open to be avoided. Next day at 1 P. M., lunch at this liberal and lovely sanitarium situated in a grove of pine and palm, sunshine flooding a glossy lawn and a soft blue lake without, roses, petunias, dahlias, zinnias, asters, hibiscus and scores of others in full bloom and fragrance everywhere. And the mocking birds sing from earliest dawn to challenge and coax you to come out and enjoy God's fresh, free air and the beautiful broad-open of his universe. Coming out of the cloud and rain and sleet, sleeping through the night as our faithful locomotive sped steadily and rapidly Southward, the first glad greeting of Florida came a few miles south of Jacksonville, when the eye fell on a wild plum tree in full fresh blossom of snowy white. It looked as if Spring had leaped, Sphinx-like, out of the bosom of Winter, full grown and ready for Summer. And then at the first railway stop out of Jacksonville an industrious and artistic station agent had made a real rose garden. It wasn't large—just a dear, fertile, fragrant spot, say ten by twenty feet, and yet on that spot were roses of every hue and tint, only one or two to a stem, large and little, glorious indeed to look upon, beautiful to behold. With the cooperation of some soul that cared, God had made a picture of love, life

and beauty right here on this little spot beside a railroad station, such as no artist on earth, with paint and brush, could even rival, much less equal. And the warmth of a summer sun gave welcome and gladness to all who looked upon it.

Only a few miles away a ghastly tragedy had occurred during the night, and the front pages of the papers were screaming their tale of bloodshed and hatred and murder. Men and women were excited, eager to tell and discuss every detail of the dastardly deed, and curious about every incident of the crime that carried bullets to four and amazed a world that an attempt had been made to murder the President-elect of our nation. It will possibly be so until the end of the ages; God consecrating, man desecrating; God giving life, man taking it; God loving, man hating; God blessing the day with sunshine, man making horrible the night with crime.

"But if God is wise and good and merciful, why does God permit folly and crime and injustice?" queries one. The answer to which is that God is not working out something *for* man; he is working out something *with* man. God has a "high calling" for man, but man must press forward to that high calling of God in Christ Jesus. But instead of pressing forward with, many of us in sin, press downward, against the will and loving desire and compassion of our Lord. God in his infinite love and mercy has condescended to allow us to be co-workers together with him in beautifying, adorning and saving this universe. But many depart from him and will have none of his help and guidance in their rebellious and obstinate way.

I am writing now in the sunshine, too warm for comfort, save in shirt-sleeves. A placid blue lake, a mile long, half mile wide, shimmers in the golden sun, or ripples from a soft breeze; tall and graceful pines laced with hanging moss to perfect thin robing; thick-set, fan-leaved palms with outstretched, wide and winsome branches, a velvety lawn lapped by this lake, adorned and glorified with these and other growing things, bordered on all sides by sprawling orange groves, or strong and giant little grapefruit trees—only a good God can create this. He, by the help and cooperation of man, can keep it dressed, adorned and beautified. One of the pursuits amounting almost to a passion, of this sanitarium is to keep its grounds and surroundings beautiful. They have their hot-house for seeding and sprouting tender plants, and in their own flower garden are grown the roses that supply, three times daily, every one of the thirty or more tables of their spacious dining room. In writing and reading rooms, in parlors and corridors, and then to sick rooms where there are shut-ins, go ever and always huge roses of richest coloring. The ministry of beauty and fragrance is no mean part of restoring health, happiness and strength. And God's good sunshine is his free, as it is his best gift, to all the physical needs of man. I thank God for sunshine, and even when the day is damp and cloudy for me, I know and rejoice that there is sunshine and gladness for others elsewhere.

J. O. A.

THE HOUR OF WORSHIP.

If there is that which the soul of man needs, and sometimes desires, more than anything else, it is a time and place of worship. Nothing can take the place of this. We have talked about "work" until we have almost lost the art and joy of worship. We have preached the gospel of "service" until we have almost obscured "the sacred." We have gotten to be so rational, we have ceased to be reverential. We have brushed elbow with our fellows in civic clubs, benevolent societies, fraternal orders, until we have forgotten the distinction between the club and the church.

We meet as good fellows in our social clubs, and tell jokes, and try to be hilarious and "have a good time," until we feel we must tell jokes when we start a sermon, at the beginning or during the period of worship, in the House of God. In brief, we have turned our worship into work, and our church into a benevolent society.

A recent correspondent writes THE SUN's editor: "Why is it that we do not sing the great old hymns, which never grow old, as in days past? Why, at our church service, do we sing patriotic and special songs instead of hymns based on the Rock of Ages and the love of him who is the light and the life of the world? If we are to benefit by worship, it seems to me we must be brought into a worshipful mood, and this can only be done by singing hymns of reverence and devotion, not to human beings or to the country, but to the God of ages and the Redeemer that saves the soul from sin." Well, the answer to the above question comes from the attitude that we have assumed in putting the church on a level with the club, and making a worship period a period of mental amusement or indulgence.

A correspondent asks of the editor this question: "Why does a preacher, even at the beginning or some time during his sermon, feel that he must tell a joke and make people laugh, even at the hour of worship on Sunday? This, it seems to me, takes away the solemnity of the occasion, as well as its dignity, and certainly diverts the mind from religious thoughts and the soul from spiritual meditation." It seems to be a part of spirit of the times. Although our Lord and Saviour said: "The first and great commandment is this: Thou shalt love the Lord thy God with all thy strength," he said there was a second commandment "like unto it. Thou shalt love thy neighbor as thyself." A recent national figure writing in a religious journal said if he had to choose between the two, he would take the second as the supreme commandment, despite the fact that the Lord had told which one came first and was supreme. This indicates the loss of authority of our Lord, certainly in the mind of that writer, since he made his own choice even contrary to the words and declaration of our Lord. It is a part of the subtle philosophy of our times to drag the high and the holy down on a level with the low and the worldly. There is a time, there is a place, there is a need, for sincere and devout worship of the living God. The soul of man is not different today from the soul of him who sang centuries ago: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psalm 42:1). The soul of man still longs for God.

J. O. A.

WHY NOT TRY GOD?

"Without me ye can do nothing"—Jno. 15:5.

In the *British Weekly*, a few months before Sir William Robertson Nicoll died, he wrote an article with this strange title: "Why Not Try God?" He was speaking of the difficulties of the hour then, and he was looking at what men were doing. They were trying this, that and the other, trying organization, cleverness, wit and wisdom, and they were not getting anywhere. "Why not try God?" Why not get back to the one fundamental thing of our faith? "Not by might, nor by power, but by my Spirit!" saith the Lord.—G. Campbell Morgan.

"Not one-tenth of one per cent of the youth in college know what really god American beer tastes like. To them it is little more than a name. They will have to be educated."—From *Brewing Industry*, November 9, 1932, proposing an advertising campaign in college magazines.

WANTED: STATESMANSHIP OF THE GEORGE WASHINGTON KIND.

By the Disciple With a Duster.

Anyone who keeps his ears open today can hear strange talk about the Government and its possible future. There have been more than a few strong hints that the United States ought to have a dictator. One thought a Mussolini might get us out of our complexes, while another became enthusiastic over the machine age, as we call it, and suggested technocracy as our salvation. One preacher even wrote a hymn on technocracy and had it sung in his church. In fact everything from anarchy to communism has been talked, but none of it has "taken." But it all goes to show that something different from existing patriotism is needed to lift us out of the present trouble which has paralyzed the world.

In the midst of all this I suggest that the kind of leadership manifested by George Washington is our only salvation. We have just celebrated the bicentennial of his birth and are approaching another of his birthdays. This calls for a review of his life and conduct, which in itself is a study of intelligent statecraft, and a renewal of true patriotism in our own hearts.

The whole of last year was taken to memorialize Washington, and I understand that every bit of writing, every scrap of letters, everything connected with his life that could be found has been brought together and will be published. The book will run into many volumes. In the meantime, many muckrakers were busy. They said they were trying to prove that Washington was only a man. That was an unnecessary task. Washington never claimed to be anything more, and none of us have ever thought of him as a demigod. It is a great thing to be able to say that out of all this minute search not a sordid thing was discovered in Washington's history, not a thing to turn the affections of the people away from him as an ideal, or to break down fervor and faith in the government he did so much to establish. He is still the ideal patriot and worthy of the tallest monument ever erected to mortal man.

I repeat that the George Washington kind of patriotism is our greatest national need today. It will save us.

In the first place, Washington made himself a worthy man and a worthy citizen. It is said, and truly I believe, that he never told a lie. Scoff at it as we may, this most remarkable tribute stands. No dishonorable thing has been found in his record. He made himself intelligent and strong, and from the very first had the most serious and unbreakable ideas of what a government ought to be, and he related himself to it because it promised to make a world fit to live in.

Whatever the temptations of life, he never allowed anything to dim his ideals. He believed in the Declaration of Independence and the Constitution of the United States, and a government strictly for the welfare of the people. No selfish act was ever charged against him. He sought no privileges for himself that were not open to all. This is peculiarly striking, in this age when we are told that swarms of special lobbyists bear down on Congress like locusts on a Kansas meadow, each seeking something special for some group. Washington kept himself so far above any charge of being selfish or mercenary that he received no remuneration at all for the forty-seven years of public service he rendered to his country. He accepted the position of General of the Armies and the presidency of the United States on the condition that he was to have no pay for any of his public work.

Washington refused to be downed by discouragements. There were many hours so gloomy during the Revolutionary War that it is a wonder

the hearts of the people did not fail. They did fail often, and it fell upon Washington to restore courage. He had to contend with traitors like Benedict Arnold, and near-traitors, like some of his generals and many of his soldiers. In him almost alone came the task of keeping up the morale of the army, and keeping alive the purpose of the people. Important battles were lost. He was sometimes overmatched by soldiers of the enemy. There was the gloomy winter in Valley Forge, with its hunger and cold, and an army of discouraged soldiers, yet his spirit was so superb, his belief in God so firm, his prayer so persistent that he did not accept these discouragements, but pressed on in spite of them to final success.

Washington's statesmanship was above sectionalism. Readers of history of the time will recall the bitter antagonism that arose between Jefferson and Hamilton, and will remember how earnestly Washington tried to reconcile these two statesmen, and, as it has been called, their schools of thought. Had he succeeded in doing this, the country would be different today. There is little doubt that out of the two doctrines which grew came the Civil War. They are still with us in growing strife and partisanship in the country until a definite agreement can scarcely be gotten on any great question. Washington wanted a country in which there was harmony and cooperation. He saw that all sections must be treated alike, and in his farewell address, one of the great and treasured documents of America, he especially mentions this and tries to forestall the contentions that arise by them. All sections must be "protected by the equal laws and a common government." We have had our strife between the North and the South. In the late election and others the feeling between East and West came to the front. Unless we can recover Washington's ideas and spirit of unity, selfish and sectional cliques and rackets will weaken the country and make progress difficult, if not impossible.

Another thing, and it is great, Washington was not office-hungry. We have no reason to believe that any tinge of ambition ever entered his heart or induced him to accept positions either as commander of the armies or as president of the country. When the Revolutionary War had been fought through the country was so discouraged and exhausted that a movement arose among the soldiers to make Washington king. We remember in the story of the Master how once they came to Christ to make him a king and he refused and immediately dispersed the crowd. Probably Washington's anger never arose to greater height than when that suggestion, to be made a king, was borne to him. It appeared to him in the hideous guise of turning traitor to the country. He only accepted the presidency of the country under high pressure. He did not want the second term, and refused the third term, which set a precedent no one has ever been able to break down. Who can imagine with what scorn and withering indignation he would receive the effort to make any man a dictator, if he were living today. Even the suggestion shows a heart alien from the soul and laws of this country.

The lust for office in our country is as dangerous as the lust for money. It changes good men into traitors and demagogues. Men should be sought by the office instead of seeking the office. Office should be sought as a service and not as an adornment to a career.

Another great thing to mention is that Washington held himself strictly to the observance of the law and to the honor of the Constitution. He never lost his head and imagined that he was "above the law." That was for lesser breeds like Napoleon, Caesar, and Alexander. As an executive, Washington showed neither neglect, fear nor favor in enforcing the laws. And we

cannot imagine him trying to frame a law so tricky and evasive that even the Supreme Court could not reach it.

The most notable and striking instance of law enforcement by Washington was when he put down the liquor rebellion in western Pennsylvania. He used all reasonable appeal, and then sent the army over and suppressed those who had rebelled against the liquor tax. He was not to be trifled with. Government was a serious and meaningful thing with him. He was in earnest about it. It was not the plaything of "big men."

The taproot of Washington's statesmanship was trust in Divine Power. He believed Government was answerable to God and he sought to bring him into the Government. He called on God for leadership in his work as a statesman. There can be no true patriotism without genuine faith in God.—*The Christian-Evangelist*.

PROHIBITION ANNIVERSARY STATEMENT.

*By EDWIN C. DINWIDDIE,
Supt., National Temperance Bureau.*

On this 13th anniversary of the Eighteenth Amendment the country is witnessing some remarkable and interesting situations with respect to it. The wets have, during this entire period, derided and scoffed at it and used every method which human ingenuity could devise and money could provide to render it obnoxious and impossible of enforcement. During the life of the law up to now, their task has been comparatively simple: denounce prohibition as a policy and as a method; deny any and all of its beneficial results; emphasize its defects, which are largely administrative, and chiefly local at that; charge up to prohibition all evils that exist in the country, whether prohibition has any connection with them or not; and lastly, as has been done during the past several years, capitalize the world-wide business depression and ride the high wave of popular discontent with "whatever is" in the interest of booze.

They staged, or more accurately speaking, "galvanized" the mob acts at the national party conventions last June, and with the political hysteria which ruled the country through the campaign, and now with the results of the election known they are face to face with problems which some of us knew they would meet, but to which they were apparently oblivious and with which they had little or no concern.

They could not have secured the ear of the people except through reiterated promises of "no return of the old saloon"; "full and adequate guarantees of protection of dry states from liquor invasions" from wet ones. They loudly insist that platform pledges shall be kept, but they demand that the minority pledge shall be disregarded in the interest of unrestrained booze; and that the saving promises of the majority shall be completely "scrapped" so that only naked and unconditional repeal be submitted, while simultaneously they want a nullifying beer proposal rushed through Congress.

All the methods which are now proposed as substitutes for national prohibition had been fully tested in our states before the adoption of the Eighteenth Amendment, and all had proved ineffective in coping with the law-defying liquor traffic, and the claim for their support now lies in their prohibitive and not in their permissive features.

It is a poor type of Americanism which boasts the impossibility of enforcement of a duly enacted Constitutional mandate and America will rue the day if and when her answer to gangsters and law-breakers is a meek and subservient repeal of a salutary law.

CONTRIBUTIONS

SUFFOLK LETTER.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church celebrated its twenty-first anniversary, Monday evening, February 13th. The Society was organized in February, 1912. Mrs. W. H. Dick was the first president. The Society has been fortunate in having the following presidents: Mrs. W. H. Dick, two years; Mrs. W. J. Kendrick, two years; Mrs. I. W. Johnson, two years; Mrs. W. R. Mitchell, two years; Mrs. John King, two years; Mrs. W. H. Andrews, two years; Mrs. C. C. Rawles, four years; Mrs. W. H. Yates, three years; Mrs. J. T. Hancock, one year, and the present incumbent, Mrs. H. P. Murphy, one year.

Invitations are issued each year for a birthday party in February. Every member is requested to bring "a penny-a-year" as a birthday offering. The offering this year amounted to \$26.00.

The following interesting program was rendered, under the direction of Mrs. H. S. Hardcastle: Devotionals, Mrs. J. A. Parker; "How the Artist Forgot Four Colors," a story, by Miss Page Jones; Song, "World Children," Miss Bettie Jones; prayer, Miss Marjorie Luke; pantomime, "In Christ There Is No East or West," Misses Bettie Butler and Virginia Wilkins; a dramatic play, "Two Masters," presented by Mrs. J. A. Parker, Mrs. C. W. Harrell, Mrs. George Earl Rogers, Miss Alice Yates, Mrs. F. W. Oxley, Mrs. Minnie Philhower, and Mrs. W. H. Yates.

After the program the eighty-five persons present were invited to the Fellowship Hall, where dainty refreshments were served in honor of the occasion. A large birthday cake was placed in the center of the table with twenty-one candles. Ten large candles were lighted in honor of the ten presidents who have faithfully sought to carry forward the work of the Society.

This Society has made a real contribution to the local church and to the Kingdom of God. It is safe to say that it has given more than \$10,000 to Missions since it was organized. The Young Girls' Missionary Society, which was an outgrowth of the Woman's Society, has given several thousand dollars. In addition to this several other societies in the county have been inspired to do efficient work. No one can measure the blessings which have come to the faithful workers. Missionary books have been read, and the whole vision of spiritual life and responsibility has been enlarged and enriched. Women who are deeply interested in the missionary activity of the church are usually active and concerned in all work of the church. Some great religious impressions were made by those who took part in the program of the birthday party. I like to encourage this work. I am a member of four Missionary societies. My wife is a member of five societies. We believe in them.

The Woman's Missionary Society of Berea (Nansemond), met with Mrs. Russell T. Bradford Thursday afternoon. In the absence of the president, Mrs. A. S. Hargraves, vice-president, called the meeting to order and presided. The collection of dues and specials amounted to \$10. This Society is not large, but it is interested, liberal and faithful. Plans were made to observe the Day of Prayer on Friday, March 3rd. The Mission Study Book for this year is "Lary Fourth Daughter of China." Mrs. R. T. Bradford will teach the first chapter in this book at the next meeting.

Holy Neck Christian Church held a church social in the hall last Wednesday night. About

100 members of the church and Sunday School were present. The entertainment committee presented an interesting program. A birthday cake was presented to the pastor, Dr. N. G. Newman. Some one bravely put sixty-five candles on this cake, and the friends piled an automobile load of many good things to eat around this cake as an expression of love and good-will. Dr. Newman is one of our best beloved pastors. He is growing in favor as a preacher of the Gospel of Jesus Christ. He is a wise counsellor and faithful soldier of the Cross. Congratulations to him, and a wish for many more happy returns of his birthday.

I. W. JOHNSON.

THE NINETY-FIRST PSALM.

The ninety-first Psalm is exclusively a song of trust; a word picture of the children of God who fear him and to whom he has revealed the secrets of his greatness and power. It is also a Psalm in which each verse is a promise to be cherished with the words "I will" and "thou shalt," which are so emphatically used. It is not ascribed to David, yet we think of David as we read it, for each promise was worked out in his life.

In the twenty-seventh Psalm, which is a Psalm of David, the words of the fifth verse are so full of the same trust which is displayed in this Psalm. How much we need to take this Psalm as our own each day of our lives, using the words of the second verse as our testimony. *He is my refuge in every trial and trouble: not "he was" or "he shall be," but right now he is.* Such promises are like checks on the earthly banks—they must be signed and presented for payment. The bank of heaven stands secure against the storms which cause earthly banks to fail.

God is our refuge in every circumstance of our earthly life; he will cover us with his feathers and under his wings shall we trust and rest. He is my fortress and he is also my rock, and my deliverer from every adversity of life so I need not be afraid of anything that man or devil may do unto me. When it seems as though the powers of evil will prevail, he intervenes and turns away the destroyer so that his darts do not inflict mortal wounds. Many times wounds are inflicted but God in his infinite love and mercy heals the broken in heart, and bindeth up their wounds. If we are dwelling in the secret place and abiding under the shadow of the Almighty, we only lean the more upon the Everlasting Arms, knowing that they will bear us up because we have made him our habitation.

The trials of life make the promises of God the more blessed to us for they show us our weakness and inability to meet them in our own strength. Then it is that faith mounts up to take God at his word and he never fails his trusting children. Oh, it may not be our way, and it may be long delayed, but in his own time and way he brings us to his haven of rest. He leads us in hidden paths, in unknown ways; yet his love ever brightens the way and makes the crooked things straight. In his own wisdom and love he does not reveal to us the path over which we must go, for we would falter and faint if we knew, but he gives us strength as our day of grace every step of the way.

So, we must not pray that we may be kept out of troublous times and the struggles which they bring, but that we may ever get deeper into his rest, where we may know the peace and safety which ever abides. So may we ever dwell in the

secret place of the most high, that we shall abide under the shadow of the Almighty, and say, with the poet:

And now my home is God, and sheltered there,
God meets the trials of my earthly life;
God compasses me around from storm and strife,
God takes the burden of my daily care.
O wondrous! O home divinely fair!
And I, God's little one, safe hidden there.
Lord, as I dwell in thee and thou in me,
So make me dead to everything but thee;
That as I rest within my home most fair,
My soul may ever more and only see
My God in everything and everywhere.
My home is God.

W.

LUCID LINES OF LUXURIOUS LIFE.

The expense of the House of Representatives exceeds four million dollars annually. Added to this snug little sum is the pay of nearly four hundred and fifty representatives and delegates at a yearly salary of \$9,000 each.

The salaries of officers and employees of the House reach the high mark of over one million dollars every twelve months. This is in addition to salaries paid to members and delegates.

The Senate pays out more than \$950,000 in yearly salaries, and adds to this from \$45,000 to \$50,000 for mileage, or traveling expenses.

The salaries of officers and employees of the Senate, not including salaries of Senators, amount to an excess of \$1,500,000 each year.

The cost for investigations and inquiries in a recent year touched the purse-strings of the taxpayers to the tune of more than \$420,000.

Although Congress is composed mainly of lawyers, an annual disbursement in excess of \$50,000 is spent for legal services in the preparation of bills.

On special committees we spend more than \$100,000 every year; nearly twice that sum for stationery, and more than a dozen other items ranging from a few hundred to more than twenty thousand.

Though we boast of being the most law-abiding nation in the world, it is costing the American tax-payer nearly \$100,000 each year to give police protection to Capitol Hill. This is not to be confused with the metropolitan force of Washington.

A recent survey of pay records of Senators and Representatives revealed that about one-fourth of all members of Congress had on their office pay-rolls some one by the same names as their own. It is left to the public to decide if these instances be mere accidents or coincidences.

The cost to operate Congress is \$125,000 per day. If we allow eight hours as a working day, our national law-making bodies cost us in excess of fifteen thousand dollars per hour, or about \$250 per minute.

TIMOTHY THOMAS.

A DANGER SIGNAL.

It was with the decline of persecution that the decline of the church began; worldly prosperity and not adversity brought in spiritual death. And it is lack of this element—of real privation and deep suffering for Christ's sake—that enfeebles the energies of the church at home, and causes the limited success of her missions abroad.

"The blood of the martyrs is the seed of the church," has become a proverb, a proverb true, however, so long, and so long only, as the church sees and approaches her calling.—*J. Hudson Taylor.*

He who will not forgive others breaks the bridge over which he himself must pass.—*Herbert.*

THE JIG-SAW PUZZLE.

It has got us. When we saw these puzzles in the high-class game shops we passed them by but since they have come to the "five and ten" they have caught us. Some of the family like them and our dining room table is littered with jig-saw puzzles. The things look foolish. They take a lot of time. There is nothing to do but break them up when you have worked them. But we confess, with apologies to our high-brow readers, that we like to work the things. We justify our waste of hours by saying it is a simple recreation and a rest to the tired eyes after a day at the office. Of course we know that it is an eye strain but it certainly rests the mind. One must forget the problems of the Methodist Protestant Church while wondering why the nose of a cow will not fit in the space designated for the tail of a lion.

Working a jig-saw puzzle is very much like working a church. The game is to get a lot of pieces of assorted colors and shapes and make of them a lovely picture. Some of the great masterpieces of paintings are now reproduced in these puzzles. The task of the ministry is to get a parish of all sorts of people and to organize them into a church which "may adorn the doctrine of God, our Saviour in all things." The pastor is appointed to "set in order" the things that are wanting. Sometimes he finds things badly mixed and has on his hands a game as fascinating as any jig-saw puzzle. It frequently requires a lot of time to get all the parts in proper place and secure harmony and beauty in the field. There is always a fine joy when design shows up out of the medley.

The first kind of puzzles were made for little children in square blocks. These are so simple that they are not interesting. Our modern jig-saw puzzle is made of wee bits of wood or cardboard, strangely colored, of every conceivable curve and angle, interlocking and every piece necessary to make the complete picture. How like a church! Ideally the church is made up of four-square folk, well rounded Christians, exemplifying the perfect triangle of body, mind and spirit in exact balance, but really, a church has a lot of people with queer angles and uncertain curves and a multitude of inharmonious colors. It is a job to fit each in his own place, and, like a jig-saw puzzle of the ten-cent variety, they will jump out of position if you touch them the wrong way. Some are hard to fit anywhere. We feel at times like we would like to throw some away or to make some new ones just to fit in certain places that bother us. That is not the game. If we threw away anyone that we could not fit in, at the end of the task we would find we had marred the picture.

From the jig-saw puzzle let us learn that the smallest, the queerest and the most colorless person in the church has his place in the plan of the Master. Knowing this great truth of the transcendent value of the least of our brethren, we will be able to make a thing of beauty and design of the pastorate where God has commissioned us to set things in order and adorn the doctrine of God.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

THE LOVE OF CHRIST CONQUERED.

In the course of the Armenian atrocities, a young woman and her brother were pursued by a Turkish soldier, cornered in an angle of the wall, and the brother slain before his sister's eyes. She dodged down an alley, leaped a wall, and escaped. Later, being a nurse, she was forced by the Turkish authorities to work in a

military hospital. Into her ward was brought one day the same Turkish soldier who had slain her brother. He was very ill. A slight inattention would ensure death. The young woman, now safe in America, confesses to the bitter struggle that took place in her mind. The old Adam cried, "Vengeance"; the new Christ cried "Love." And, equally to the man's good and to her own, Christ conquered, and she nursed him as tenderly as any other patient in the ward. The recognition has been mutual, and one day, unable to restrain his curiosity, the Turk asked his nurse why she had not let him die. She replied, "I am a follower of him who said, 'Love your enemies, do good to them that hate you.'" He was silent a long time. At last he spoke: "I never knew there was such a religion. If that is your religion, tell me more about it, for I want it."

Some of the Armenians believe that they are specially called to carry the gospel to Moslems.—*Friends Witness* (English.)

THE SALOON.

The American saloon had no conscience. It never did a good act nor failed to do a bad one.

It was a trap for youth; a destroyer for the old; a foul spawning place for crime; a corrupter of politics; knew no party, supported those men for office who it thought could be most easily influenced; had no respect for law or the courts; debauched the city councils, juries and every one it could reach; was powerful in the unity of its vote and created cowards in office. It flattered, tricked, cajoled, and deceived in order to accomplish its purpose; was responsible for more ruin and death than all the wars the nation has ever engaged in; has corrupted and ruined more lives, widowed more women, orphaned more children, destroyed more homes, caused more tears, broke more hearts, and undermined more manhood than any other influence in our land.—*Judge Kenyon, United States District Court.*

Near the harbor in Waterford, Ireland, there once stood a church known as "Crook's Church," and not far away was the "Tower of Hook." When the ships of Strongbow were entering Waterford, he would say "we must take the town by Hook or Crook," and hence we have the expression, "by hook or crook."

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to Mercy and truth
gather; righteousness
kissed each other.
xx Truth shall spring

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10 For a day in thy courts is better
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b Ps. 56. 1.
c 57. 1.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blessed Lord, to hearts that are fixed on the purpose and the power of thy love, how joyful is the way, how protected the path. O, loving Guide, who ledest thine own, shepherd thou every wandering life and bring all who know the strength of thine arm and the bliss of thy keeping to be truly devoted, with thee, to the mission of corraling souls for thine eternal haven both now and forevermore. Teach us that God's Kingdom may be accomplished even in this life. *Amen.* L.

A MISSIONARY THOUGHT.

By FRANCIS SHUNK DEANS, D. D.

"Christ—The Spiritual Dynamic."

A friend in First Church, Berkeley, recently sent me a statement by Charles P. Steinmetz, a portion of which I want to share:

"The greatest development in the next fifty years will be along spiritual lines. . . . The scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes the world will see more advancement in one generation than it has seen in the last four."

In Christ are the spiritual forces which alone can save and redeem a human life and the life of the world.

It is Christ who makes the spiritual world real, accessible and satisfying.

Through a church that is spiritually minded and spiritually empowered will Christ become available to the whole world.—*Exchange.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 18, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,270.04
Mt. Auburn, Manson, N. C.	1.20
Liberty, N. C.	1.27
Mt. Carmel, Zuni, Va.	2.15
Oakland, Suffolk, Va.	3.00
Howard's Chapel, Wentworth, N. C.	1.00
Mayland, Broadway, Va.	1.00
Franklin, Va.	5.33
Ocean View, Va.	4.00
Leaksville, Luray, Va.	1.10

Total \$ 1,290.09

Summary.

Previously acknowledged	\$ 7,124.36
Sunday Schools	20.05

Total \$ 7,144.41

J. O. ATKINSON, *Sec'y.*

MISSIONARY PROGRAM FOR MARCH.

"CHRISTIANITY IN REVOLUTIONARY CHINA."

PROGRAM III—"Democracy in Action."

MRS. W. M. JAY, *Editor.*

Hymn—"The Morning Light is Breaking."

Golden Rule—Matt. 7:12.

Silver Rule—Tzu Kung asked, saying: "Is there any word that will serve as a guide throughout life? The Master replied: "Is not reciprocity such a word? What you do not want done to yourself, that do not unto others." (Analects of Confucius.)

Hymn—"In Christ There is No East or West." Leader's talk on the subject.

Prayer—For the missionaries and their Chinese colleagues.

Hymn—"At Length there Dawns the Glorious Day."

Address—"Is Missionary Needed and Wanted?"

Talk—"The Progress of Interdenominationalism in China."

Address—"What King of Missionary is Needed Today?"

Summary by Leader.

Missionary Doxology.

Benediction.

MISSIONARY PROGRAM.

"THE CHURCH AND NATIONAL LIFE—MEETING THE NATION'S NEEDS.

(Prepared by Mrs. Lucius O. Baird, in *The American Missionary*, February, 1933.)

Worship Suggestions—

Hymn—"Jesus Calls Us O'er the Tumult."

Scripture—Prov. 4:10-13.

Prayer Circle—For the youth of the land.

Hymn—"I Would Be True."

THE PROGRAM.

1. *The Nation Needs Church Trained Children.* (Psalm 119:105.)

"My church is an adult church," a pastor said. Why?

The unreached child for the Sunday School: A superintendent reported the decline of the rural churches because of good roads and the desire to attend "a church with a pipe organ and a good preacher." Shall such churches then send to the abandoned rural church groups of their young people to train the children religiously?

Sunday visitors from the city prevent attendance at country services. In the city late rising, the golf clubs, with the need for the family car, help in the leakage.

Ought Christians to revise their Sunday programs? Can we use a neighborhood bus to gather children systematically?

Seventy-seven per cent of the inmates of Sing Sing over a period of twenty years had never been in Sunday School.

Have we allowed the children to find their interests in other character building agencies rather than in church groups?

2. *The Nation Needs College Youth Trained for Church Leadership.*

"The strength of our country is the strength of its religious convictions."—*Calvin Coolidge.*

Those who are working with the teen age groups in our churches realize that there is a tremendous leakage after the age of sixteen years.

Dr. W. H. P. Faunce said: "Here, then, is our national peril—that the supremely important task of our generation will fall between church and state and be ignored by both. The church may say: 'Education is no longer in our hands.' The state may say: 'In all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine religious training. It is time, therefore, for church and school to cooperate."

Can we of the Congregational and Christian Churches develop Sunday School teachers capable of training our youth religiously so that when they reach college their faith may not be wrecked by studying science and philosophy, when taught by men with no religious convictions? Have we a

responsibility in asking that our own denominational student pastors be placed at all state universities by our Education Society to prevent, if possible, the student leakage? And shall we contribute funds sufficient for this purpose? (See "What College Did to My Religion," *Atlantic Monthly* for June, 1933; "Universities and Religious Indifference," *Atlantic Monthly*, September, 1932.)

3. *The Nation Needs Religiously Trained Second Generation Leadership.*

"For years America has been praying for the so-called 'heathen' across the seas and has sent them money and men. Now God has set some of these people right down beside us and made them members of the body politic. And the church persists in having little or nothing to do with them because, forsoothe, they are of another race, color or creed, and are near at hand.

The future American is not going to be a full-blooded Yankee, but a composite of some of the very strains that Providence has brought to our shores. The future Americanism is going to be a blend of much that these people bring." (Malcolm Dana.)

The Japanese-American Citizens League met in Los Angeles in July, in their second biennial national convention with two hundred delegates from twenty-two chapters in various sections of the country. All were second generation Japanese. A platform or "guide in pushing the citizens movement" was drafted.

These young people have been educated in our schools and colleges for both cultural and economic life. They ask how shall they find their social adjustment? We have Armenian, Bulgarian, Finnish, Greek, Scandinavian, Slavonic, German, Japanese, and Chinese churches. The second generation are Americans by birth and training. The nation needs their allegiance. Politicians are seeking their votes.

"Missionary work is the best of all Americanizers and the best friend of the foreigner is the church of Christ." (Rev. Andrew Gavlik.)

The day schools are a melting pot. Is your church a melting pot? List foreign groups in your area, foreign children in your child's school. What is any church doing for their religious life?

(Leaflets on related subjects may be procured from an office of the Commission on Missions, 287 Fourth Avenue, New York; 14 Beacon St., Boston; 19 S. LaSalle St., Chicago.)

ATTENTION!

Don't forget the date, March 3rd. The World's Day of Prayer for Missions is one of the most important, if not the *most* important of all the days to be observed by our Missionary societies. The program this year is especially good, and has a real significance to us, since we are studying China. It was prepared by Mrs. C. C. Chen, University of Shanghai, Shanghai, China. The subject of the program is "Follow Thou Me," and these may be purchased from the Commission on Missions, 14 Beacon Street, Boston, Mass., at 2c each.

A beautiful "Call to Prayer," arranged by Mrs. Ruth Muskrat Bronson, an Indian American, may be secured free. These are to be distributed before and at the meeting, and used as a special guide to prayer.

The children's program, "Follow Thou Me," is 1c each, and is fine for Willing Workers' superintendents. There is also a "Service of Consecration, Looking Unto Jesus," by Miss Jean Grigsby Paxton, for 5c, which would be helpful for preparatory meetings of leaders and committees, or for the morning session at an all-day meeting.

The annual observance of the World Day of Prayer on the first Friday in Lent is promoted

jointly by the Council of Women of Home Missions, the Federation of Woman's Boards of Foreign Missions of North America, and National Council of Federated Church Women. Union services may be planned for young people and children as well as adults. This program is to be adapted to the community using it. The service is essentially one of prayer. Some communities may want to have the churches open on March 3rd for individual meditation and prayer throughout the day.

Let us all work and pray together that this day observed world-wide may accomplish much in the Kingdom, for while we here in America are praying, the same program is being used in every country of the world where Christ's name is known.

MRS. W. M. JAY.

A DISTURBED WORLD.

Rarely in history has the whole world been so thoroughly disturbed as at this hour. When the Germanic hordes sacked Rome in 410 A. D., and then devastated Europe, reducing vast regions to an utter desert, confusion and chaos reigned over a part of the world, but the East went serenely on its way. When in the twelfth and thirteenth centuries, the crusades aroused Christendom to strange depths of fervor and excitement, the old order was upset and a new order begun. Then in the fifteenth and sixteenth centuries the wars of the Reformation convulsed Europe, though the remainder of the world was largely undisturbed. The so-called "industrial revolution," which followed the break-up of feudalism, the introduction of steam-driven machinery and the development of the capitalistic system, witnessed widespread disturbance and change throughout the Western world. The democratic revolution marked particularly by the war between England and American Colonies, and the Napoleonic wars on the Continent, broke down the prevailing order and introduced a new era.

Nearly all of these far-reaching changes, however, took place in the West. The East, where the majority of the people of the world have always lived, went serenely on in its accustomed ways, with only minor disturbances here and there. But with the beginning of the nineteenth century, the East enters the world stream of the West, and thereafter we have one world, in which every section is responsive to whatever happens in any other section.

The twentieth century brought the greatest shock that civilization had yet been called upon to withstand—the World War conflagration in which the nations farthest advanced in arts and sciences engaged in a death struggle that wiped out the lives of some ten million men and destroyed uncounted millions of wealth. This war, with all its attendant circumstances, broke up more of the world's old moorings than perhaps any other event in history. During the seventeen years that have elapsed since Germany declared war and proceeded to invade France, more revolutionary changes have taken place in human life than in any century since human history began.

The present world-wide economic depression is a necessary consequence of the disturbances and changes which mark a transition from one world-order to another. Just what this new order will be, God alone knows. Some think that it will be a modified form of Russian Sovietism. Others think it will be a type of socialism or communism. Some think we shall revert to autocracy, and fall back on the authority and leadership of a dictator, or world-emperor. Others grow pessimistic and forecast a period of anarchy, when law and government will be overthrown. Still others think that affairs will go on about as they have, with certain political and economic

and social adjustments that will restore the world to normalcy.

On one thing we ought to agree—it is a time of marvelous opportunity for the preaching of the Christian gospel, and the winning of the lost to Christ as Lord and Saviour. When the fallow ground is being ploughed, it is time for the planting of seed. When old buildings are being razed it is time to erect new structures. The world always has righted itself after a storm, and it always will until God has achieved his purpose among men.

History clearly demonstrates that it is in a disturbed world that New Testament Christianity has its best chance. Jesus came at a time of unrest and upheaval. The greatest victories that he has won have not been in times of peace and prosperity, but in times of chaos and disturbance. The old molds of thought and conduct have to be broken occasionally in order for new patterns to be constructed. Is not this possibly the philosophy of history—the old order must change, giving place to the new, and in order for it to change, periodic upheavals must take place.

The old order ought to change. It has not put God at the center. It has not obeyed the will of Christ. It has not released, enlarged, developed human personality as it should. It has had an essential core of selfishness, exclusiveness, disregard of human life and spiritual values. Even churches have grown careless of their Master's Commission and have been living for themselves, complacently content with a traditional round of ecclesiastical performances. The world is ripe for a change.

Why not give Christ a fair chance to remake the world after his heart's desire? He has the key to human life, the way to peace and happiness. His lordship, genuinely accepted and intelligently followed, would restore order and prosperity and bring in the reign of peace on earth, good will toward men, of which the angels sang. The day of mission over? Why this is the greatest day of missionary opportunity since the star first appeared in the East and the wise men traveled to find the promised Saviour! Let us beat not a retreat, but a charge that will challenge the world to take Jesus seriously at a time when men everywhere are confused and disturbed, and longing for a sure world of authority and hope.

In the disturbed conditions that prevail everywhere today, Christian missions is the hope of the world.—*Editorial in Home and Foreign Fields.*

OUR OLDEST LIVING MINISTER.

By HERBERT D. RUGG.

The 100th anniversary of Augustus Field Beard, oldest living minister of the Congregational and Christian Churches, oldest living graduate of Yale University, and oldest living graduate of Union Theological Seminary in New York City, will be observed this coming May 11th, with appreciative tribute to his work for the advancement of human brotherhood. His direct influence upon men and institutions has extended from France to California and Hawaii and from Alaska to Porto Rico.

Many individuals in the United States among Indians and Eskimos, Mexicans and Porto Ricans, Chinese and Japanese, Hawaiians, Koreans and Filipinos and Southern mountaineers have enjoyed benefits from Dr. Beard's labors. The larger part of his career, however, has been devoted to securing greater educational opportunities for Negroes.

Paul D. Cravath, international lawyer and president of the Metropolitan Opera Company, heads a group of sixteen who are commending to Dr. Beard's many friends the recognition of his centennial birthday. With Mr. Cravath are as-

sociated Mrs. Lucius R. Eastman, chairman of the committee of direction of the department of race relations of the Federal Council of Churches; the Rev. Dr. Charles Emerson Burton, general secretary of the General Council of the Congregational and Christian Churches; President Jas. Rowland Angell, Yale University; President Henry Sloane Coffin, Union Theological Seminary; President William J. Hutchins, Berea College; Principal Robert Russa Moton, Tuskegee Institute; Dr. Ray Lyman Wilbur, secretary of the interior, and president of Leland Stanford, Jr., University; Dr. William Pickens, field secretary, National Association for the Advancement of Colored People; the Rev. Dr. Joseph Cochran, pastor, American Church, Paris, France; the Rev. Robert Bruce, pastor, Plymouth Church, Syracuse, N. Y.; the Rev. David Logan Wilson, pastor, Central Congregational Church, Bath, Me.; the Rev. Dr. Ernest Frank McGregor, pastor, First Congregational Church, Norwalk, Conn.; the Rev. Dr. Clarence H. Wilson, Boston, Mass.; Dr. James Hardy Dillard, Charlottesville, Va.; William Spencer Beard, Winter Park, Fla.

Dr. Beard has been invited to preach a centennial sermon on Sunday morning, May 7th, in the First Congregational Church, Norwalk, Conn., where he was christened. He has also been invited by the National Broadcasting Company to speak that afternoon over coast-to-coast hook-up.

Abraham Lincoln's Cooper Union address in New York City, in 1860, converted Dr. Beard to his passion for human brotherhood. Of that address he has recently written:

"I was near enough to mark the features of Lincoln's strong face and to note his emotions as he rose in his plea for human rights and for the integrity of his country, and without realizing it, I was undergoing the process of conversion. I, who went without sympathy, was listening with sympathy."

After pastorates at Cape Elizabeth, Me., Bath, Me., and Syracuse, N. Y., he went to the American Church at Paris, France. There he preached the funeral sermon for young Leland Stanford, Jr., son of the senator from California. To the bereaved parents, Dr. Beard suggested as a memorial the university which they established, now Leland Stanford, Jr., University, at Palo Alto, California.

Dr. Beard has had a leading part in the advancement of higher education for Negroes in the Southern States. Seven Negro colleges founded by the American Missionary Association are indebted to him for unwavering support during the period when cultural education for Negroes was in its infancy and had few friends. One of these colleges was Fisk University, whose founder and first president was the Rev. D. Erastus M. Cravath, father of Paul D. Cravath.

Keen in mind, vigorous in body and with his senses little impaired, Dr. Beard still gives highly valued counsel to the American Missionary Association, and even comes occasionally unaccompanied, by train, from Norwalk, Conn., his present suburban home as well as his birthplace, to the offices of the Association in New York City.

During the reign of David I of Scotland, a young brother of the powerful Clan Chattan entered the ministry and became Abbot of Kinross. His older brother died childless, and the chieftainship devolved upon the Abbot. Desiring to marry the daughter of the king's companion of Calder, he obtained permission from the Pope, and as a result of his marriage, a large family of boys came into being. The people of Iverness-shire called them "sons of the parson," which means *McPherson* in the original Scottish dialect.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

BUILDING YOUTH FELLOWSHIP IN ALABAMA AND WEST FLORIDA.

By MISS MARGUERITE DAVISON.

It is good for us to take account of stock so that we can consider the accomplishments of the past year before plunging into plans for the future. What did the young people of Alabama do in the heavy program they carried on last summer? Nine Alabama young people served in the Student Summer Service or as special workers in their own State. Six of them came from Piedmont College, one from Vanderbilt, one from Southern Union, and the others from Thorsby Institute. You can see leadership growing up over night in these Alabama young people. Besides the Alabama group there were five workers from other States, three of whom were Piedmont College students.

What a busy summer these young people spent working in our churches all over the State. They carried on Vacation Church Schools, Young People's Classes, Revival Meetings, Summer Schools and Camps, organized Sunday Schools and Christian Endeavor Societies and did whatever they could to help our churches and people.

In the North Alabama Association, Robert Barksdale acted as pastor of one of our churches during the summer months, taught Bible schools and assisted in revival meetings and Bible school programs in other churches of the district. He endeared himself to young and old during his stay in the section. This fall he returned to Piedmont to gain further training for the position of church leadership which he hopes to make his life work.

Gerald Smith graduated from Thorsby Institute last spring and went directly into summer service in the Bible School at Thorsby. The rest of the summer he spent in the churches of North Alabama, helping in the building of the new church at Rock Springs, assisting in revival meetings, and conducting Bible schools in five of our churches. His wife joined him in the middle of the summer and did most helpful work with the children. These workers feel that much work for the children and the young people of these churches must be done and they hope a more complete program may be conducted in the coming summer. Gerald is now continuing his studies at Piedmont College. We are sorry that poor health has prevented his wife from carrying on her studies during the second semester.

Verla Barnett of Southern Union College was able to do some work in North Alabama in addition to her program in East Alabama, where she spent a very busy summer in the Christian and Congregational Churches. The Bible schools were conducted in connection with the revival services of these churches, but the people and Miss Barnett hope that they may be held at different times in the coming summer, so that they may receive the undivided attention of the young people and children. Miss Lillian McKee, teacher at Thorsby Institute and former Student Summer Service worker, was able to help Miss Barnett in several churches. She also served as teacher in the Wadley Summer School and as leader at the Young People's Summer Camp for the Midland City group of churches. Once our young people taste the joy of Student Summer Service they wish to continue in that type of helpful giving to others. It is hoped that the East Alabama Christian and Congregational Churches may have a more complete program for the coming summer and that

more leadership for Bible School work may come from the Christian Churches. The Annual Summer Training School held at Wadley has done much to build leadership among the young people of the Christian Churches of that section, and gradually the Congregational young people are taking advantage of the opportunity it offers. It is hoped that this Training School may be considered by our church leaders the leadership training center for the State. We look for a larger enrollment each year. Leaders from the Board of Christian Education and from the Extension Boards, with help from special instructors, try to provide the most helpful training course possible for our rural and town churches.

In Central Alabama a very well conducted Bible School program was carried out in several of the churches by Miss Dorthula Dadey, assisted by Miss Hazel Maddox. All of these schools were not held in connection with revival meetings, and good attendance resulted. Miss Maddox had already endeared herself to the church people of this section an only responsibility at home kept her from giving full time service as she had in previous years. In these churches a steady improvement in program can be seen. They are rendering real service to their communities. Miss Dadey worked in one of our North Alabama churches at the close of the summer, and was able to conduct a very good Bible School, although revival meetings were in full swing and some of the public schools had started.

Tallassee and Mt. Olive Churches had good Bible Schools and Young People's meetings under the direction of Miss Viola Veler. These churches have grown in strength and are placing special emphasis on young people's work. Miss Veler also directed an all-church Bible School at Crestview, West Florida. The attempt to make this school a union project with a division of responsibility has had some measure of success in the three years it has been held, but we are hoping for greater results in the coming years.

Summer workers divided their efforts between the Columbus Church, Georgia, and the Phenix City Church, Alabama. Bible Schools, young people's classes, special club work and other activities were carried on by Miss Mildred Rister, Miss Dorothy Griggsby and Gregory Williams, under the direction of the pastor, Rev. David Shepherd. A wonderful program for 1932 and we hope it can be made even stronger in the year 1933.

A helpful Bible School program was carried on in the Midland City group of churches by Miss Nova Weatherby and Miss Annie Lou Arthur. At the close of the summer work, the young people of this area met in a Summer Camp and enjoyed three days in the out-of-doors. They slept on the pine needles, cooked over a camp fire, studied out-of-doors, worshipped in the open, and enjoyed many kinds of recreational activities. Two of our summer workers, Miss Arthur and Miss McKee, with the pastor and other leaders, conducted the camp with so much success that the young people demanded a longer camp in the coming season.

In the Andalusia group of churches, Miss Ina Adams and Miss Eunice Williamson conducted ten Bible Schools and gave the young people's work of that section a great boost. Ina is making plans for the coming summer and in another season she hopes to strengthen the many activities started this year. Other young people in the community assisted the two workers and gained

experience in leadership along with a feeling of responsibility for the work of their churches.

West Florida churches were assisted by Rev. G. Staley Hunt during the summer. He conducted some Bible Schools but spent most of his time working with Rev. W. H. Tillman in revival services. We look forward to carrying on a real educational program for the young people and children of this large group of churches so that the Sunday Schools and Young People's Societies may be strengthened. This can be done with more assistance and we hope to place more workers in the area next summer, if possible. The yearly young people's Christian Life Conference has done a great deal to bring the young people together and to inspire them to greater efforts in their local churches. There has been a vast improvement in the conduct of these conferences since their beginning, particularly in the leadership developed among the young people.

This is a brief survey of the work of our young folks for the churches of Alabama and West Florida. Through their summer work the young people themselves have grown in a remarkable way and through their fine example, they have helped others to gain new ideals for their own lives and the courage to work to attain these ideals. More and more of our S. S. S. people are coming from our Southern institutions. It is a splendid test of the spirit of these institutions that they inspire the students to pass on to others some of the good they have gained through their advantages. It is education for service that counts. With many of our young people that service begins right at home in their own section during their summer vacations. Our slogan for the year 1933 is "A Bible School in every church and a Christian Life Conference in every Association." At the regular Association meetings the young people have been given increasing responsibility for their own special sessions and for their share in the whole church program. Each year we take a few forward steps toward building up the ideal church which shall help all of its people to work together in the building of Christian character.

CHRISTIAN ENDEAVOR NOTES.

MARCH 5, 1933.

"Discovering Jesus' Principles for Our Lives."
Daily Readings for this Week.

Monday—"Principle of Love." Matt. 5:38-42.
Tuesday—"Obedience to the Divine." Matt. 7:24-42.
Wednesday—"Principles of Charity." Matt. 7:1-5.
Thursday—"Keep on Praying." Matt. 7:7-12.
Friday—"Doing, Not Talking." Matt. 7:21-23.
Saturday—"Goodness is a Light." Matt. 5:14-16.

Appropriate hymns will include: "Dare to Be Brave, Dare to Be True," "I Would Be True," "O Jesus, I Have Promised," "Yield Not to Temptation," "Stand Up, Stand Up, for Jesus," "I Love Thy Kingdom Lord," and "Marching With the Heroes."

Prayer—We come tonight in the age-old quest for the good life. We recognize, our Father, that our lives are very imperfect in thy sight. We live in a world that is perplexed and disturbed. We meet problems we are unable to solve. May we in our meditation tonight get such a vision of thy will for our lives that the solution of tomorrow's problems might be easier and more satisfying. Give us alert minds, broad sympathies and adventurous faith that we may be able to discover the principles of Jesus for our lives.—*Amen.*

As advance preparation for this meeting:

1. Assign a member the task of discovering the difference between a principle and a law. (There should be a definite effort to get before the Society the exact nature of a principle.)

2. Discover through a study of the New Testament (Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS GIVING LIFE AND HEALTH.

LESSON X—MARCH 5, 1933.

GOLDEN TEXT: "Jehovah hath done great things for us, whereof we are glad."—Ps. 126:3.

LESSON TEXT: Mark 5:21-24, 35-43

The stories of Jesus' miracles of healing and of raising people from the dead have a practical message for us. They are simply historic accounts of what is eternally true, of what Jesus is constantly doing in life, even today. In other words, Jesus is a source of health and life today. Religion and health are related. Religion gives life and health. Jesus, the highest embodiment of what we call religion, heals and helps.

Fortune in Misfortune.

The ruler of the synagogue thought misfortune had struck his home when his daughter became seriously ill. Of course it had. But good fortune had come in disguise, for out of this misfortune he came to know Jesus, came to receive Jesus' ministry, came into a new relationship with Jesus. Furthermore, he had his daughter restored to him. It is the way of Jesus. When we take him unto our sorrows and troubles and apparent disasters, he overrules them and gives us more than we ever hope.

The ruler's sorrow drove him to Jesus. It caused him to lay aside his false pride. It made him take life more seriously. It begot in him such a change of spirit that Jesus could help him. It is thus with our sorrows and misfortunes. Many a man never comes to know Jesus Christ until sorrow or adversity has stripped him of his false pride, revealed to him his own insufficiency, and driven him humbly and sincerely to Jesus.

Fear—Faith.

Word came that the girl had died, and the ruler's heart sank within him. Jesus was quick to see it. He said, "Be not afraid, only believe." How fear stalks as a dark tragedy in so many lives! But perfect love casteth out fear. As we believe, fear loses its devastating power. Jesus' message to all is "only believe." Jesus is not talking about intellectual belief, or creeds, or dogmas. He is talking about personal trust in him. The man or woman who sincerely trusts Jesus Christ finds deliverance from fears. The more we trust the less we fear. Not what do we believe, but whom do we trust, is what counts. In these trying times men need faith in a living, loving God.

The Inner Circle.

"And he suffered no man to follow him, save Peter and James and John, the brother of James." He would make no parade of his miracles. Furthermore, these three were perhaps the better prepared to enter into this intimate experience. God reveals his secrets and imparts his spiritual blessings to those who are prepared to receive them.

A Rebuke.

"Why make ye this adieu, and weep?" Jesus enters sympathetically into our sorrows. In fact he takes them upon himself. But he would rebuke many of us for sorrows that do not have an adequate source. There is much sorrow that is pagan, that should have no place in a Christian's life. Jesus is always displeased with undue lamentations over departed friends and loved ones. His remark, "Let the dead bury the dead," was his striking way of telling us that we should not allow our sorrow or even respect for the dead, keep us from entering upon the privileges and responsibilities of living.

Not Dead, But Sleeping."

"The damsel is not dead, but sleepeth." This remark of Jesus taken on its face value would indicate that the girl was not really dead. Whatever may have been the facts in this case, however, his words are true. Those who die to all appearances, really fall asleep. We shall awaken some day in newness of life. We have not lost our loved ones and friends—they have simply gone from us for a while. They that sleep in Christ shall awake. We shall have them again.

Ridicule and Scorn.

"And they laughed him to scorn." One of the most difficult things one has to face is scorn or ridicule. This is especially true of a young person who is trying to live a Christian life. It might help us to keep in mind the fact that Jesus had to face scorn and ridicule. But he went quietly on, doing his duty, and being true to his ideals. It might help to point out that those who believed even against what seemed to be reason, were vindicated. The so-called "wise" folks do not know it all. Science cannot speak the last word on some of the deeper mysteries of life. Faith is as valid as are some of the propositions of scoffers of religion. There is no more difficulty in believing than in not believing.

The Personal Touch.

"And he took the damsel by the hand"—the Jews thought that they would be contaminated by touching a dead body. Jesus did not hesitate to disregard this superstition. He took the damsel by the hand. Mr. Sunday School teacher, if you want to do effective work, you must maintain the personal touch. Mr. Minister, you must do pastoral calling. There is no substitute for the personal touch.

"I Say Unto Thee, Arise"—And She Arose.

In him was life. He himself said, "I am the Life." He has power over death. At his bidding we shall some day awake from our sleep and rise. We shall be restored to our loved ones. The family circle shall be re-united again. Wherefore, be ye steadfast, unmoveable, always abounding in the work of the Lord.

God's Part—Our Part.

"And commanded that something should be given her to eat." Jesus brought the girl back to life. Her parents, nor anyone else could do that. He did not give her anything to eat. Her parents could do that. God does for us what we cannot do for ourselves. He does not do for us what we can do for ourselves.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

ment and consultation with ministers and others, what are the principles of Jesus' teaching.

In developing the topic have a well organized discussion on "Some of the Major Principles of the Teachings of Jesus," such as:

(1) "The Value of Life," (2) "The Principle of Service," (3) "Turning the Other Cheek," (4) "The Principle of Love." Then follow the above discussion with "How Do We Discover these Principles?"

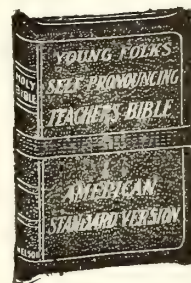
The religion that Jesus found among his own people was largely dependent upon rules and regulations. He was harassed by the crowd continually to give them some definite teaching that would solve their life problems. But he very skillfully avoided making rules and regulations.

It is reasonable to suppose that a Creator—God, who gave his Son—would not leave us without a means of discovering the fundamental principles that his Son has for our lives. The task for this meeting would seem to be that of discovering the "Major Principles of Jesus' Teachings, and How We Can apply These to Our Own Living."

EVELYN RICHARDSON.

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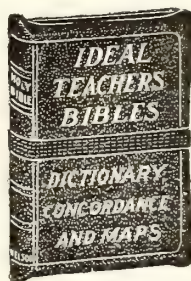
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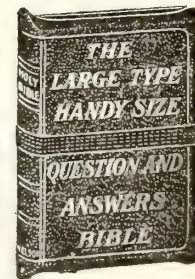
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

JESUS! WHERE?

MONDAY.

JESUS ALWAYS AT HOME.

"Wist ye not that I must be in my Father's house?" (Revised Version.)—Luke 2:49.

The parents of Jesus had lost him, and they sought him everywhere without avail, until they located him in the temple of God. There he plied the question of the text, and

Within their home they saw the child
That lived the perfect love,
A love like that which rules the heart
Of the great God above.

That simple, wondrous, lovely life
Betrayed itself from heaven;
He was the child that should be born
The Son that should be given.

—B. Waugh.

This home was the realm of full liberty to be about the work which he had been sent to do and to which life called him.

This house was the realm of responsibility to the supreme object of all his actions in life. That object was God the Father. He belonged to the Father, first of all and nothing must interfere. This is the work to which he referred at last and said, "it is finished."

Is this not our question: "What doth the Lord require of thee?"

Prayer—Our Father, the Father of Jesus, hast thou work for us to do? Give us a conception of that duty, and send us on. Here we are Lord, send us.—*Amen.*

TUESDAY.

JESUS AT WORK.

"Wist ye not that I must be about my Father's business?" (Revised Version.)—Luke 2:49.

The work of Jesus seems first to be a claim to sonship to the Father in Heaven, not to Joseph. All through his life, Jesus called God, "My Father." He taught us to do this also when he said, when we pray, say, "Our Father." We are "joint heirs with him." In this respect we are brothers with Jesus. So when we go to God, if we can remember that he is our Father, what a field of life and love it opens up to us!

The work of Jesus was that of complete surrender to the Father and the Father's cause in the world. He says: "I must." This word is used thirty times in the New Testament in relation to his mission. In connection with compelling power, there were other things he must do, "suffer many things," "rejected," "delivered," but, said he, "all things must be fulfilled," then he "must rise," "must reign," etc.

This suggests not only the higher necessities of Jesus, but the higher necessities of our lives. Our manhood for life and for God begins at our necessities. God is found at the foot of extremities where necessity drives us to the barest possible good. Life begins joyful and hopeful and free only when we respond to the urge of necessity, triumph over it.

Prayer—Teach us to say "Our Father" aright; reveal to us our work for thee in life, and give us the great heavenly urge to rise from what we are to what we ought to be.—*Amen.*

WEDNESDAY.

JESUS IN BAPTISM.

"Where all the people were baptized . . . Jesus also having been baptized."—Luke 3:21.

This was the first event in Jesus' ministry.

A voice by Jordan's shore;
A summons stern and clear—
Reform! Be just! And sin no more!
God's judgment draweth near!

A voice by Galilee;
A holier voice I hear—
Love God! Thy neighbor love; for see,
God's mercy draweth near!

O, voice of Duty! Still
Speak forth; I hear with awe—
In thee I own the sovereign will,
Obey the sovereign law.

Thou higher voice of Love,
Yet speak thy word in me—
Through duty let me upward move
To thy pure liberty!

Luke informs us Jesus came forth from his baptism praying. This is a solemn hint as to the spirit of devotion which not only life's call should be regarded by us, but in which all divine ordinance should be received. Upon such a consecration the heavens open and the voice of the Father's approval is heard. Jesus is in consecration.

Prayer—O God, our Father, give us this day intense perceptions and understanding of the great and holy calls of life that we may not only become religious ourselves, but that we may aid others to become religious for God.—*Amen.*

THURSDAY.

JESUS IN PRAYER.

"And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God."—Luke 6:12.

The praying Christ is a prominent figure in all his ministry.

If Christ must pray, how much more do we need to do so. Aside from the harmony with God's soul which it brings us, there is something in a physical attitude which helps the elevation of the soul. Jesus is found in prayer.

Oft when God we ask
For fuller, happier life;
He sets us some new task
Involving care and strife.
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is indeed the boon,
Though strange to us it seems,
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

—Anon.

Prayer—Repeat the Lord's Prayer.

FRIDAY.

JESUS IN SERVICE.

"If any man have not the spirit of Christ, he is none of his."—I. Peter 1:11.

The outstanding work of Jesus was service. He seems never to have been called to preach, but "to do the work of the Father which sent me." That work seems to be to heal the sick, open the eyes of the blind, heal the lame, bind up the broken-hearted, raise the dead to life, and point to the way of life that gives perfection of life, happiness, peace and tranquility.

Then he said, "Greater works than these shall ye do because I go to my Father." He opened the eyes of the blind, but to us he has given the power to open the eyes of the blind morally and spiritually.

How can we follow him in such service? With

all our sins, selfishness, and false propensities, it seems impossible. Yet he himself has told us that even to give a cup of cold water to a thirsty one is a thing that he will notice, if it is done in his spirit.

"In his spirit"—that is the word. The spirit should animate all the actions of every-day life. Therein lies the perfection of our souls. He knows all our failures, weaknesses, temptations, etc. He enters into all of them, because he has passed through all of them himself. But if we can do everything "in his spirit," that, he has promised, will bring perfection.

Prayer—Dear Father, by thy spirit, the spirit of thy Son, iterate and reiterate by all the lessons of human experience, the spirit of thy Son in all our service, that in all we do and say we may completely fulfill thy will. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

MORE THAN OUR SHARE.

"To the weak I became weak."—Read I. Cor. 9:18-23.

In many ways the richer and more populous States are taxed for the less wealthy and less populous States. For example, for every ten dollars paid by Idaho in Federal taxes she receives back from the nation nine dollars for the building of roads; but for every ten dollars paid by Massachusetts in Federal taxes she gets back only ten cents for her road construction.

What is true of States is true also of individuals. If we have more than average possessions, we have more than average duties, and should be glad to have them. To be called on to do more than our share is a patent of nobility. The burden of responsibility is the weight of a crown. Let us be grateful if we are called on to do more than our share of work for the weak. It is a high honor; it is a token of strength.

Prayer—Continually, O thou Omnipotent, art thou sharing thy power with us puny mortals. Receiving from thee, we would imitate thee, as thy Son gave himself for us.—*Amen.*

AMOS R. WELLS.

SUNDAY.

REPUTATION'S RESPONSIBILITY.

"To whomsoever much is given, of him shall much be required."—Read Luke 12:41-48.

In a wise leaflet Olvan Macauley, the president of the Packard Motor Car Company, says that "we sometimes speak of winning a reputation as though that were the final goal. Reputation is a reward, to be sure, but it is really the beginning, not the end, of endeavor. It is a reward, but in a much more profound sense it is a continuing responsibility."

No man's well doing is his alone. If God had not helped him, he could never have succeeded. He owes a future to his past because it is far more God's past than his. He is responsible for continued reputation because God's honor is in his charge. If he should let down, it would be, in a real sense, the letting down of all the host of heaven.

Prayer—Be our perseverance, our Saviour. We are thine, may men never call us thy failure. We will hold sacred the honor of thy cause forever.—*Amen.*

AMOS R. WELLS.

More than one hundred thousand of Germany's unemployed with their wives and children, live in barracks made of packing boxes, and in tents of old rags.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

SHALL WE ADJUST OURSELVES?

By ELWOOD W. JONES, D. D.

"I can do all things through Christ, which strengtheneth me."—Phil. 4:13.

From membership in the Sanhedrin, Jewry's highest ecclesiastical and legislative body, Paul the Apostle had descended in the material scale to the task of a tentmaker, working at his trade for bread while he preached the Gospel of Jesus Christ. For the sake of Jesus, to whom he had dedicated his life, Paul had taken his course. He could say by the grace of God, "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Surely Paul had adjusted himself to the radically changed order of things which began when he became a disciple of Jesus Christ. What of ourselves in this radically changing era! Shall we adjust ourselves to safeguarding our fundamental institutions? Let us consider this question as our subject.

I. To say we are living in very trying times is simply to state what everyone knows and experiences.

These trying conditions are not local simply, nor are they confined to the nation; they are world wide. The newspapers bring us fresh reminders of these conditions every day.

II. The reaction to these conditions varies greatly:

1. Some lose their morale and give up the effort to cope with the times: (a) A portion of these become objects of charity, and do not mind that such is the case. I do not thus refer to multitudes who, because of unemployment which they cannot avoid, are unable to help themselves. I have in mind those who have ceased to try, and are content to be cared for by the communities where they happen to be. (b) Another group that has lost its morale gives way to temptation, and furnishes the law-breakers of our day. These become a menace, and a great expense to the state.

Both of these groups are partly the products of these times, and must receive consideration for a considerable time.

2. Still others try to go on largely as usual, without thinking of the possible consequences. There are many in this group. They are trying to stem the tide of these days, but they are trying to go on as usual, not stopping to consider what effect this way of doing will have upon their future.

3. The vast majority of people are trying to adjust themselves to the radically changed conditions of these days. Some one has said: "The recognition of a task is a long step toward its accomplishment." Those in this group are in the great majority, and it is upon these thus minded that our social fabric must largely depend.

III. In the adjustment to present-day conditions, we ought to bend every effort to safeguarding our fundamental institutions.

Practically everyone has to economize in these times; but along what lines? I firmly believe that any effort to economize which tends to decrease the efficiency of home, church, school, and welfare aid is certain to prove very costly in the end. It isn't essential that a child shall be styl-

ishly dressed, but it is essential that he shall have good home influences, wholesome food, and be a regular attendant at the public school. It is essential to child welfare that our public schools shall continue the normal period, and that attendance shall be maintained at a high level. It is essential that our churches in all their organizations shall be maintained at the highest point of service and influence. Children should be in Sunday School every Sunday, and they should come on time. Our school is operated as a school, beginning at the appointed time, and the worship service of the school has great value. All of us should be in attendance at the church services even to the point of sacrifice. Whatever you can do, and everything you can do to make the church influence strong, you are doing to help your fellowman. The church should be supported financially to the very best of our ability, because it is a fundamental institution. It is not essential as to how you are dressed in church, but it is essential that you be there.

IV. In normal times adjustment is not so vital, but these times call for much adjustment that the vital institutions of life may be maintained. Some will think they can begin adjustment by decreasing or omitting their offerings to the church. About two years ago the only bank in a small Maryland town failed, causing great loss to its depositors. The only church in that town called a meeting of its members to consider closing its doors as one means of adjustment to the conditions forced upon them. We do well to be much in prayer that we may adjust ourselves in the spirit of our Lord.

I commend the action of the Men's Bible Class of the Franklin Christian Sunday School, which had been planning an oyster roast, but decided to abandon the feast in order to give the cost thereof to caring for the poor. We need contacts in a social way, but these social contacts can be maintained without the expense usually involved. Those who have the Christian bravery to declare their unwillingness to continue spending precious dollars in social pleasures, will be pioneers in a real service to their fellows. Money spent in any needless or extravagant way is badly needed for Missions and local church support, as well as welfare aid. If we shall eat less lavishly, we shall feel better physically and spiritually. Thus we can do more for those in need.

Shall we adjust ourselves to safeguarding our fundamental institutions? We can do it, and I believe we shall, as we pray for and receive the help of God. "I can do all things through Christ which strengtheneth me."

Franklin, Va.

BEGINNING AGAIN.

By SUSAN COOLIDGE.

Every day is a fresh beginning,
Every day is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and bad days
which never
Shall visit us more with their bloom and their blight.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone,
God in his mercy receive, forgive, them,
Only the new days are our own.
Today is ours, and today alone.

Here are the skies all burnished brightly,
Here is the spent Earth all reborn,
Here are the tired limbs springing lightly,
To face the sun and to share with the morn,
In the chism of dew and the cool of dawn.

Every day is a fresh beginning,
Listen my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
Take heart with the day and begin anew.

—Bulletin N. C. Federation.

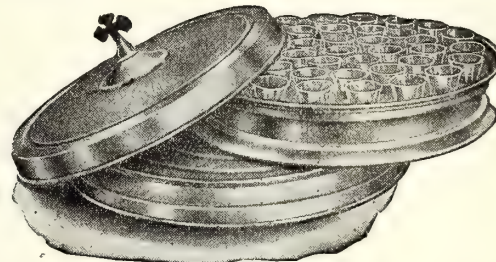
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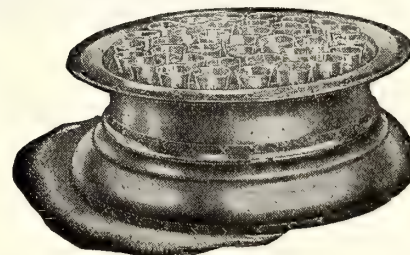
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses \$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim.....\$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We received a box this week from our good friend, Rev. E. Carl Brady, containing four beautiful quilts. They were donated by the good women of Brown's Chapel Christian Church, Providence Congregational Church and Piney Grove Baptist Church, near Hemp, N. C. We appreciate this contribution very much.

The good Baptist people coming to our rescue reminds the writer that when he was a young man, living in the little town where we had no Christian Church, he attended a Baptist Church and Sunday School, and taught a fine class of young ladies in a Baptist Sunday School, and was later elected superintendent of the Sunday School and served for more than a year. We always considered it quite an honor. We shall never forget how we had to study to be able to teach the class, as they studied their lesson and knew it, but it was interesting, and we enjoyed it. We always appreciate donations from any denomination and friends of any denomination who want to help us will always find a warm welcome.

If a little child came to us in need, and it was homeless and helpless, it would be hard for us to turn it away because it came from some other denomination than the Christian denomination. The largest gifts we have received since we have been here have come to us from other denominations. Those who were interested in little helpless children and wanted to see them have an opportunity in life.

CHAS. D. JOHNSTON, Supt.

The following has been sent in since our last report, for which we are grateful:

Berg's Bakery, Burlington, N. C., donation of rolls and bread.

A. Speight, Suffolk, Va., 4 books.

Mrs. C. L. Knight, Lanett, Ala., 1 box clothing.

Pleasant Ridge Church, Western N. C. Conference, chickens, oats, corn, wheat, potatoes, etc.

Mrs. C. W. Parker, Portsmouth, Va., 1 pair galoshes and 2 caps.

Mrs. C. L. Knight Lanett, Ala., 2 dresses, underwear.

Mrs. Lillian Hines, Suffolk, Va., dresses, anklets, socks, shoes and underwear.

Circle No. 1, Woman's Missionary Society, Burlington, N. C., towels, pillow cases and bath mat.

Asheboro Printing Co., Asheboro, N. C., 4 dozen binders, 2 dozen fillers, 6 dozen tablets.

REPORT FOR FEBRUARY 23, 1933.

Brought forward \$ 1,342.37

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Greensboro, Palm St. \$ 6.00

New Lebanon 2.30

Howard's Chapel 2.00

Bethlehem 4.05

Union, N. C. 2.12

16.47

Eastern North Carolina Conference:

Wentworth \$ 4.08

Piney Plains 4.05

Mt. Auburn 1.20

9.33

Western North Carolina Conference:

Ramseur 4.50

Eastern Virginia Conference:

Wakefield \$ 1.13

Oakland 3.00

Berea, Nansemond 5.00

Franklin 5.00

Cypress Chapel 3.79

Waverly 11.15

29.07

Valley Virginia Central Conference:

Mt. Olivet (G.) 2.08

Alabama Conference:

Wadley 1.20

Georgia and Alabama Conference:

Vanceville69

Special Offerings.

Lois Scott, support Billy Parks... \$ 5.00

Ladies' Mis. Soc., Union Christian

Church, Thanksgiving Offering... 1.00

Mrs. Ray, support Marie Ray.... 20.00

26.00

Total for the week \$ 89.34

Grand Total \$ 1,431.71

WHEN THE MANNA FELL.

It was the night that gave manna to the tribes of Israel. What the Scriptures style "bread of heaven" and "angel's food" was brought to them out of the thick darkness. And so the manna of divine truth comes to us from the night of sorrow, and the believing, living soul feeds and feasts on convictions and sentiments which ripen for it amid the shade of affliction.—*Christian Index.*

Nearness of life to the Saviour will necessarily involve greatness of love for him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affection toward him.—*Spurgeon.*

Ellers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps
are in Set No. 1,
with stand,
Price \$15.00

Set No. 2
8 Maps,
Price \$20.00

Fine large Maps, In 6 Colors 30x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine. — Old Testament Palestine. — Roman empire and Bible Lands, showing Paul's Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street,

Richmond, Virginia.

ALL
SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the

most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50

2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60

2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70

2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90

2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90

15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylonia fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jesus being raised from sleep did as the angel of the Lord had

5002X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00

5012X. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, with Book of Psalms included. 1.50

5022X. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms included. 2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Facet Type

CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer binding.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms. \$.90

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4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00

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Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5½x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book
of Jesus



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RED LETTER EDITION

2913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included. 3.10

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OBITUARIES

FOLTZ.

Texana Foltz, wife of Reuben Foltz, died January 13, 1933, at her late home in Harrisonburg, Va. She was 76 years old. She was married to Reuben Foltz 52 years ago. Surviving are her husband, six sons, and two daughters.

Sister Foltz was a good woman, and highly esteemed by all who knew her. She was a faithful member of Mt. Olivet (R.) Church, and always interested in every enterprise of the church. It was her great delight to attend her church whenever she could.

Funeral services were conducted at St. Paul's Lutheran Church in Page County, January 15, 1933. Services were conducted, as per her request, by Rev. W. B. Fuller and the writer.

A. W. ANDES.

SHERRAR.

Nannie Windsor was born in Randolph County, Ala., December 13, 1933, died in the same community January 24, 1933. She married Roy Sherrar, in October of 1912. To this union were born six children, four girls and two boys.

She accepted Christ as her Saviour and united with Corinth Christian Church in 1916. Hers was a beautiful Christian life. She loved her home, her church and her God. Her husband preceded her to his final reward about two years ago. Her health has been failing since. While her body grew weak, her spirit grew stronger. It was an inspiration to this writer, her pastor, to hear her talk of her undying faith in her Saviour. She always wanted to hear a part of God's Word read and have prayer when we visited her.

She leaves to mourn their loss a widowed mother, three sisters, two brothers, six children, many other relatives, and friends numbered by her acquaintance.

Her pastor, her church, and community feel very keenly their loss, but we know God's grace is sufficient. She revived a short time before the Spirit took its flight and gave the most beautiful testimony I ever heard, and then peacefully went to sleep to awake on the other side of the river, where parting never comes.

Funeral services were held at Broughton Baptist Church, in charge of the writer. The emaciated body was laid to rest in this cemetery to await the resurrection of the just.

G. H. VEAZEY.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father, who so graciously granted us, for nearly half a century, fellowship with a chosen man of God in the person of Dr. William Wesley Staley, and now has called him to his reward, the members of the Junior Philathea Class of Suffolk Christian Church desire to take this means of expressing their love and esteem for him, and of paying tribute to his memory. Therefore, be it resolved:

1. That in the going home of Dr. Staley, our class has lost an unusually wise counsellor, a veritable pillar of strength for numerous emergencies, a

devoted leader and minister, a man who put God first, one whose entire life was consecrated to the high calling of his mission.

2. That while we acknowledge the providential dispensation which has removed his gentle spirit from our midst, our hearts are filled with sorrow and that we extend to each member of his family assurances of our deepest sympathy, pointing them to the divine consolation:

"I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

3. That a copy of these resolutions be sent to each of his devoted daughters, a copy sent to "The Christian Sun," and a permanent record of them be made in the minutes of the Junior Philathea Class.

"For though I be free from all men, yet have I made myself servant unto all that I might gain the more."

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law."

"To them that are without the law (being not without the law of God, but under the law to Christ), that I might gain them that are without the law."

"To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

"And this I do for the Gospel's sake, that I might be partaker thereof with you." (I. Cor. 9:19-23.)

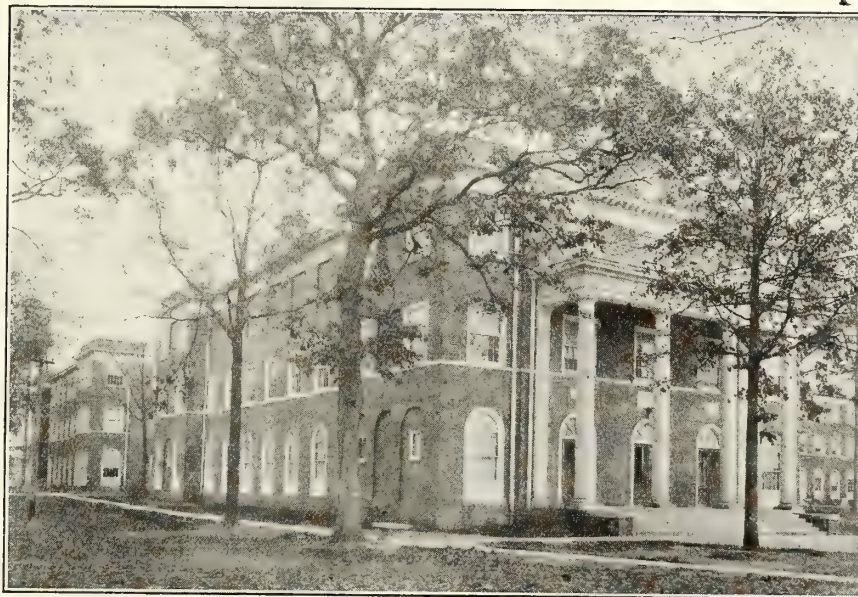
SUSIE I. POWELL,
MILDRED KING,
ELLA M. HAMPTON,
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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father, in his infinite wisdom and love, has called to his eternal home our beloved pastor and friend, Dr. William Wesley Staley, we, the members of the Suffolk Christian Church, offer the following loving tribute to his memory. Be it resolved:

1. That God, in his love and all-wise providence, doeth all things well, so while we mourn the loss of one who "went about doing good," and whose faithful life on earth was according to the teachings of our Saviour, we bow in humble submission to his divine will.

2. That we hold in loving remembrance his faithfulness as a pastor and as a friend to all, and that we pattern our lives after the goodness and brightness of his life in such a way that our lives may reflect the same spirit of Christian sunshine as his did, and we believe his wholesome and glorious example will continue to draw us nearer to our heavenly Father.

3. That we extend to his family our deepest sympathy and love, realizing the sisters have lost a loyal brother, the children a loving and devoted father, the community a consoling, cheerful and encouraging friend and the Christian Church at large, a faithful and efficient executive, a Christian scholar, a liberal contributor and untiring worker.

4. That a copy of these resolutions be sent to his family, one to the "Congre-

gationalist and Herald of Gospel Liberty," one to "The Christian Sun" for publication, and one be spread on the records of the Suffolk Christian Church.

J. E. RAWLS,
W. E. McCLENNY,
D. L. HARRELL.

666

LIQUID—TABLETS—SALVE

Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.
666 SALVE FOR HEAD COLDS.
Most Speedy Remedies Known.

PIEDMONT COLLEGE

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JANUARY 25

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

Fully recognized and accredited in its home State, and in such neighboring States as North Carolina, South Carolina, Alabama, Tennessee and others. Standard courses leading to the A. B. and B. S. degrees.

Cost for Board, Room and Tuition, including also Entrance, Activity, and Infirmary fees reduced to \$273.50 for the College Year. Personal expenses as low as student and parent wish.

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Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Candidates for degrees are required to have completed their college courses.

The degree of Bachelor of Divinity is offered to qualified students who complete the required course.

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In the two weeks following Easter of each year a rural church school is held during which a large number of short courses of study are given. These courses are open to ministers of all denominations alike and also to other rural leaders.

Come to Nashville, the Educational Center of the South, and prepare for the Christian leadership. A Graduate School open to both men and women, with opportunities for self-help.

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Chartered by Southern Christian Convention, June 2, 1922, as Bethlehem College; renamed Southern Union, June 3, 1931.

Will function during the present financial depression as a Junior College only.

SECOND SEMESTER WILL BEGIN JANUARY 25th.

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Depression prices during the coming year, made possible by extensive gardens, careful planning, organization and donations—Tuition, board and room, \$192 for entire scholastic year; tuition alone, \$48; each payable in six equal installments.

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MARCH 2, 1933.

NUMBER 9.

.. THE SUN'S OBSERVATORY ..

Billy Sunday Collapses.—

During a meeting in Des Moines recently, Rev. William A. Sunday collapsed and was taken to his hotel in a delirious condition. Diagnosed as being caused by "a general run down condition," his ailment will compel him to rest for two or three months at least. The noted evangelist is nearing his seventieth birthday, and has been a hard worker for many years. Our readers will learn with regret of Mr. Sunday's illness.

Dun and Bradstreet Consolidate.—

An agreement has recently been entered into by which are consolidated the two best known credit houses of the country. *Wall Street Journal* tells us that R. G. Dunn & Company have acquired the assets and business of Bradstreet and its subsidiaries, and that the new company will begin operations as soon after March 1st as it is possible to complete necessary legal proceedings. The name of the new corporation will be Dun & Bradstreet, and the present officers of the R. G. Dunn Corporation will continue in charge of its affairs.

A Dumb Doctor.—

William A. Daniel, associate executive of the Department of Missions of the American Missionary Association, happens to hold the degree of doctor of philosophy from the University of Chicago. He is also uncle to a diminutive little lady, to whom he sent a doll's house for Christmas. His niece made the following observation in her "Thank you" letter: "I don't know you, but you are one of those doctors like Uncle Robert. You can't go to see people when they are sick. You can't pull teeth. You can't even stay in a drugstore. Whoever heard of a doctor like that? I am six years old. I am in the first grade."—*Congregationalist and Herald of Gospel Liberty*.

Unemployment.—

Unemployment in the United States reached an all-time peak in January of more than 12,000,000 wage earners out of work, according to an estimate issued recently by William Green, president of the American Federation of Labor. There was an increase of 200,000 over December, and the trade-union figures increased from 24.9 per cent of the membership in December to 25.5 in January. "This new peak of unemployment," says Mr. Green, "is the worst tragedy of the depression. It makes the need of shortening work hours more than ever urgent. Hundreds of thousands of jobs have been completely eliminated during the depression; the only way we can ever put our working population back on a basis of self-support and turn our man power to creating wealth, is by shortening the work week." In quoting Mr. Green, one does not necessarily have to agree with him. The attitude of the American

Federation of Labor may possibly be all wrong. One cannot conceive of improving conditions by simply spreading present available work among more people than those now employed. Work begets work, and there is enough work for everyone, without reduction of work day or work week, when buying power is once restored. Mr. Green is working at the wrong end of the puzzle.

Uncle Sam or Uncle Shylock?—

In a recent issue of *The Christian Evangelist*, a quotation is carried from the Melbourne, Australia *Argus*, of which our contemporary says: "The whole article is so fine in its spirit that we would like to reproduce it entire were it not for the fact that it would take all the space on this page." Written by Herbert Brookes, former representative of Australia in Washington, the quotation says: "What shall we think and say of the United States, the great creditor? Is it to be Uncle Sam or Uncle Shylock? We know our own predicament; we know that of Great Britain. Do we appreciate the situation in the United States? Let us recall a few facts before we make up our mind. The Congress of the United States, which is the personification of the spirit of the people, and which stands before the world as the spokesman of Uncle Sam, passed an act with the following provision in 1921, when it set up the United States Debt Commission—It wanted no debtor to pay beyond its capacity. The debtor must be permitted to preserve and improve its economic position; to bring its budget into balance; and to place its finances and currency upon a sound basis, and to maintain and, if possible, improve the standard of living of its citizens. 'No settlement which is oppressive and retards the recovery and development of the foreign debtor is to the best interests of the United States or of Europe,' it was stated. Settlements were made accordingly with the debtor nations in the terms of this resolution. Great Britain being the first to arrange her terms, did not receive as favorable consideration as was meted out to those other nations which delayed the settlement. This was her misfortune; it did not arise from any desire to discriminate. Does this considerate and generous act justify us in regarding Uncle Sam as Uncle Shylock?" It is upon the attitude of Mr. Brookes and other like citizens of both the British Empire and America that we must depend for the future good will between us. No greater service can a patriot render to his country, than helping to preserve a spirit of good will between it and its sister nations.

Pawnbroker or Fire Department?—

Under the above caption appeared one of the best editorials of the week in the magazine, *Business Week*. In the discussion of the recent events in Detroit, which culminated in the suspension,

by the Governor's order, of all the banks in the entire State, the question is raised as to the real function of the Reconstruction Finance Corporation. It is contended that the crisis might have easily been avoided by prompt action on the part of that body. It is acknowledged that the assets of the institutions were "frozen." On the other hand, they were probably worth the amount of the loans sought. This gives rise to the question: Is the Reconstruction Finance Corporation a pawnbroker or a fire department? We quote: "If it is a pawnshop in which necessitous borrowers are compelled to hock assets worth two or three times the amount of the loan, we are opposed to it, and so we think will be most business men. We see no reason why the government should be engaged in a careful pawnbroking enterprise, niggling over security, haggling over interest, competing with other lenders. If only the choicest of business houses are to be allowed to survive this depression, we hardly need the R. F. C. Nature will take care of that." On the other hand, if the Finance Corporation is a fire department, there is little sense in the idea of counting out buckets of water when there is a fire. "What is the idea in saving only the virtuous and prudent? Isn't fire dangerous wherever it may break out? The closing of a bank is a terrific blow to public morale and to business—it doesn't make much difference whether it had good collateral for an R. F. C. loan or not." Certainly the loss to business, due to the temporary closing of the State's banks greatly exceeded the possible loss that it would have taken to avert such a "holiday." And a few more such holidays, and we are told that the commitments already made by the Reconstruction Finance Corporation will be worth little if anything. To continue quoting: "What this country needs at this juncture more than it needs any other one steady influence, is 60 days without one bank closing. If the R. F. C. would boldly announce that, as a matter of policy, no bank in the United States would henceforth be allowed to close . . . we predict that it would restore the spirit of consumers and of business as no other act could. . . . The Reconstruction Finance Corporation was born of emergency, to meet an emergency. It was intended, or so we are told, to restore shattered morale, preserve calm and order in the business world. In practice, it has tiptoed in dread of Congressional criticism. It has dared cautiously. Worst of all, it has done a piece-meal, ineffective job." The indictment by *Business Week* is a grave one, but one which seems evident. With the incoming of a new administration in the White House, one can but hope that there will be insistence that the members of this Corporation carry on in the spirit in which it was intended, originally, that they should, or resign and give others with greater fortitude a chance.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Commander Evangeline Booth of the Salvation Army, spoke at the morning service at the church at St. Petersburg on February 12th.

The many friends of Dr. and Mrs. Clarence A. Vincent sympathize with them in the loss of their little three-year-old grandchild, who recently died at the home in Winter Park, Fla.

A Round Table Conference on the Woman's Work of the churches was held in connection with the 50th anniversary of the Orange City Church. The presidents and officers of the Woman's Societies and the churches in the vicinity of Orange City were invited. The guest speaker on that occasion was Mrs. Charles Fisk, formerly superintendent of Woman's Work in the Conference of Ohio.

The church at North Miami, Fla., has recently received a legacy of \$500.00. The pastor, Rev. O. H. Denny, conducted the funeral of a man who had not shown particular interest in the church. After the funeral he was told by the man's lawyer that he had left this sum to the church. It was a very pleasant surprise. The church at Winter Park has also received a legacy of \$1,000.00 recently.

Miss Pattie Lee Coghill has been teaching in the Interdenominational Training School at Fort Myers. She also spoke at the morning service and also to the young people and the women of our church. Rev. O. T. Anderson is pastor of this church. At a recent Sunday evening forum there was an address on "What Science Has Done to Religion," by Professor Twiss of Ohio State University. Professor Twiss is a son-in-law of Washington Gladden.

The pastors of the churches in Miami lunched together with the State Superintendent on Monday, the 20th, several Congregational ministers also attending. It was a very pleasant affair, and matters of importance were discussed. Dr. C. Rexford Raymond was present and spoke concerning the work of the Southern Seminary Foundation (formerly the Atlanta Seminary Foundation), at Nashville. Dr. Raymond also spoke at the Coral Gables Church and the Miami Beach Church and later left for St. Petersburg and Jacksonville, at both of which places he was to speak on behalf of the Seminary.

THE NOBILITY OF WORK.

Let us live hard, work hard, go a good pace, get to our journey's end as soon as possible—then let the post-horse get his shoulder out of the collar. I have lived long enough to feel, like the old post-horse, very thankful as the end draws near. . . . Long life is the last thing that I desire. It may be that, as one grows older, one acquires more and more the painful consciousness of the difference between what ought to be done and what can be done, and sits down more quietly when one gets the wrong side of fifty; to let others start to do for us things we cannot do for ourselves. But it is the highest pleasure that a man can have who has (to his own exceeding comfort) turned down the hill at last, to believe that younger spirits will rise up after him, and catch the lamp of truth, as in the old lamp-bearing race of Greece, out of his hand before it expires, and carry it on to the goal with swifter and more even feet.—Charles Kingsley.

FRUITS OF HEROIC GIVING.

In the first place, heroic giving will increase our faith. For faith grows by its exercise. Faith does not come by wishing for it. Faith does not even come by will power. Faith comes by the exercise of faith. "Cast your bread upon the waters," we are told. Cast it there; act upon what infinitesimal morsel of faith you may have, and you will have more. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We are asked to do something, to "prove" God for once. Faith grows by its exercise.

In the second place it ought to increase our love. For we love those whom we serve. If we give to the great cause which lay so close upon the heart of Jesus, we shall love God and our neighbor with a new devotion that we have never known before.

In the third place it will increase our joy. For it satisfies that desire within every healthy soul for self-sacrifice. It gives one the joy of self-mastery and self-respect, which is the foundation of peace and joy. If our giving fails to do this; if it fails to give us this joy, then something is wrong with it. And that brings us to the final step.

This whole truth rests upon the full personal surrender to Jesus Christ. With what winsome austerity Jesus looked into that young man's face, and said, "Come, follow me." All that has been said has been said in the light of the full surrender. Apart from this, it will all seem foolishness to many. Some parts of God's word are not very savory to those who have not made the great surrender. But to every one who has made the surrender of faith, every single part of God's word has a solemn joy and wonder. And the teaching of stewardship is perhaps the crowning glory of it all.

"One thing lackest thou: sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven: and come, follow me."—Ex.

TRULY HELPING THE POOR.

Any impartial reader of Jesus' Gospel must realize that helping the poor was one of the three chief things that he urged upon his followers. The only Christian excuse which we business men—or even those readers who live on salaries—can make for enjoying the income which we do, is that our efforts give employment to others or benefit others in some direct manner. Our only excuse—in the sight of Jesus—for having a share of stock or a bond or a savings bank account is that this money furnishes capital which supplies employment and the necessities or comforts of life to others.

Jesus certainly would not approve of us laying up treasures for ourselves. Unless our primary motive is to supply employment and useful goods or services to others, then every church organization should destroy its invested funds, and every Christian college should return its endowment to its givers. Then every consistent Christian should depend upon the petition, "Give us *this* day our daily bread," instead of depending upon coupons, dividends, savings banks or life insurance policies. There is no alternative. In fact, the indifference of the churches to this responsibility is largely the cause of our present lack of influence. We cannot serve God and mammon.

Now there are only two ways to help the poor—notwithstanding the speeches that are made in Congress or by my good friends at Ford Hall in Boston. These two ways are as follows:

(1) One way to help the poor is by giving doles; that is—direct aid. Surely it is our duty

to give doles rather than to let people suffer; but doles give only temporary relief. Furthermore, all forms of direct relief both undermine the character of the recipient and use up the resources of the country. I know that some of my radical friends will dispute this statement, but if they will make a careful study of the situation they will unanimously agree that the statement is correct. Doles, furthermore, relieve present distress of the poor today at the expense of the poor a generation or more later. Statistics further show that to the extent doles help the poor today, they make it just that much harder for the poor in years to come.

(2) The other way to help the poor is to provide employment for them. I do not mean by this, the building of public works merely to create work. This policy is especially dangerous when paid for by borrowed money which burdens future generations with interest charges, or when paid for by increased taxes which take money out of general circulation. It is very important that every reader should remember that when men pay taxes, they do not use idle funds, but are compelled to go to the bank and draw out money which the bank is now loaning to some one else. For every dollar which the government spends on public works, there is so much less money available by the banks, corporations and individuals for the building of homes and other forms of private construction work. Therefore, "by providing employment," I mean the hiring of men to build houses, manufacture merchandise and perform other services which raise the standard of living and for which there is a definite demand.

Therefore, as Christians, Dr. George W. Coleman, Mrs. Babson and I are devoting our lives and fortunes to interesting young men and women to go into business for themselves and assume the risks of starting new industries, performing additional useful services and thereby helping the unemployed. Of course, in the early stages of the present business depression, drastic deflation was necessary before there could be a recovery. All necessary deflation, however, has now taken place, and we, in order to bring back prosperity, only need men and women willing to take the risk that our forefathers took. Yea, we do not need, in order to bring back prosperity, to take even as much risk as they took. They risked not only all their possessions, but also their lives to found this country in the interests of their children and other descendants.

Yet today I find very few people within or without the churches who are willing now to take economic risks to help the poor. Almost everyone with whom I talk is looking for something "safe." Unwilling to perform a service and trust God for the result, he is looking only for seasoned stocks or bonds of some company which, in order to pay him interest, is discharging its employees and increasing the suffering of the poor; or else for some bank which is 80 per cent liquid and refuses to loan any money; or else for a safe job on a salary. In other words, the real difficulty today is that almost everyone wants to "ride on the cart, and almost no one is willing to pull the cart." Not only is such a program uneconomic, but it is thoroughly un-Christian and contrary to the teachings of Jesus. The present business situation will improve only as men and women are willing to take business risks and be "enterprisers"—starting new industries, performing new services and aiding in the distribution and consumption of goods already being produced.

It is solely with this thought in mind that Dr. Coleman and the Trustees of the Babson Institute and Webber College are giving their time to the training of young men and women for business. Mind you, we are not interested in training these young people to "play safe" and merely

ride on the cart while others are pulling it through the millions of unemployed and poverty-stricken. We are not interested furthermore in teaching these young people how to get "something for nothing" from the stock market or in any other way. We are, however, intensely interested in having them get the vision that unemployment is decreased only by people who have the ability being willing to risk their lives and fortunes in enterprise and thus give employment—depending themselves, meanwhile, wholly upon the profits of the business after the bond-holders and salaried workers are taken care of. Only in this way can the poor truly be helped and can economic conditions, in which Jesus was always intensely interested, really be improved. Therefore, I make the following statements:

(1) The investor who will follow Jesus will today buy stocks of legitimate companies and thereby show his confidence in the country instead of merely "playing safe" by confining his investments to unquestionable bonds. *Depending upon profits* is today far more Christian than *depending upon interest*. . . Of course, just the opposite was true from 1926 to 1929. Then the most Christian thing to have done was to sell stocks and "store" cash; but then the average church member wanted to buy stocks! Furthermore, until the last two hundred years—or before Calvin set the whole church adrift economically—it was wrong to collect interest. Certainly, there is a happy medium between being a Communist and a mere bond-holder. Furthermore, remember that those who are depending on banks and life insurance companies also have a moral responsibility.

(2) The employee who will follow Jesus will today be willing to work on a commission or a sliding scale in order to rehabilitate the industry, instead of insisting on definite wages at this time. With the national production index down to nearly 50 and with the standard of living reduced to what it was 20 years ago, every earnest Christian should be glad, in the common good, to work on a contingent basis for the sake of getting industry back again to normal. It is beyond my comprehension how Christian people who were willing to risk their lives for about \$30 a month in a so-called *war against oppression* are now unwilling to make any practical sacrifice in this *war against depression*.

(3) The student who will follow Jesus will today train to be a salesman or an enterpriser or a business man instead of being content to work on a salary. Today we have enough people engaged in production, but there is a tremendous shortage of courageous men and women in distribution, selling and advertising. The trouble with technological unemployment is that when a man loses his job on a machine—instead of joining the sales force to sell the product of that machine—he goes home and mopes and berates research, manufacturers and other business men. The only practical way to help the poor is for the brains of our country to go into business as enterprisers, *only we must be very sure they are actuated by Christian principles, motives and ambitions*.

Reducing the Supply of Labor.

To avoid arguments with economists and others I realize that unemployment can be relieved in another way than by enterprisers raising the standard of living and increasing the rate of speed that money circulates. Although I am interested in helping the poor primarily through research, experimentation, salesmanship and advertising, yet there is another way by which unemployment can be reduced and the poor can be truly helped. This other way is through the reducing of the *supply* of labor. Dr. Coleman and I are personally interested in increasing the *demand* for labor; but similar results may be

obtained by reducing the supply of labor. This can be accomplished through education, birth control, segregation of the unfit, the restriction of immigration and the forbidding of child labor and night work. In fairness to social workers, we will grant that all of these things should be done.

Just one word in conclusion: This article is not written in any defense of capitalism in all its phases. There are many aspects of capitalism—all of which are indulged in by church members—which are a disgrace both to the system and the church. Gambling in stocks in the New York Stock Exchange is no better in the sight of God than gambling at horse races or in Chinese opium dens. The exploitation of labor for selfish purposes is immoral and cannot be condemned too strongly. It is beyond my comprehension how church members, and especially church boards, can invest their funds in companies which are so ruthless with their employees or so deceptive to their customers. I also have my doubts as to the justice of inheritance. I seriously question whether it is right for my child to inherit a million dollars, and some neighbor's child, equal in every respect, to inherit only a mortgage to pay off. Hence, the above is no de-

fense of capitalism. I will go further and say that we are all going to learn a lot of good from the experiments now being tried in connection with Communism.

I do, however, wish to emphasize that whether this nation operates under a capitalistic or a socialistic or a communistic or (what is probably more likely) under a Fascist economic system, we can help the poor only by encouraging enterprisers and men who are willing to assume risks for profit. These "profits" may be in the form of money as distributed in the United States, or in the form of "knighthoods" as distributed in England, or in the form of "power and authority" as distributed in Russia. The fact remains that all short-cuts, such as are now being considered in Washington and by many well-meaning social workers, are merely schemes of "robbing Peter to pay Paul." In the end these plans will simply make the entire country poorer, and, if seriously tried, will be a crime against future generations. We can truly help the poor only by increasing legitimate employment through improved methods of distribution, salesmanship and advertising, whether done privately, cooperatively or by the State.—Roger W. Babson in the *Congregationalist* and *Herald of Gospel Liberty*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHARING.

(Editorial Correspondence.)

Florida Sanitarium, Orlando, Fla.,
February 25, 1933.

On a long, lone walk, two hours ago, the writer passed a vacant lot (there are myriads of them in Florida now), on which some kindly hand had in some previous year planted a bogan-villa. All else on the lot was gone—house, garden, folks and fixings. But here was the gorgeous and glorious bogan-villa arrayed and aglow in all its purple beauty. It alone kept silent sentinel and remained to remind the passer-by that someone who cared had been here, and someone who cared to share. And this, one finds, is the deepest and divinest trait of our human make-up. First and foremost of all God shares. This is evidently fundamental to his nature, as well as to our own. I am listening now to the notes of a mocking bird holding, as he is, high carnival in the branch of a tree close by. The only excuse for his song must be his joy and delight in sharing its rich melody with me and all who will listen. He makes no charges for admission and his concert is free to all. I guess God has taught him to share his song with those who love it, but can't sing.

No prince going to his coronation was ever more royally arrayed, or more tastefully costumed, than my bogan-villa, and it isn't going any place; just waiting and watching here in all its heavenly radiance, to share with others its rare, rich coloring. "Truth, goodness and beauty," they tell us, are the three elements of the divine nature, the three attributes of God. And all of us know that the potential factor in each of these is sharing. "Ye shall know the truth and the truth

will make you free." The truth is for all who will seek. Knock, find, take.

The One who went about doing good, said: "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light." All are invited to share in the joy, gladness, victory of that life in which there was no evil.

And beauty abounds everywhere in God's good universe, and the very nature of beauty is to share its charm with everyone. I love these orange trees for they have a three-fold beauty. Their rich, deep green foliage is most restful of all colors to the human eye. The late lamented Dr. W. W. Staley used to say that God created more green than he did of any other color, because green was the most restful color to the eye. Then the orange tree hangs with its golden yellow fruit—yellow being the richest, as well as the rarest color to the human eye. One reason we prize gold above all other metals is because it is the richest of all metals in color. And now the orange trees, imagine it, hanging with ripe, rich fruit, thick with deep green foliage, are unfolding to the world their fragrant blossoms of pure, dreamy, delicate white. There you have it—green, yellow, white. And such a perfect blending as no artists' hand can rival. In this one tree, hundreds of which are lined out before me around the borders of this placid, blue lake—in this one tree God shares in white the emblem of his blessed purity, in green the glory of his eternal life, and in yellow the richness of his grace and bounty in supplying his world with that which relieves human want. "He is my Shepherd, I shall not want."

Our human nature partakes of the divine and becomes one with it when we seek to share with others the bounties and blessings that have come to us. This we may do from an impulse of benevolence when we share bread with a body that is hungry. And this we do from an impulse of spiritual longing as we seek to share with others a knowledge of our Lord, whom to know is life eternal. John R. Mott, in speaking of the world conference which convened in Jerusalem in 1928, says: "The Christian leaders there assembled from all parts of the world, came to realize as never before that the world mission is pre-eminently a sharing enterprise. Jerusalem is to be thought of not as a landmark, but rather as a new creation. Those who were present were conscious that they were in the midst of one of the great creative hours of the world mission and expansion of Christianity. And one of the words, one which I venture to say will ever be associated with the occasion, was 'Sharing.'"

In this benevolent time many of us are willing to share material bread with physical bodies. Are we willing to share the bread of heaven with spiritual bodies—souls that are perishing for the bread of life. I find that the Adventists, who keep this and other similar sanitariums, work away at their benevolent task of relieving human pain and want and in so doing earn money with which to share the Gospel in which they believe with souls in the pagan world who are perishing without it. All their Sabbath School offerings, all their public church offerings, added to continuous offerings from individuals, all go to the one purpose of missions—foreign missions. Sharing with those in greatest need the Gospel as they receive and teach it.

Many of us are more benevolent than we are missionary. We are more ready to share physical bread with hungry bodies than we are spiritual bread with perishing souls. The world's greatest need is not for bread for our bodies, but the bread of heaven for our souls. There is an abundance of material food for the physical body. We never had so much—even in our most prosperous times—as we have now. Dairymen are pouring out milk on the ground, armers are burning wheat

and corn for fuel, or letting it rot in the bins. But there is a dearth of spiritual food. The souls of men and women are perishing, and our Lord who has given us his all is saying to us who know him: "Give ye them to eat." We need now to share the bread of heaven with perishing souls. And this is what the church undertakes to do through its missionary work. And the church is the only institution on earth that undertakes to share with others the spiritual food, that bread that came down from heaven.

Favored Florida has shared with me its sunshine, its flowers, its song of birds, the willing and efficient service of this sanitarium, and for this one can but be grateful and rejoice.

J. O. A.

REPEAL: THE BEGINNING OF DISMEMBERMENT OF AMERICA'S SOUL.

(The following is an address by Senator Morris Sheppard, of Texas, delivered in commemoration of the 13th anniversary of the Eighteenth Amendment, on Monday, January 16, 1933):

Shall this nation retreat from an ideal—an ideal which has demonstrated its necessity and worth? Thirteen years ago America planted the ideal of prohibition in the organic document of its being—the Federal Constitution. It is now called upon to reverse its action. A nation can not trifle with its ideals.

The repeal of prohibition would be the beginning of the dismemberment of the soul of America. The Constitution of the United States as it now stands is the best answer of the ages to the aspirations for freedom and self-government. Its provision for prohibition is the loftiest peak the march of man has reached.

Alcohol a Menace to Human Rights.

Prohibition marks an advance in the application of government and law to human rights of such significance as to justify every effort for its retention in the Constitution. What greater protection for human rights may be conceived than the preservation of the ability to enjoy these rights to the fullest possible extent? Beverage alcohol is a menace to human rights. It imperils the right to life at its very foundation, diminishing the chances of the unborn child of a drinking parent to see the light of day. It impairs the right of untold millions to a normal existence because, to use the language of a noted pathologist, Dr. Emil Bogen, no other poison causes so many deaths or leads to and intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken. It threatens the right to live, because drink-crazed men will maim and kill. It endangers the right to security of life and limb, because drink-influenced men at machine controls will make lanes of travel welters of death and mutilation. It destroys the rights of human beings to food, to shelter, to clothing, comfort, decency, culture and the general facilities of civilization—to freedom from terrorism and abuse. It violates the right of society to a moral healthful, thrifty, intelligent and foresighted citizenship. It annuls the right to liberty, because liberty is the power of individuals to exercise their entire faculties for the most beneficial conduct of government and life. The prohibition of beverage alcohol conserves the fundamental rights of men.

Alcohol Destroys Sources of Normal Life.

To repeal prohibition is to put the appetite above the rights to life, liberty, and to happiness in their true significance. It is to defile an ideal, the ideal that places the higher liberties above the lower and the obsolete ones. In restraining the lower liberty of appetite for alcohol prohibition makes room for the higher liberties of thrift and health, efficiency and judgment, of rightful con-

duct, and moral discrimination; which carry society to happier, more prosperous, and more exalted levels.

The human organism is built upon discipline, coordination, restraint, reactions, developed and communicated by brain and nerves into conduct and action. Alcohol taken as a beverage poisons the tissues of the brain, cripples and disorganizes nerve activity, and thus pollutes, distorts, destroys the sources of normal life and progress. It attacks first of all the most delicate and vital brain centers, whence emanate conceptions of right and truth and justice, of policies of enterprise and government; impairs the capacity of the nerves to carry the impulses of efficient action; and long before its effects on the body are visible, long before what is commonly supposed to be intoxication visibly develops, it has started a human unit on the road to moral collapse, mental incapacity and physical enfeeblement. Of course, individuals pause at different stages on that road. Some halt and some retrace their steps. But multitudes go on unable to combat the lure of the drug until they form a load beneath which civilization staggers and descends.

Alcohol Out of Place in This Machine Age.

The danger to the United States of a return to legalized alcohol can not be overstated. The scale on which machinery and enterprise must operate to preserve and to increase in this country the widest diffusion of the facilities of modern life any nation has ever known produces an exhaustion and a strain calling for the most serious attention. Add to this the problem of caring for millions of the homeless and the unemployed, of finding relief from the most devastating economic upheaval in human annals, and the need for a sober nation with all the abilities of its people intact and militant becomes so pressing as to admit of no denial. The temptation to find a temporary forgetfulness in a deadly, narcotic drug like alcohol becomes more formidable as the crisis lingers and modern demands and responsibilities on the human make-up multiply. We are now cultivating the substitution of healthful and normal forms of relaxation and recreation for the use of alcohol. The repeal of prohibition would be fatal to this fundamental step in human progress.

Face One of the Most Critical Decisions in History.

And so we confront one of the most critical decisions in all history. National prohibition and the most productive years of the mechanical era began together. Prohibition was the culmination of a succession of welfare measures which paralleled the growing application of machine power and scientific knowledge to human industry, a movement which acquired its full momentum in the United States shortly after the Civil War. The purpose of these enactments was to bring scientific knowledge to the doorsteps of the people, to enable them to meet the exactions and the emergencies of the mechanized regime, to protect them against the vast concentrations of machinery and wealth rising on every side and converting the once independent masses into tenants and employees—to shield society against the accidents, calamities, diseases, vices, crimes, and deaths attending the new period—to equip humanity for the operation and the mastery of the machine. General addiction to alcohol which in a less strenuous time had been permitted under more or less rigid limitations became intolerable in an age of mechanical transport and manufacture, of numberless units and mighty masses of machinery, or organizations and enterprises of gigantic scope, requiring muscles like iron, nerves like adamant, integrity like granite, minds with the accuracy of the modern instruments and engines to be operated and controlled.

Industry and Commerce Made a Discovery.

But for the realization by industry and commerce that liquor was an obstacle to their expansion prohibition might have never done. The liquor trade had itself been made the subject of mass production, one of the chief features of the machine epoch, and had become one of the most powerful, dangerous and insolent of the special interests. In the effort to maintain and to extend its sway it became an agency of corruption in practically every unit of government, from precinct and township to county, state, and nation. It took on nation-wide proportions, causing the American people to spend for intoxicants over \$2,000,000,000 a year, consuming annually an amount equal to an average of more than twenty gallons for every man, woman and child within our borders. Its suspension during the World War emphasized its wasteful, nonsensical, evil, and antisocial nature, and it was thrust aside not only in the interest of morals but of efficient quantity fabrication of useful things and of safe and effective operation of machinery.

Liquor Propagandists Capitalized "Depression."

Then ensued that marvelous period of machine production from 1920 to 1929, which, accompanied by national prohibition, amazed and thrilled the world. It was marked by the greatest efficiency and the largest pay per individual worker the world has ever witnessed. Next came the collapse, due to speculation, which made the Mississippi bubble and the tulip craze conservative in comparison; and a time of loss, stagnation, want and unemployment that might well have been succeeded by revolution and by chaos had the liquor traffic been in operation on a legalized basis. Liquor propagandists, bountifully financed, capitalized the general dissatisfaction and depression to start a movement against prohibition, a movement artificial in its character, venal in its origin, and false in its representations. As a result of that movement declarations appeared in both party platforms for repeal or alteration of the Eighteenth Amendment. These declarations had no place in political party platforms, because prohibition is not a party question. I stated during my speaking trip in behalf of the Democratic ticket in the last campaign that I had not changed my views on prohibition, that I was opposed to both Democratic and Republican planks on that subject, that I supported the Democracy on economic grounds. The present movement for repeal obtained its principal impetus from the plethora of pocketbooks of a few millionaires, determined to shift the weight of taxation from their own shoulders to the masses even if it doomed the masses to perpetual poverty and woe.

The Right of "Submission."

I am a believer in the people's rule and in the right of petition. Ordinarily I favor the submission of any question to the people whenever there is a genuine desire on the part of any substantial number for submission. Indeed, I said as much in this Senate when speaking in behalf of the submission of the Eighteenth Amendment, adding that I would vote for submission, even if I were an anti-prohibitionist, in order that the matter might be decided by the proper tribunal. That situation, however, is no precedent for this. The present condition is the result of paid propaganda and not of any spontaneous movement among the people. I am opposed, therefore, to submission under the present circumstances and at the present time. The country has been saturated with such subtle and such vicious misrepresentations regarding prohibition that it would be impossible to secure a fair hearing on the facts at this juncture. A feeling amounting almost to an obsession has been widely established to the effect that the return of liquor will solve the farm

problem, conquer the depression, supply the needed revenue, balance the budget, restore prosperity. The treatment of dry speakers by the screaming mobs in the galleries of both the great party conventions at Chicago is a sample of the difficulty at this time of securing a fair and decent hearing for prohibition. . . . The controversy over prohibition involves more than the immediate merits of prohibition itself. It involves the ability of this nation to make the most of the machine age in the interest of the people. If prohibition is repealed and the liquor traffic restored, economic and industrial advancement cannot be resumed on the scale of its former hope and promise. Repeal will mean the definite arrest of human progress. We were well on the way before the crash of 1929 to a point where there would have been available for all our people on terms within universal reach a full share of the commodities, facilities, requirements, comforts, and refinements of modern civilization. If the masses are again to be doped and drugged with alcohol on the immense commercial basis contemplated by the beer bill and the repeal of the Eighteenth Amendment—to be compelled to exchange sobriety and efficiency for the misery and incompetency of an alcoholized status—then neither government nor industry will ever see the time when the best possibilities of our country will be realized. The golden age of plentitude for all, which seemed so near a short while ago, when our over-optimism and unfortunate governmental policies temporarily disorganized and suspended the forward trend, will have been postponed indefinitely. Henry Ford has well said no one wants any drinking man to be at the mercy of machinery, and that no one wants to be at the mercy of any machine in the hands of a drinking man; that machinery must be soberly made as well as soberly driven.

A Lesson from Great Britain.

As an indication of what may be expected in the event of repeal observe the accidents on the highways of wet Great Britain. The number of persons killed on the roads of Great Britain in 1931 was 6,691, or about eighteen a day. The number injured was 202,119, or about 561 a day. The authorities agree that the principal cause of these deaths and injuries is the legalized and regulated liquor traffic; the liquor traffic "brought into the open," as the American wets like to say. There are approximately 1,500,000 motor vehicles in Great Britain, 26,500,000 in the United States. On the basis of the number of cars on the highways of both countries we would have, in a wet United States on the same ratio, 113,000 killed and 3,400,000 injured in this country every year—more than twice as many killed as we lost by battle deaths in the World War, nearly ten times as many injured. In dry United States the number killed per annum by accidents connected with mechanical traffic is between a third and a fourth of the figure in wet Great Britain in proportion to the number of cars on the road.

A Shout of Joy from Criminals Throughout the World.

Evangeline Booth, commander-in-chief of the Salvation Army in the United States, who was in intimate touch with the effect of the liquor traffic on American conditions when it was in legalized operation and who is in reliable position to predict the result of its legal reinstatement, says that to repeal the Eighteenth Amendment will be to fling again wide the gates of our country to an army of slaughter such as never tramped its relentless heels upon any blood-soaked fields of war, to give *carte blanche* to a monster of destruction which has strewn the shores of time with more mangled forms than any other instrument of death: that if the Eighteenth Amendment were to be abandoned there will not be a drinking den in

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

One of the outstanding events in Suffolk during the past week, was the annual meeting of the Eastern Virginia Elon College Alumni Club. This meeting was held in the Fellowship Hall of the Christian Church, Friday evening, February 24th, from 7:30 to 10 o'clock. One hundred and forty-eight members and guests were registered.

Dr. J. E. Rawls, who has been the honored president for two years, presided. A brief business session was held before the annual banquet. At this session, the following officers were elected for the next two years: Dr. I. W. Johnson, president; Rev. F. C. Lester, vice-president, and Mrs. Annie Staley Calhoun, secretary-treasurer. All items of expense are included in the price of the ticket for this banquet. In this way there are no other fees assessed against the members.

The purpose of the Club is to renew the fellowship and college spirit among former students of Elon College. The response each year has been very satisfactory, and the attendance this year was the largest since the organization of the Club.

A delicious banquet was served by the ladies of the Christian Church, at a cost of 60c per plate, including other small items of expense incurred in sending out invitations to the members. The program included musical numbers by the Male Quartette of the Waverly Christian Church, composed of Messrs. Oscar West, J. F. West, Jr., Oscar Baird and J. R. Moss, with vocal solos by Mr. Oscar West. The Elon College Glee Club, under the direction of Prof. Dwight Steere, assisted by Miss Helen Chamblee, head of the Voice Department, rendered several vocal numbers, with solos by Miss Chamblee and Miss Virginia Dare Black, and a quartette by Miss Chamblee, Miss Black, Mr. Will Cooper and Mr. Lloyd Johnson. The entire musical program was artistically rendered and enthusiastically applauded by the audience. A musical program rendered by the Elon College Glee Club is a very favorable advertisement for the Music Department of Elon College. Any institution would be honored by such a Glee Club.

Dr. L. E. Smith, president of Elon College, brought greetings from the College to the Club, and briefly emphasized the efficiency of every department of the work offered to students at the College. Regret was expressed that Dr. Jason Noble Pierce could not fill his engagement to deliver the principal address on account of illness. The writer was called in as a "pinch hitter," to make a brief address on "Why Should the Church Have a College?"

The ties of friendship formed among college students is a valuable asset in after life. Young people who work together, sharing each other's burdens, joys and sorrows, create a strong spirit of good fellowship. This spirit is sometimes referred to as "college spirit." Whatever it is, every college student who enters into it, knows something of its power and value. The impression and influence of school days will remain after many other things have been forgotten. Hard work in school will bring memories, as rich as high-seasoned banquets and expensive social functions, in after years, when one sits in quiet meditation and calls from the past the joys of the long ago. It is a great joy to look back upon school days with a clear conscience, and an inner conviction that one tried to work honestly, play fairly and live above reproach. A school reputation will follow a student through life. Three things should engage the attention of every young

person in school: thorough work, reasonable recreation and faithful worship. Sunday should be a day of rest and worship for every young person in school, and all school books should be untouched for that day. No person who neglects spiritual culture can be well rounded in the development of character.

I. W. JOHNSON.

OCEAN VIEW, VA.

Just after our conference at Waverly, Va., last November, I was stricken with an acute attack of appendicitis. Before I was able to work, we lost our home by fire, including all our furnishings, more than a thousand books, our clothing, the loss totaling not less than \$3,000. Our church at Ocean View is a mission church, and is having a very hard time to find enough money to meet expenses. They have not been able to pay but very little salary for the last four or five months. They are doing some vital things for their pastor and family.

On February 14th, a large number of the church people visited our new home with good things for the house and pantry. Those who have helped are as follows:

Mrs. Brown, president of Ladies' Aid Society; Mrs. P. Martone, Mrs. Harrell, Mrs. Fisher, Mrs. Brewer, Mr. and Mrs. Bartholomew, Mrs. May Whitehurst, Mr. and Mrs. N. C. Gay, Mrs. Duncan, Mrs. Paschal, Mr. George Tines, Mr. Harrell, Miss Isabel Stout, Mrs. Jacobs, Mrs. Nordhoff, Dr. J. W. Manning, Dr. Floyd.

This remembrance gives us great encouragement. We thank every one.

J. H. WARREN, *Pastor*.

DANVILLE, VA.

Third Avenue Christian Church held its first quarterly conference, February 8th. It was, indeed, a very good conference. The treasurer reported about \$402.00, with all bills paid up to date, and no indebtedness against the church. It may be interesting to the readers to know that six years ago we did away with the envelopes and personal pledges, and take up a free-will offering twice each Sunday. The church school superintendent reported that the average attendance for the winter in the school had been better than 325. The Christian Brotherhood of the church had a very good report. During the past quarter they have organized a Sunday School on the River Road, which has had an average attendance of about 75. Their work here is hopeful for a church in the future. The Welfare Organization and other societies reported over \$100.00 given to needy families of the community. The prayer groups reported from five to seven meetings held each week, with many souls being saved during the quarter. These groups hold shut-in services, cottage prayer meetings, country church services, etc.

During the quarter the Bible Class presented the pastor with \$20.00; the ushers \$5.00, and the church \$50.00. The Ladies' Aid Society and the Missionary Society gave the church two communion trays. The Brotherhood presented the church with two additional collection plates. Mr. and Mrs. F. B. Alderson presented the church with a nice communion table with the following inscription attached: "In loving memory of our daughter, Gaynell, 1911-1932. Mr. and Mrs. F. B. Alderson."

It has been gratifying to note in this time of depression, when people have had so little to give,

the church has continued to grow. Our church school has had the best average attendance in its history for the winter months. The congregations are larger at the church than ever before. If our church increases as much in the spring over the winter as it has hitherto, we will have to build additional room.

May we ask the readers to join us in prayer that God will continue to bless the efforts we are endeavoring to put forth in his blessed name.

M. T. SORRELL, *Pastor*.

ROSEMONT CHRISTIAN ENDEAVOR.

Rosemont Christian Endeavor celebrated its 20th anniversary in this church, Wednesday, February 1st.

Miss Elizabeth Mills, the president of our Young People's Society, made the address of welcome, which was followed with short talks by several of the charter members of the Society, as follows: Mrs. B. M. Herbert, Mrs. Irma Spencer, Mr. J. R. Morrison, Jr., Mrs. A. B. Dobbs, Mr. J. N. Cutchins, Mrs. H. M. Brickhouse, and Mrs. O. S. Mills.

Our pastor, Rev. J. F. Morgan, made a nice speech in honor of those present who had a part in organizing Christian Endeavor in our church twenty years ago.

Our Juniors rendered several vocal and instrumental numbers, followed by a humorous debate.

The meeting was greatly enjoyed by all those present, numbering about one hundred and forty, fifteen of whom were charter members.

The success of this meeting was due to the efforts of Miss Lowrane Halstead. Miss Halstead is one of our very fine Endeavorers and Sunday School teachers. We are very fortunate to have Miss Lowrane and all of the Halstead family in our church and Sunday School.

"Rosemont, the friendly church by the side of the road."

W. H. FARROW.

Norfolk, Va.

ENTERING THE HEARTBREAK HOUSE.

March 4th, at noon, Franklin D. Roosevelt, following a custom nearly as old as our government, will, after being administered the oath of office as President of the United States, ride in gala procession up historic Pennsylvania Avenue. He will then enter the Heartbreak House.

A prison cell, a torture chamber, the privilege of abiding there is sought only by men who deeply love their country, or are driven there by ambition.

In the early days it was known as the President's House, but in more recent years has been called the White House, and is so typified because of its color.

To every tourist who visits Washington, the White House is the one place eager to be seen. The thousands of school boys and girls who visit the National Capital every year take back as their one central theme their pilgrimage to the White House.

The White House is a symbol of purity, the grounds a model of beauty, the kindly and courteous treatment of every attendant toward the public deserving of praise and childish thanks. It is the Welcome House as well as the White House.

But while the people know it as the White House, the Welcome House, to all its principal occupants it has been the Heartbreak House. No man ever dwelt there unburdened by crushing care, unbowed by sorrow.

Washington's home it never was, but he saw it built. Jefferson worked and worried there. He knew its tortures and pains. Bitter the les-

sons learned under its roof, and bitter the pain of learning.

Jackson, Lincoln, and Grant, as well as others, lived and labored and suffered there. They knew it as a Heartbreak House, and rightly so, because of the pain they bore.

Roosevelt, while the most robust, youthful, and jovial of all our Presidents, tasted the cup of sorrow and bitterness, and the strains and pains and pangs of the Heartbreak House sent him back to Sagamore Hill, a partial wreck, soon to lay down his colorful career.

Taft, though serving in most tranquil days, found the burdens many and heavy. His great physical body tottered under the load, and it was only in the performance of a duty so congenial with his training that kept him in the public service, even alive, little more than a dozen years after leaving the Heartbreak House.

Wilson came into power one of the most enviable of men. Of towering eminence in his profession, with a record of great achievement behind him in scholarship, in literature, and in public affairs, he had millions of enthusiastic followers. He left the Heartbreak House shattered, scarred and broken in body and spirit—slandered, villified, and hounded fairly into the grave, not for his own faults alone, but for the frailties of all humanity. He committed the crime that, throughout the course of human history, has been most certain to bring swift and relentless punishment in its train—the crime of living ahead of his time. It was the crime that prepared the block for Raleigh and the stake for Huss.

Harding not only found the White House the Heartbreak House, but a house where his thought-to-be-friends turned it into a House of Betrayal. Millicens cannot be far wrong in their conception that he trusted his heart to others and they broke it—broke it in the Heartbreak House.

Coolidge bore the brunt of a re-adjustment, after a world upheaval, as well as that of an exploded political pot that sent its stench throughout the nation. He checked a people from reckless spending, without which national bankruptcy and not merely a depression, would have been the ultimate result. He placed a restraint on a wild Congress and became a national symbol of honesty. Family sorrows added to his burdens, and he left the Heartbreak House soon to enter the sunset valley, to which he was hastened no doubt by worries only he knew.

Hoover entered, well and world known, experienced in statecraft, trusted, and seemed indeed the young Henry, come to the kingdom under a favorable star, to ease the burden and purge the land of its accumulated economic ills. He moves out of the Heartbreak House, despised, crushed in defeat of his high hopes to bring order out of world chaos. Figuratively, and momentarily at least, he has been handed the cup of hemlock. In the traces of his terrible disappointments his friends can see no disfigurements, but merely honorable scars. What these friends consider memorable about Hoover is that he failed, but that he tried. Time, working hand in hand with the true historian, will place him properly in the annals of history.

TIMOTHY THOMAS.

MOODY BIBLE INSTITUTE.

The 27th conference, commemorating the 96th anniversary of the birth of its founder, Dwight L. Moody, was held at the Moody Bible Institute, Chicago, Ill., February 5th to 9th. In spite of a severe blizzard, with the coldest weather reported by the Chicago bureau in thirty-four years, great interest was indicated by the fact that registered visitors numbered 1,800. The large audiences were prompt and eager, attesting the power that rested upon the session. Well-known speakers

filled the platform during the conference, coming from all over the world.

Christian Defense Day, Tuesday, presented Rev. William Lamb, of Australia, Prof. John E. Kuizenga, of Princeton Seminary, and Dr. T. T. Shields, of Toronto. Mr. Lamb was heard at the first period on three mornings in prophetic studies of gripping interest. Professor Kuizenga, of the chair of apologetics in Princeton Theological Seminary, gave a masterly defense of the historic faith, with incisive comment on the Laymen's Report on world missions. His first address will appear in the March issue of the *Moody Monthly*. Dr. Shields, incisive in utterance, mellowing hard facts with gentle wit, contrasted the finished work of Christ with the repeated offerings of all false faiths.

Thursday, Home and Foreign Missions Day, presented programs of vital interest touching both phases of activity. Peter MacFarlane made vivid the meaning of the rescue mission task as he told of the work at the Union Gospel Mission of St. Paul, Minn., adding that the missions of America are providing 1,000,000 meals a day, and giving 350,000 lodgings each night to the unfortunate. But the great mission is to rout

trouble by spiritual triumph. The vast range of the Sunday School mission field was visualized by Rev. E. E. Spencer, Bloomington, Ill., for the States, and by Rev. J. Lloyd Hunter for the great Canadian Northwest. Courage, devotion and much sacrifice are demanded to touch this field in any adequate manner.

Rev. George W. Rhoad, Africa, representing the Ethiopian Branch of the Sudan Interior Mission, carried with him into an hour of marvelous meaning an audience that thrilled to his earnestness, spiritual power, vivid description and unfaltering faith. He closed with this word: "In these days when men's hearts are failing them for fear, lift up your eyes and look—He is, and He triumphs still in every life, in every mission, on every field, where He is loved and trusted and obeyed."

A consecration service of profound and tender meaning, conducted by Dr. James M. Gray, president of the Moody Bible Institute, brought the conference to its close, but its benefits and spiritual meanings will live in the hearts and lives of multitudes of grateful believers.

We must make our choice between the way of ease and the way of the cross.—Anon.

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. 10 Mercy and truth gathered together; righteousness kissed each other. 11 Truth shall spring

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Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better 11 Gen. 15. 1. Ps. 36. 1. 2 Cor. 1. 2 or, all

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8 9 10 Jē-hōi'-ā-chin was 4 years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Father, God, to whom shall we go? Thou hast the words of eternal life. Oh, that men would love the Lord with all their heart, soul, mind and strength. Oh, that men would serve the Lord with gladness and thanksgiving. Oh, that men would praise the Lord for his wonderful works to the children of men. In the name of our living, reigning, coming Saviour, we humbly pray. Amen. L.

MISSION PERIOD.

Our Christian Churches have designated March 1st to June 30th, inclusive, as Mission Period. Most churches, we observe, of other communions, choose the spring as Mission Period. It covers the Easter season with all its significance of the risen and triumphant Lord. During this period we come face to face with newness of life, quickened life, regenerated life, and the crowning act of our Lord's career and command on earth. He gave to the season its spiritual significance and power. The resurrection completed the act and the fact of regeneration and redemption through Jesus the Christ, and in this power the Great Commission was given to the world: "Go ye and preach the good news to every creature."

Thus the church, a spiritual body, had its spiritual task and message. If the church is to maintain, or recover, its spiritual power and progress it must more and more become missionary in spirit and in activity, and in sacrificial giving and service.

These four months—March, April, May, June—give all our pastors and churches an opportunity to emphasize this spiritual task and privilege of the church. Surely, no pastor or church will fail of this opportunity.

Our American Board of Congregational and Christian Churches puts the matter pointedly and emphatically: "We will not let the depression defeat our missionary passion. We will summon our energies. We will pray mightily. We will contribute our substance sacrificially. That the plan of God for the world may not fail in our generation."

We must not—we will not—allow our financial bankruptcy to create in our churches spiritual bankruptcy. And the only way to prevent, or escape, spiritual depression, is to exercise courageous faith in God, and follow, without faltering, him who said: "If any man will come after me, let him deny himself, take up his cross and follow me." J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 25, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,290.09
Dry Run, Seven Fountains, Va.	1.66
Happy Home, Ruffin, N. C.	2.40
Biscoe, N. C.	1.64
High Point, N. C.	2.70
Rosemont, Norfolk, Va.	10.59
Smithwood, Liberty, N. C.	.75
United Christian, Lynchburg, Va.	3.34

Total \$ 1,313.17

Dollar-a-Month Club.

Previously acknowledged	\$ 10.00
Rev. J. L. Neese, Greensboro, N. C. (Palm St. Church)	1.00
Miss Hontas Rawles, Suffolk, Va.	1.00
Total	\$ 12.00

Specials.

Previously acknowledged	\$ 318.84
Woman's Bible Class, Rosemont S. S., Norfolk, Va.	12.50
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00

Total \$ 334.34

Summary.

Previously acknowledged	\$ 7,144.41
Dollar-a-Month Club	2.00
Sunday Schools, Regular	23.08
Specials	15.50

Total to date \$ 7,184.99

J. O. ATKINSON, Sec'y.

MISSIONARY PROGRAM.

THE CHURCH AND NATIONAL LIFE—THE NEWER PATRIOTISM.

A Program outline prepared by Rev. Albert Buckner Coe, in the *American Missionary*, March 1933:

(Note—The older patriotism stressed love of country, but in doing so frequently made love of country synonymous with militarism, imperialism and racial superiority and other generally accepted social evils. The newer patriotism stresses no less our love of country but insists that true love of country emphasizes the right of every man, regardless of color or creed, to the respect of his brothers; it denounces racial unfairness; it opposes war as an instrument of national policy; it denounces nationalism as selfish and suggests that we love our own country best by recognizing that we are a part of a great family of nations.)

Hymn—"These Things Shall Be, a Loftier Race," (Pilgrim Hymnal, No. 532.)

Invocation—

O thou, who hast made of one blood all nations of men, help us to see the largeness and wisdom of thy ways. Thou dost love all men and dost yearn to bring them into the fullness of thine own rich life. While we glory in the Christ whom thou hast given us, preserve us, heavenly Father, from spiritual arrogance and race pride. Open our eyes to the goodness and truth thou hast revealed to others. Make us more like Christ who rejoiced in the faith of the Roman centurion and praised the noble deeds of the good Samaritan. Hasten the day when race pride and prejudice shall vanish from the earth and universal good-will prevail. Forgive, O Lord, our narrowness, our selfishness, our pride and lead us into the fullness of thine own infinite life. Make us in truth thy children; through Christ our Lord. Amen. (McComb.)

Scripture—John 4:5-14. Jesus talks with the woman of another race; Matt. 5:3-12, The Beatitudes.

Hymn—"Where Cross the Crowded Ways of Life," (Pilgrim Hymnal, No. 534.)

Discussion.

Leader—(Presenting the dark side of the world's life):

1. Race Discrimination.

A judge in the United States Court was charging a Negro for bringing disgrace upon his race by selling liquor in a cellar "dive." The judge concluded his philippic by asking the prisoner why he did not lead a clean life, to which the defendant replied: "Your honor, I was once a soldier for Uncle Sam. I fought in France for what you call democracy. I was in the thick of the fight and was twice wounded. When I returned home there was no Chamber of Commerce delegation to meet me at the station and offer me a job. You say I am a fine looking, healthy fellow, but it has meant nothing to me here. I

could find nothing to do. I took to bootlegging. It was the only decent thing I could find to do. No prejudice here. White and colored will buy from me now, but if I am straight, I am just a 'nigger with nothing to do.'—*Negro Workers*, 2. *War Implements of the Future*.

Concerning a new lethal poison gas, Dr. Hilton Ira Jones says: "It is a deadly poison and would destroy armies as a man might snuff out a candle. War, if it comes again and is to be deadly, will never again be fought with shot and shell. It can't be, for it is much cheaper to destroy life wholesale with this new gas. It may be manufactured at the rate of thousands of tons a day, and it costs much less than powder and cannon, yet it will destroy armies more thoroughly, more effectively, more quickly."—*National Defense*, by Kirby Page.

3. Slogans and Phrases.

"My country; may she always be right, but right or wrong my country!"

"Bigger and Better."

"One hundred per cent American."

"The World's Greatest Newspaper."

Let the members of the group discuss in order the quotations above. Additional examples may be brought out by individuals. It will be the duty of the leader to stimulate active discussion on the part of all members.

After the discussion have a report from a Findings Committee, appointed at the beginning of the hour, in which the thought of the group is made definite.

PROJECTS FOR YOUNG PEOPLE AND CHILDREN.

What does the word "Missions" mean to you? Is it a nebulous something, without form and void, or is it something concrete and vivid? In order that the work of our young people's and children's groups may be definite and vivid, the writer has chosen from the State project lists specific items of interest to young people and children and toward which we may direct our study and our gifts:

For Virginia Young People—Santee Training School, a school for Indians at Santee, Neb.; Dr. Fred E. Murdock, Ryder Memorial Hospital, Humacao, Porto Rico; Wen Shan School for Girls, Foochow, China.

For Carolina Young People—Fort Berthold, educational and religious work among the American Indians at Elbowoods, N. D.; Rev. William Allen, extension worker, Washington, Alaska, North Idaho; Wen Shan School for Girls, Foochow, China; Katherine Hardeman, a teacher at Capron Hall, Modura, India.

For Virginia Children—The Santee Training School, Santee, Neb.; Dr. Fred E. Murdock, Ryder Memorial Hospital, Humacao, Porto Rico; Schools in China.

For Carolina Children—Fort Berthold, Elbowoods, N. D.; Schools in China.

These are the institutions and individuals whom our contributions support. Those of you who wish to build your own programs may secure material from the undersigned, or direct from the American Board, 14 Beacon St., Boston, Mass., on the foreign projects, or Miss Helen Smith, 297 4th Ave., New York, on the home projects. Each month there will be a program in THE CHRISTIAN SUN related to one of these projects.

PRISCILLA CHASE, Sec'y.,

Young People's Work.

Flowers have an expression of countenance as much as men or animals. Some seem to smile; some have a sad expression; some are pensive and diffident; others again are plain, honest and upright, like the broadfaced sunflower and the hollyhock.—*Henry Ward Beecher*.

PROGRAM FOR YOUNG PEOPLE'S GROUPS.

Re-read programs of previous months regarding adequate preparation, choice of hymns and worship material and observe them all in preparing for the meeting.

Read the article on "Projects for Young People and Children," on page 8 of THE SUN.

This program is built around the Wen Shan School for Girls. If you would like more material, write to the undersigned. Program I in "Christianity in Revolutionary China," by Cross; "As It Looks to Young China," chapter 3; "Introducing Young China," pp. 77-79; "Living Issues in China," chapter 2; "Lady Fourth Daughter," chapter 5, will give additional help on the educational problems in China.

Leader—One of the enterprises in which we are interested and to which our money goes is Wen Shan School for Girls at Foochow, China (indicate on map, if possible). Since the Chinese Revolution, the whole trend of education and the conduct of educational institutions has changed. Every school must be registered with the government and comply with certain regulations, the chief of which are a Chinese principal and the barring of compulsory chapel and religious teaching. Our first speaker will tell us of the way in which this is working out at Wen Shan:

"Miss Hwang Wen Yu was persuaded to be our first Chinese woman principal. She is a graduate of our own school, with her home still here, a stone's throw from our front gate. After her graduation from Ginling, she had three years' study in America, so by experience and training she was well prepared for her task here.

"The Chinese staff has very materially improved. Instead of one or two college graduates teaching here, we have six Chinese women and three men with college degrees, besides the three American teachers. This makes the greatest difference in the way we approach our school problems together! In our faculty meetings we speak the same language, and I don't mean English! The lively, modern, self-expressive students with whom we now have to deal need all the expert guidance we can give them through the maze of experience the Revolution has brought them.

"Enrollment has more than doubled. In spite of no advertising of any sort for five years, and in spite of much anti-Christian propaganda, our Christian schools have been more in demand than ever before, and we have turned away more than we have received. We now have about four hundred students divided fairly evenly between the two departments—high school and primary—each covering a six-year course and housed in its own separate enclosure. A day-kindergarten is rather expensive to maintain, but we continue it as our best contribution to the immediate neighborhood of the school.

"Not boasting, I think we may claim to have made good in our relations with the government, since our school was registered. The Department of Education has our respect and I believe we have theirs. We have met their requirements, and won some honors at their hands. Their standards are high, and it is a stimulating challenge to try to keep up to them.

"Financially, progress has been made, which I, in my appointment as treasurer, am in a good position to note. The budget has greatly increased. In one item alone—teachers' salaries—more is paid in one term than was before paid in a year. This is to be expected in a country where prices are going up with leaps and bounds. But the interesting thing to observe is that the increase is all met on this side of the Pacific. No increase of appropriation has been made by Boston for Wen Shan in ten years. Chinese money meets the enlarged budget of the school which shows an appreciation of the work it is doing.

"Finally, I would like to write in *italics* the statement that the school is no less Christian under the Chinese regime than it was in missionary hands; perhaps it is more Christian. I have no measuring-stick to determine the degree. I only feel the Christian pulse beating in our school body vigorously, in the students whose worship and Bible study and service is now all voluntary instead of compulsory, and in the teachers, a great majority of whom are active Christians. A heartening number of students joined the church after the Lenten services in the school, and after the Sherwood Eddy campaign in Foochow last fall, but numbers cannot report the measure in which the Christian idea and purpose is being lived out here. We have a long way to go, but the way is being found."

Leader—Being an American teacher in a Chinese School demands a person of many abilities and iron constitution. Our next speaker will tell us something of Betty Cushman and her work.

Betty Cushman is a Rhode Island girl, a graduate of Oberlin, who with her sister went to China about eight years ago. In January 1930, she wrote the following:

"We have twenty-seven new students, as I told you. Wen Yu is lying awake nights over my schedule. You see, last term I had two assistants—I Ching helped with organ pupils and Ming King helped with the junior high school gym. But this term neither of these girls is available. I have two extra singing classes and forty piano and organ pupils (just about twice as many as last term). Needless to say, I can't tackle the whole line-up—and Wen Yu has no idea of letting me try to. It's terribly difficult to get gym or music teachers, but she is going to get one or two, or bust. I am finishing this letter on Monday afternoon. Wen Yu has gone South-side on the trail of someone to relieve me of all the sports. She has secured a part-time music teacher, one of our former students, to take ten of my organ lessons. I am to have setting-up exercises only four days a week instead of six. This leaves me with six hours of history, ten hours of singing, and thirty piano or organ pupils as my *piece de resistance*. Wen Yu still thinks this is too much, but I think I can swing it all right. I am still adviser to the Y. W., but am planning to slide out from under the Christian Endeavor choir. And I am working on a scheme whereby I can combine my thirty music pupils into ten classes, instead of trying to do them individually.

"I have a lovely big room in the junior-senior wing of our larger dormitory. It's lots of fun being big sister to our 'top' classes—twenty-four girls in all. Education for girls is still so rare in China that when girls get to be juniors in high school they are like college students at home. If you knew these charges of mine individually, you would never talk about my 'living with the natives'."

Leader—To most of China's millions, New Year's—January 30th—is the great festival of the year, but to the girls and boys in Christian schools, Christmas now has a real meaning. Our next speaker will tell us of our Christmas celebration at Wen Shan, as described by Betty Cushman:

"But I must get on to giving some sort of an account of myself and my doings for the last age since I wrote. We had a perfectly glorious Christmas—the most strenuous of my whole life, I'll admit, but it was a lot of fun. Our girls have so much pep these days that they never seem to get worn out, and they make us teachers feel about ninety-five years old. Somewhere early in November, the juniors and seniors came to Miss Hwang and said they wanted to give a nice Christmas pageant this year, and that they'd work awfully hard if the teachers would just help them a little. Of course, we had nothing but

approval for a suggestion like that, and set them to work to think up what to do. Miss Thomas had the bright idea of acting out that familiar little Christmas story. 'Why the Chimes Ring.' By the time we got through translating and adapting and 'China-izing' it, I'm afraid the author would not have been able to recognize her own story! Instead of the poor woman who was freezing to death in the snow, we had a first-class Chinese beggar lying by the side of the road. The girl who took the part threw herself into it so perfectly that she actually cried in pouring out her tale of woe upon all passers-by. We introduced two old women, a troop of soldiers, a crowd of gay young folks, the king and queen—all of whom 'passed by on the other side,' as far as the poor beggar was concerned. Big Brother played the Good Samaritan, taking the beggar home to get something to eat, while Little Brother went timidly along to the cathedral to offer Big Brother's small gift..

"For the second act we staged a regular cathedral service, with bishop and dean, vested choir and candle-lit altar, and all the ceremonial dignity we could manage. The 'bishop' (one of our leading seniors) preached an excellent sermon (which she made up herself), exhorting the people to bring their gifts to the Christ-child in sincerity and humility, with the hope that the chimes might break their long silence and ring out in joyous song. I wish you could have seen how well the girls did with the procession to the altar. All the people who had been indifferent to the beggar in the first act now came down the broad aisle, one by one, bearing their gifts, laying them on the altar and kneeling in prayer. Each one, arising, looked up hopefully toward the bell tower—then, disappointed, went slowly and sadly to an inconspicuous seat in the audience. The 'king' (president of the junior class) was especially good. He placed his crown upon the altar (you remember the story) and then arose proudly in the full assurance that at last the chimes would ring. When Little Brother, frightened to death, but determined withal, came stealing up during the singing of the last hymn, the girls all acted as if everything was over—so the pealing forth of the chimes came as a real surprise to the audience. We drew the curtain upon Little Brother, kneeling at the altar, his little hand just withdrawn from the offering of the two-dime piece, which was his gift to the Christ-child. Then we showed Big Brother and the beggar (on the road a long way from the Cathedral) walking along in delighted amazement, listening to the wonderful bells and wondering 'why' the chimes rang."

"There! I'm afraid my description will give a very poor idea of the pageant, but I wish you might all have been here to see how much happiness the girls got out of giving it."

The material for this program was provided by the Project Department of the American Board.

PRISCILLA CHASE.

THEY CAME—THEY SAW.

Visual education has become an important part of the social service program in Adana, Turkey. Not long ago a local newspaper started propaganda against the playground and Turkish friends advised the leaders to secure from the police a special permit to show films. The Police Commissioner was asked, accordingly, to send men to look the pictures over. As the officers sat and sipped coffee the missionaries darkened windows and soon the films were unwinding. After "The Life of Edison" and an Inkwell Comedy they arose, saying: "We do not need to see any more of your films or take any more of your time. We had no idea your films were so valuable. Every child in Adana should see 'The Life of Edison.'" Their friendly interest has not abated.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

SUMMER SCHOOLS.

This should be our best year for the summer schools, and can be if young people and youth leaders will plan from now until summer to get as many as possible to attend the summer schools.

Remember the following dates, and plan accordingly:

Elon College, July 24th-30th.

Southern Union College, July 27th-August 3rd.

Young people, please begin saving now in order that you may have this week of high adventure in the Christian quest.

FELLOWSHIP BANQUET AT NORFOLK.

We are launching out on another year in Christian Endeavor here in Norfolk, after a fine Fellowship banquet on Thursday, February 2nd, at Parks' Restaurant, observing the 52nd anniversary of the founding of Christian Endeavor by Dr. Francis E. Clark.

Dr. Jason Noble Pierce was the speaker of the evening, and his message was especially timely because of his personal acquaintance with "Father Endeavor Clark," and the intimate things he told us about Dr. Clark, the man.

Dr. Pierce emphasized three things seen in the life of the founder: He was an immigrant orphan and took the name of his uncle who adopted him; he chose the ministry as his profession; and he pinned his faith in young people. He lived to see his movement grow in 25 years to 80,000 Christian Endeavor Societies scattered all over the world, beyond the confines of his own denomination, boasting 4,000,000 members.

ABOUT THOSE BIBLES.

Since the recent article appeared on this page concerning copies of the New Testament and Psalms which are supplied by the Board of Christian Education, Waverly, Va., many requests have come from people throughout the South, and 300 copies of the book have been mailed. This is the finest response we have ever had to any call sent out.

Perhaps the statement was not entirely clear concerning the conditions under which the books are given. Several seem not to understand, and hence the restatement here.

A young business man pays for the books, and the Board of Christian Education, Waverly, Va., mails them to those who make requests.

The books are to be given to boys and girls in Christian Church Sunday Schools on or near their tenth birthday. We cannot supply other members of the Sunday Schools, but we are delighted to furnish all the books needed for ten-year-old boys and girls.

Also, please remember that requests for Bibles should be sent to the Board of Christian Education, Waverly, Va., and *not* to THE SUN office.

YOUTH FELLOWSHIP AT WORK.

It is a delight to be in touch with the youth movement in the Congregational and Christian Churches. Those who think young people are all bad should spend a while in this office reading reports of what is being done, and then take a journey to some of the conferences, training schools, and churches to see just what young people are doing.

Most people will work for money, and some have said that people will not work without pay.

Young people today are doing a tremendous amount of church work without hope of financial reward. On my desk lies a pile of bulletins announcing the Week-End Conference of Eastern Virginia young people to be held in the Suffolk Christian Church on March 25th-26th, bulletins which have been prepared for the sheer joy of aiding a good cause.

Several young people in this conference have taken it upon themselves to visit the churches of the conference in the interest of young people's work. They go through snow and over muddy roads in order that they may tell of Christian Endeavor, missionary work, religious education, recreation, and all phases of happy Christian life.

Young people throughout the church are becoming more and more aroused, interested, and eager concerning the work of the church. Those who have not found the thrill of this modern youth movement should search for it immediately, and join hands with those who are eagerly seeking the best ways of life.

CHRISTIAN ENDEAVOR NOTES.

MARCH 12, 1933.

"The Kind of God Jesus Revealed."—I. John 4:16; John 14:1-12.

Daily Readings for this Week.

Monday—"A God of Love." John 3:16.
Tuesday—"A God Who Calls." Luke 21:4-7.
Wednesday—"God is Spirit." John 5:19-25.
Thursday—"God is Father." Matt. 6:1-4.
Friday—"God is Merciful." Luke 6:36.
Saturday—"God is Omnipotent." Matt. 19:26.

Program.

"The Kind of God Jesus Revealed."
Instrumental prelude—"Holy, Holy, Holy."
Call to worship—(Read Psalm 103:1-5.)
Hymn—"Holy, Holy, Holy."
Prayer.
Scripture—John 14:1-12.
Hymn—"Love Divine, All Love Excelling."
Introductory talk—(Stating purpose and meaning of the evening topic.)
Development of the topic—(The discussion will probably fall in the following general outline):
1. My ideas of God.
2. Some primitive ideas of God.
3. God of the Old Testament.
4. The God Jesus Revealed.
Hymn—"Take My Life and Let It Be."
Benediction.

An able thinker and leader should be chosen to lead this discussion. In preparing the discussion ask in advance several members to write a description of his earliest conception of God, and of his present conception.

This will provide the background for a very interesting discussion. Most of us have had some queer ideas of God. How did we get them? Where did they come from? Were they wholesome and satisfying? Were they in harmony with Jesus' revelation of God?

Some of the primitive ideas of God should be pointed out. There is a wide gulf between that primitive idea of God, and the God Jesus revealed to the world through his life and teachings. We cannot trace all the changes in this idea of God, but we must notice that the prophets of the Old Testament attempted to give their peo-

ple a conception much more like that which Jesus revealed.

Seen against the background of any idea of God the world had known previous to the coming of Jesus, what a wonderful God he revealed to mankind! The idea of Fatherhood of God was not new, but Jesus gave it a new meaning. All through the life of Jesus he revealed a God of Love. The parables of the lost sheep, the lost coin, and the prodigal son, are stories of God's yearning for his children who wander away from him. Read and discuss the incidents from the life of Jesus and show how they reveal the nature of God.

THE SEARCH FOR GOD.

All over the world I wander, in lands that I never have trod,
Are the people eternally seeking for the signs and steps of God.
Westward across the ocean, and Northward ayont the snow,
Do they all stand gazing, as ever, and what do the wisest know.
—Sir Alfred Comyns Lyall.

REPEAL: THE BEGINNING OF DISMEMBERMENT OF AMERICA'S SOUL.

(Continued from page 5.)

the world, not a gambling hell in the remotest seaport, not a haunt of vice in the most pagan city, not a purveyor of opium and other drugs, not an organizer of the white slave traffic, not an exploiter of the native races of Africa and Australia that will not raise a shout of joy in triumph over the foremost nation in the world, where the forces that retard human progress, destroy human happiness, and disfigure the image of God imprinted on the human face would have vanquished that righteousness which exalteth a people

* * * *

Youth Slandered by the Wets.

The charge that drinking in the colleges has increased since prohibition was exploded by a questionnaire sent to 257 college presidents in forty-five states in 1930. Forty-four replied that there was no drinking among the students. Forty-seven reported that drinking among students was, as it always had been, unknown or almost unknown. One hundred and forty-six answered that there was less drinking than before prohibition. Eight stated that drinking was about the same. Three—only three—declared that conditions were worse than before the passage of the Eighteenth Amendment. The statement that the drink habit has grown among young people in the secondary schools is equally unfounded. Some time ago I placed in the *Congressional Record* a communication from Dr. Charles E. Barker, of Grand Rapids, Mich. He has been a lecturer in the high schools of this country for more than eighteen years. During all that time he has spent eight months a year speaking almost every day before the students, his work taking him into almost every state in the country. In answer to an inquiry from me last year he replied that with the exception of a few high schools in some of the large cities located in what might be termed the wealthy residential sections, the principals had informed him that drinking among students was practically nil and that the Eighteenth Amendment had been of immense benefit to the country.

* * * *

Resist Repeal!

Let the movement for repeal be resisted by every element in America that would preserve the essence of our freedom, the meaning of our history, the basis of our advancement, and the character of our most sacred obligations to humanity. —*The American Issue.*

Beer-drinking makes men stupid, lazy and incapable.—*Bismarck.*

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS MINISTERING TO THE MULTITUDE.

LESSON XI—MARCH 12, 1933.

GOLDEN TEXT: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

LESSON TEXT: Mark 6:32-44.

The disciples had just returned from their preaching tour, or their first missionary journey, and they told Jesus, both what they had done, and what they had taught. The order is significant—they naturally put their deeds, including their miracles, before their teaching. People like to do things, and they like to talk about what they do.

Jesus suggested that they get away from the crowds for a little rest. He knew the value of relaxation. He knew its necessity as well as its value. "Come ye yourselves apart and rest a while" is sound advice for all, and it applies just as much to Christian workers of all kinds as it does to anybody else. Such times are especially needed to renew the spirit as well as the mind and body of man. Worship, both private and public, has tremendous potential value in this respect.

Sheep Without a Shepherd.

Jesus and his disciples got into a boat and started across the lake to a secluded and deserted place. The people saw them going, however, and they went on shore around the end of the lake, and made such good time that they reached the proposed place before Jesus and his disciples did. A great crowd awaited them when they arrived. "And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things." The sight of that great crowd of people, unconscious of their deep needs, lacking any adequate spiritual leadership, ignorant of their privileges as children of God, seeking satisfaction in material things, untaught in the things that made for the abundant life, strangely and strongly moved the heart of the Master. "He had compassion toward them"—he suffered with them. And he began to teach them many things. Just so today does the Master look upon the hungry in body, and the hungry in heart. And just so today does he know that even before the needs of the body there are the needs of the soul. Man cannot live by bread alone. These desperate times are not the times to be slighting the cultural and spiritual agencies that make for the more abundant life.

And His Disciples Said—And Jesus Said.

The disciples said, "Send them away." Jesus said, "Give ye them to eat." It was thus in that day. It is thus in our day. In so many instances the church is turning men and women away. The spirit of Jesus says, "Give them to eat," not only of the physical things, but of the spiritual. The church has resources for the needs of the world. God expects us to meet these needs out of what he has given us.

The Impossible—The Possible.

It was a seemingly impossible task which the Master assigned to his disciples. Their query, "Shall we go and buy two hundred pennyworth of bread?" implies that. But that which is impossible in human terms becomes possible in divine terms. When they brought such as they had to Jesus, he blessed it and made it adequate to meet the need. "How many loaves have ye?" Face frankly your resources, even though they

be limited, and allow him to use them, and miracles will happen.

And He Gave Thanks.

"And looking up to heaven, he blessed, and brake the loaves." He was thankful for such as he had. And he expressed that thanks. As a magnet sweeps through a mass of sand, attracting to itself any iron filings that might be in the sand, so a thankful heart sweeps through the day, finding many, many things for which to be grateful.

Divine Order.

"And he commanded them to make all sit down by companies upon the green grass." If they had stood up, there would have been a wild rush that would have caused confusion and also perhaps unfair distribution. Let all things be done decently and in order. Religion puts no premium on shoddy methods of doing things. Let there be dignity and order and thoughtfulness about the services of worship and the work of the church.

And He Gave to the Disciples.

"And gave them to his disciples to set before them." Jesus did not give direct to the people. He gave to the disciples who gave to the people. God gives to others through us. There are some blessings, of course, which he can confer directly. But there are many ways in which God depends upon us to meet the needs of others.

Divine Economy.

"And they took up twelve baskets full of the fragments, and of the fishes." Waste is sin. The fragments of time, of money, of materials, have value. The Master of all values would teach us that conservation is a part of his divine plan.

There is no hint as to how the loaves and fishes were multiplied, and conjecture is both idle and futile. Back of this historical incident, however, there is the ever recurring miracle of the multiplication by God of natural things. A man plants one seed and from that seed there springs a plant which in turn bears many seeds. And the way in which God performs even the natural processes is as much a mystery and a miracle as is this story of the multiplication of the loaves and fishes.

SUNDAY SCHOOL SHOWS GROWTH.

According to the superintendent, the enthusiasm in the Sunday School of the First Christian Church, Norfolk, Va., is rapidly growing. During the past four weeks the attendance has increased from 100 to 129.

On Sunday, February 5th, the classes of Mrs. W. S. Smith, Mrs. Joseph Haynes, Miss Genevieve Divers, Miss Edna Fulcher and Mrs. A. F. Hozier had 100 per cent present; on Sunday, February 12th, the classes of Mrs. I. M. Copeland, Mrs. A. F. Hozier, Miss Kathryn Morgan, Miss Frances Jones and Miss Genevieve Divers had 100 per cent present, and February 19th, the classes of Miss Edna Fulcher, Mrs. A. F. Hozier, Mrs. W. S. Smith, Miss Frances Jones, Miss Kathryn Morgan and Miss Genevieve Divers had 100 per cent present.

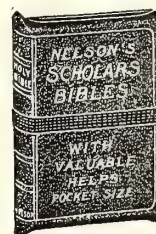
The week of February 13th has been one of intense activity for the Sunday School. On Monday night, the classes of Mrs. A. F. Hozier, Mrs. Joseph Haynes, Miss Kathryn Morgan, and Miss Edna Fulcher held a valentine party in the Men's Bible Classroom; Tuesday afternoon the Primary Department held a social in the Sunday School rooms; Wednesday night the little folks from the classes of Miss Frances Jones and Mrs. Gregory celebrated Valentine Day with a party at the home of Miss Jones, and Thursday night the classes of Mrs. I. M. Copeland, Mrs. W. S. Smith, W. J. Thomas and C. E. Warrington, spent an evening of fun celebrating St. Valentine's birthday with a party in the Men's Bible Classroom.

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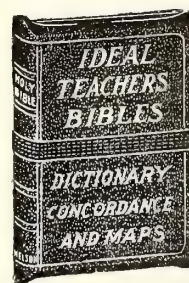
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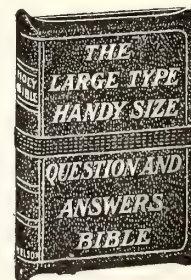
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

AN EARTHQUAKE PRAYER.

"And when they had prayed, the place was shaken where they were assembled together."—Acts 4:31.

What was that prayer? This: "Lord . . . grant unto thy servants, that with all boldness they may speak thy word." Read the whole chapter.

This was a prayer for "fearless courage" in preaching the word, healing the sick, etc—in spite of the threatenings of the enemies.

When we pray that way, we are apt to precipitate some sort of earthquake. It represents an abounding and irresistible vigor of faith and power of the Spirit.

This is a wonderful message to the church—let the church pray for fearless courage, forgetful of safety and self and intent only on proclaiming Christ. No greater message is needed this day: that of proclaiming a spiritual universe amid a growing fashion of materialism; that of proclaiming a gospel of moral austerity in a day of tolerated license; that of proclaiming a gospel of justice and brotherhood in the face of powerful forces of exploitation.

Prayer—O Lord, God, our Father, we humble ourselves before thee to praise thee—to thank thee, and to ask thee what we need most to face the issues of life.—*Amen.*

TUESDAY.

CHRISTIAN TOLERANCE.

"And they of the circumcision, which believed, were astonished—because that on the Gentiles also was poured out the Holy Ghost."—Acts 19:45.

Those of the circumcision were Jews. These Jews were amazed that others—foreign to them—could also receive the Holy Ghost.

The Gospel and the gift of the Holy Ghost is for all the world and all people of the world.

Have we enough grace in our hearts to renounce all patronizing attitude and not only be glad, but be anxious for an equal amount of God's spirit to fall on other people?

Prayer—Our Father, teach us thy spirit of love and give us the love for salvation that includes all the world. Whatever we can do, give us the ability and grace to do it.—*Amen.*

WEDNESDAY.

BLOCKING THE ROAD.

"Trouble not them which, from among the Gentiles, are turned to God."—Acts 15:19.

It appears that the Christian Jews did not like the idea that Gentiles were also becoming Christians, and in this dislike they made trouble for the Gentiles. This was wrong, and the apostles had to put a stop to it.

"We have no right," they declare, "to put obstacles in the way of others." Jesus had said that "better a millstone were hanged about one's neck and he be cast into the sea than that he should offend one of these little ones." This is the great principle of the Christian faith. There are not rites or performances that qualify discipleship. "Believe on the Lord Jesus Christ, and thou shalt be saved." That means anyone.

Yet down through the centuries to this day, men have done the thing that is here condemned. The big "I" and the little "you" has stood in the way, and the essential simplicity of Christianity has been lost by many. Let it not be so with us.

Prayer—O Lord, our Father, help us to recover from our time the faith and vision of the apostles, able to distinguish the essential from the incidental in salvation, and to present Christ to one and all along our way.—*Amen.*

THURSDAY.

MOBBING THE CHRISTIANS.

"The Jews which believed not, moved with envy, took unto them certain lewd fellows (idle rascals) of the baser sort, and gathered a company and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people."—Acts 17:5.

It was pretty touch times in those days to try to be a Christian. The Jews who did not believe were determined that others should not be Christians.

This represents the mob mind which existed then and which still clings to society. In truth, it is no mind at all. It is a wild contagious impulse which puts the mind out of action. The mob mind is like a wild buffalo on a stampede.

All progress depends upon freedom from this kind of mind. The hope of the world lies in an individual judgment, unclouded by fear or hate, and a granting to all alike to receive the word, follow its precepts, and work out their own salvation.

Prayer—O Lord, our God, thou art our love, our spirit, our life. Make us right and help us to see all things and all men right.—*Amen.*

FRIDAY.

PAUL STIRRED.

"While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."—Acts 17:16.

Moffatt says that Paul was "irritated" at the sight of idols. We do not think that this interpretation is a necessary one, for Paul could be moved mightily without becoming irritated. His mighty soul-stir against idolatry was born of God, and God gave him power to move against it. The preaching of Jesus and him crucified for salvation, was a thing which declared unto them the wrong of idolatry and set up in their midst altars and temples.

We believe if Paul was ever irritable it was connected with the higher centers of the mind. His irritability was a sympathetic passion, and his energies were for converting the situation.

Where do we stand in the scale of life? Are we "stirred," moved with passionate love, moved against wrong and injustice; or are we irritable in a defective way, focusing on wrong objectives? Are we alive to God and good, or are we just a bunch of nerves exploding over any little thing?

Prayer—O Lord, our Father, make all our passions and impulses like Christ our Saviour's. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

DUST GRAINS AND RAFTERS.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye?"—Read Luke 6:39-45.

Comic exaggeration is said to be a characteristic quality of American humor, but here it is in the sayings of Christ nearly two milleniums ago. You fault-finders, captiously fishing for dust grains in your brother's eye, while a big

rafter is sticking out of your own eye! Pull out the rafter, and then perhaps you can see to extract the dust grain!

Few of our Lord's sayings have application to more persons than this. The sensualist finds hints of impurity in an innocent child. The embezzler suspects a petty clerk of willful errors in making change. The man of harsh temper accuses every one else of picking quarrels. The hypocrite believes all Christians to be false in their professions. The only safety is for every one to suspect himself of a rafter, and make sure that he is not harboring one.

Prayer—Show us ourselves, O Christ, as thou dost see us! Disclose us to ourselves, our Father, as others behold us! May we not cheat ourselves as we surely do not cheat thee!—*Amen.*

AMOS R. WELLS.

SUNDAY.

RADIO LIGHTHOUSES.

"That we might humble ourselves before our God, to seek him a straight way."—Read Ezra 8:21-23.

The Government is building eight powerful radio stations, scattered over the country, for the purpose of guiding airplane pilots. These stations will have a much greater range than the sixty-five similar stations now existing. They will send out radio messages constantly, and will obviously add much to the security of flights, as well as advancing air transportation.

Have we anything analogous to this in the difficult passage through our mortal lives? We certainly have, only our guiding stations are far more intimate, far more efficacious. They are our prayers to the heavenly Father.

He will tell us where to go and what to do. Yes, and he will send through the viewless ether the very strength we need to do our work, the very wisdom we need to plan and to execute. What no radio station will ever be able to do for the airplane pilot, this radio station of prayer will do for us and has been doing through all the ages for God's believing children.

Prayer—Great Guardian of our destinies, we confide in thee. We reach out toward thee and thou dost at once respond with just the direction we need. How glorious it is that we have a Guiding God!—*Amen.*

AMOS R. WELLS.

RALEIGH INSTITUTE, MARCH 14th-16th.

The spiritual objective is a conference of ministers and workers that in sharing our problems and knowing what each other is trying to do, we may, in courage and faith, go forward. Therefore, it is desired that every minister and worker have a part. Will every minister planning to attend be prepared to tell us the work he is doing, the problems in his parish, and how, in his preaching and pastoral ministry, he is meeting the issues?

The program will be so flexible that the leadership of the Spirit and prayer will be followed. In sharing, in prayer, in testimony, a spiritual blessing will come to us all. Dr. Lewis T. Reed, of New York, Dr. Sparks, of Dayton, and Dr. Brewer Eddy, and others, will be with us.

But unless every minister and worker who comes can give to us not only his difficulties, but his encouragements and the things which are helpful for these times, the conference will not reach its highest meaning. If, in this sharing of experience, we can go back to our churches with a deeper consecration and a stronger zeal, the days together as friends of Jesus and ministers of his grace and message will not have been in vain.

J. EDWARD KIRBYE.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

THE VALUE OF LIFE.

By JOHN G. TRUITT.

"The gift of God . . . Life."—Rom. 6:23.

There are great gifts and small. One of the most remembered, and talked about gifts in my family was one given by an orphan girl who helped keep our children. On Christmas Eve we gave her some money and told her that she might go into the downtown district—see the sights, and get herself some Christmas. She was requested to get gifts for herself—something that would make her happy, and make Christmas brighter for her. It was only a small sum, but Christmas morning revealed that every cent had gone to buy gifts for each of us. Each gift was very useful, and carefully wrapped, and lovingly tied. Tears of genuine gratitude came into our eyes as we recognized what had been done.

It is something to be able to give gifts. It is more to have some one to whom to give them! It is something to be loved. It is more to have someone to love. We often hear the expression: "People are simply dying for a little bit of love." Maybe! But there is a greater need than that. *People are impoverished not so much because of the lack of being loved, as they are for not having learned to give love to others.* It is great to be loved. It is greater to love. It would be a lonely life without someone upon whom to bestow gifts of love, and acts of loveliness. The orphan girl gave her gifts to others. It is the deep abiding hunger of the human heart. It comes from God.

The father is full of love for his children. Jesus revealed God to us as a Father. He loved us. He had someone upon whom he might bestow gifts. "Do not err, my beloved brethren; every good gift and every perfect gift is from above, and cometh down from the Father." The human heart yearns to be able to give unto others. It is considered a great joy. It thrills one as few other things can. "It is more blessed to give than to receive." "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the beloved disciple says of Jesus: "In him was life; and the life was the light of men." Jesus himself says: "I came that they may have life, and that they may have it more abundantly." And the Apostle Paul says: "Your life is hid with Christ in God."

What is the value of this gift of life? One of the first tests of the value of a gift is the giver. "A gift without the giver is bare." Show me a gift that you greatly prize. Name its giver, and I will tell you the name of a person you greatly honor and perhaps deeply love. In an autograph album there are many names. Those names are prized for the persons back of them. *Life is a gift from God.* Prize it as such. Your life is from God—holy, pure, good, perfect. Your life is from God, who loves eternally and is long-suffering. Your life is from God, who counts life his highest gift, and plans yours with infinite love and concern.

A gift is further prized in the light of the care and pains exercised in its making. The creation of this universe is far beyond our conception. It is vast beyond the calculations of the astronomer's telescope; it is old beyond the facts

and figures of the geologist; it is mighty beyond the measurements of the physicist; it is beautiful beyond the fairest conceptions of the artist; and it is rich and great beyond words to describe; but after all its creation, as a crowning work, came man made in the very image and likeness of God, and into him was breathed the breath of life and he became a living soul. Personality towers high above the former creations of God. "What is man that thou art mindful of him, and the Son of Man that thou visitest him? Thou hast made him a little lower than the angels, and thou hast crowned him with glory and honor." God's crowning creation—life. Heavens' greatest gift—life. And oh, how little some people seem to prize so precious a gift!

Further, a gift is often valued according to its lasting qualities. One of the most beautiful poems I know is about a baby born dead. It was written by its mother. The child had lasted long enough to be a precious memory. Maybe a child has lived but a few years, and yet how it is valued! Maybe a person dies young, like Jesus did—the life is yet incalculably great; or maybe the three score and ten is reached—and if no further, then life is still the greatest thing we know; but when we are assured that it is eternal, everlastingly forever, we stand aghast before the thought of its expanding, and ever increasing value. A day old is beyond valuation—eternity old is infinite. Why do folks trifle with life?

Maybe you are digging away, looking for "pay dirt," and finding something that looks good, you carry it to an expert, and value it according to his opinion; or maybe you have found what looks to you like a jewel; you take it to an expert, and prize it according to his estimate; or maybe you have found an old coin—you carry it to a connoisseur and value it according to his word. What is the value of this gift of life tested in such a manner? Jesus is our expert. What does he have to say? Jesus thought so much of life that he declared it his business to seek and to save the lost. Lost? What does it mean? Look your streets and alleys over! Look your jails and penitentiaries through! He came to seek and to save the lost! Look into shops and offices, and palaces of wealth and power, wherever the soul is imprisoned, and the meaning of life is impoverished, and you will find the "lost." For this remnant, high or low, here or there, Jesus thought it worth his investing all to find and to fill with the real value and meaning of life. "He came that they might have life, and that they might have it more abundantly." Jesus estimates the life of a person to be worth more than all his enlarged barns might hold. "Thou fool," he said of the rich farmer, who valued his horses, hogs, and haymows more than his fellowmen, and warned him that that very night his life would be required of him!

Again Jesus thought the person of the poor beggar at the gate of the rich ruler was of more value than all the personal pomp and power which wealth might add; and in one of his discourses he asserted that a man's life was of more value to him than all the world of things besides. He put it thus: "For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give for his soul?" In the light, then, of the life and love of Jesus, the gift of life is supreme. It is God's greatest gift. For it Jesus was willing to die upon the cross. The murderous act of crucifixion did not make men worthless in his sight. They were

still worth everything. For them he died praying: "Father, forgive them, for they know not what they do."

Just this, then. What is your life worth to you? Everything? Improve its every moment, then, by having it "hid with Christ in God." Save it! And how will you save it? By using it up in service and sacrifice for others. By loving folks, and by giving deeds of loving kindness at whatever the cost. By helping Jesus make a redeemed world. By yourselves living holy, noble lives right where you are.

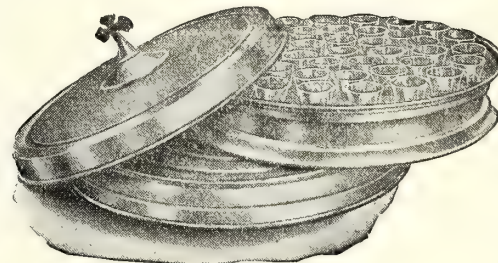
A shipbuilder was once asked what he thought of the Rev. George Whitefield, the great evangelist. "Think!" he replied, "I'll tell you, my dear sir, every Sunday that I go to my parish church I can build a ship from stem to stern under the sermon; but under Mr. Whitefield, I cannot lay a single plank."—*Christian Herald.*

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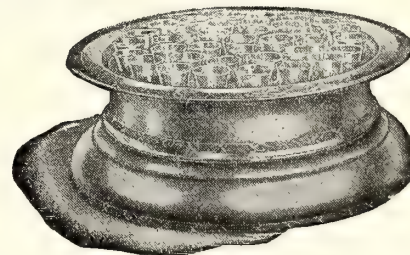
Style No. 50-A.

- Tray No. 2—Interlocking, with 40 plain glasses \$7.00
- Tray No. 6—Interlocking, with 35 plain glasses 6.75
- Tray No. 10—Interlocking, with 30 plain glasses 6.50
- Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
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The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

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- Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
- Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)

- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
- Base No. 2—Silver-plated; fits Silver Tray 90. 16.00
- Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



- Bread Plate No. 3—Narrow Rim..... \$ 9.00
- Bread Plate No. 4—Broad Rim..... 9.00
- Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

I want you to take time to figure with me for just a few minutes. After you read the figures I present to you, then ask yourself the question: "Am I doing my duty toward the Christian Orphanage?"

Up to and including this report, we have received from all sources since January 1st this year, the sum of \$1,520.38. How much of this amount do you suppose came from our Christian Churches and Sunday Schools? Eight Hundred and Nine Dollars and Ninety-Six Cents! Seven Hundred and Ten Dollars and Forty-Two Cents came from sources other than from the Christian Church.

The Christian Orphanage has one hundred children in its care.

Out of the total amount of \$1,520.38, we must take the salaries of all the helpers and superintendent for January and February. We must take out the expense of a car of coal. We must take out several premiums on insurance on the buildings. Expenses we cannot help and must have, and many other expenses that naturally come in this work. You see that there will be only a small amount left. You see for yourself that we cannot make ends meet on this income.

It is the church's institution, to care for the orphans and the needy and through it to visit the fatherless and widows in their affliction, as God has commanded us to do. Now we want to reach our goal this year. We are making it within reach. We are setting it at \$22,000.00 for the year 1933. We want every church and Sunday School to help us reach it. We will give your school the amount we want you to raise in a few weeks, just as soon as we have time to make the calculation.

We want each Sunday School to select some one person, either man, woman, boy or girl, to be Orphanage Secretary in your Sunday School to keep the Orphanage before the school, so we can furnish information from time to time for them to present to your school in order that you may always keep in touch with the Orphanage work and its needs. If we can get one person in each Sunday School to help us, you will see that the Orphanage will be better supported.

Our good friends of Catawba Springs Church sent us a truckload of potatoes, soy beans, two shoulders, lot of canned goods, twenty nice fat hens, corn, wheat, etc. Fine! How many more church communities will follow their fine example? You need not wait until Thanksgiving—the children eat all through the year.

The Board of Trustees of the Orphanage met in its annual session on February 22nd. They had a very pleasant meeting, and we hope good results will follow. The superintendent's report showed that the income last year was less than the necessary expenses, although the salaries of all the workers, from the superintendent down, had been cut, and every other department had been reduced in expense; but with all the economy used, it was not possible to compete with the falling off in income. Let us all take a little more interest in our Orphanage and see that it gets more of our sympathy.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 2, 1933.

Brought forward \$1,431.71

Sunday School Monthly Offerings.

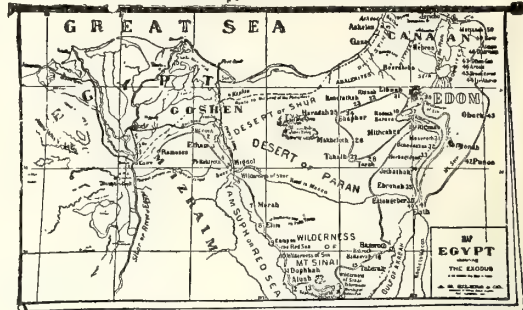
North Carolina and Virginia Conference:
Union, Va. \$ 1.50

Hopedale	1.75	
Hebron	1.30	
United, Lynchburg	2.79	
		7.34
Eastern North Carolina Conference:		
Liberty, Vance	\$ 2.93	
Pleasant Cross	.90	
Shallow Well	1.15	
Wake Chapel	5.00	
		9.98
Western North Carolina Conference:		
Pleasant Ridge	1.00	
Valley Virginia Central Conference:		
Winchester	\$ 4.70	
Newport	1.00	
Dry Run	7.32	
Leaksville	2.14	
		15.16
Alabama Conference:		
Pisgah	67	
Special Offerings.		
Mr. L. U. Noland, Newport News..	\$ 25.00	
Mr. W. A. Lee, support boys.....	5.00	
Rent from Ellen Tunstall Farm..	24.52	
		54.52
Total for the week.....	\$ 88.67	
Grand total	\$ 1,520.38	

Never let us be discouraged with ourselves; it is not when we are conscious of our faults that we are the most wicked; on the contrary, we are less so. We see by a brighter light; and let us remember, for our consolation, that we never perceive our sins until we begin to curse them.—*Francois de la Mothe Fenelon.*

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand.



The first 5 maps
are in Set No. 1,
with stand,
Price \$15.00

Set No. 2
8 Maps,
Price \$20.00

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary for the study of Bible History.
New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street,

Richmond, Virginia.

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PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS	
With all the words of our Lord and Saviour printed in red.	
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

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INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch
The JEWEL is the latest and most attractive Pocket Testament made.
The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.
It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.
One advantage of this India paper is that the leaves do not cling together.
The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men
carrying away into Babylon; interpreted is, God
with us. 24 Then Joseph being
raised from sleep did as the angel of the Lord had
unto Christ are fourteen

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms.....	2.60

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.

THEN spake Jesus to the
multitude, and to his dis-
ciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.
In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included.....	1.90

RED LETTER GEM TESTAMENT	
4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50

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4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
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It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book
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PSALMS INCLUDED	
2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included.....	\$1.50

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RED LETTER EDITION	
Same as above, with the Sayings of Christ in Red.	
3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10

All styles sent postpaid at above prices

OBITUARIES

BEAN.

Whereas, it has pleased our heavenly Father to call to his eternal reward our brother worker and Deacon of the Union Christian Church, Bro. D. E. Bean; it, therefore, seems pleasing to our heavenly Father that we who were active associates with him in life should express our esteem of him in death. That his life among us and his service with us, has left us a good example of loyalty and devotion to his church and to his home; therefore, be it resolved:

1. That in the death of Bro. Bean the church has lost a true Christian worker, a devoted and loyal member. He was faithful and true to his church.

2. That while we cherish the memory of him, we bow in humble submission to Him who doeth all things well.

3. That a copy of these resolutions be sent to the family, also a copy to "The Christian Sun," "The Randolph Tribune," and "The Courier" for publication, and also recorded on the church record.

C. A. BIRD,
W. E. BROWN.

MOORE.

Whereas, it hath pleased the Lord, in his wise providence, to remove from our midst our friend and brother, Deacon R. V. Moore, who was a faithful member of Bethlehem Christian Church, and

Whereas, we feel our loss is his eternal gain, therefore, be it resolved:

1. That we submit to the will of an all-wise Father in taking from earth to his home in glory our friend and co-worker.

2. That we may endeavor to carry on the work which he loved and of which he was so much a part.

3. That we extend our sympathy to the family in their sorrow, and that we may seek to emulate his virtue.

4. That a copy of these resolutions be made a part of our church record, a copy sent to the family, a copy to "The Christian Sun," and a copy to the Burlington "Daily Times," for publication.

Respectfully submitted,
CLYDE ISELEY, Deacon,
Bethlehem Christian Church.

LOUDERBACK.

John S. Louderback was born October 10, 1853, and died January 6, 1933, at the age of 79 years, 2 months and 26 days. He was married to Lydia A. Foltz October 21, 1875, to which union seven children were born, one of whom died in infancy. He is survived by his widow, six children, twenty-one grandchildren, and one great-grandchild.

He was a member of Newport Christian Church for more than sixty years, occupying important positions in the church, and serving as deacon in the church for about 40 years. He will be greatly missed in the church and community. Funeral services were held at Alma Lutheran Church, January 8, 1933.

A. W. ANDES.

INGRAM.

Francis Emma Abbott was born December 27, 1856, in Georgia, and died at Alexander City, Ala., January 19, 1933. She was married to M. M. Ingram February 11, 1873. To this union were born nine children, six boys and three girls.

She professed faith in Christ and united with the Methodist Church at Daviston, Ala., in August, 1873. In 1892 she united with Christiana Christian Church, where she remained true and loyal until the end of a long and useful life.

They lived in Christiana community

for thirty-three years, until age and toil began to prey upon their bodies, when they left their old home seven years ago to make their home with their son, J. M., at Alexander City, where she died and the lonely husband still resides in feeble condition. He was unable to attend the funeral.

Left to mourn their loss, are four brothers, four sisters, her devoted husband of almost sixty years, four sons, three daughters, forty grandchildren, twenty great-grandchildren, and a host of other relatives and friends.

She was a devoted wife and mother,

a consecrated follower of her Christ, and loved her home, her neighbors, her church and her God.

Funeral services were held at Eagle Creek Baptist Church, near her old home, with her pastor, Rev. C. W. Carter, in charge, assisted by this writer, a former pastor, with Revs. Shores of the Methodist Church, Tapley and Lester of the Baptist Church. Interment in the nearby cemetery.

G. H. VEAZEY.

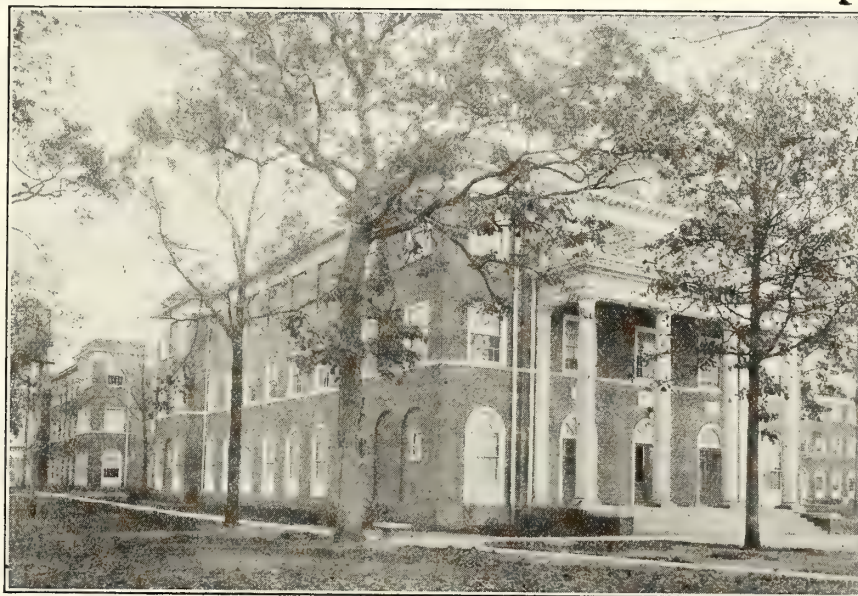
Men want a cheap Christ, but the price will not come down.—Rutherford.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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GUPTON.

Herbert Perry Gupton, youngest son of Mr. and Mrs. R. B. Gupton, was born July 15, 1929, and died January 26, 1933. He leaves to mourn his loss, a mother, father, brother and sister.

Funeral services were held at Mt. Gil-ead Christian Church, by the writer. The body was laid to rest in the church cemetery. Both of his parents are faithful members of the church.

Their many friends join in extending sympathy to the family in their sorrow.

H. C. HILLIARD.

RESOLUTIONS OF RESPECT.

Whereas, Deacon A. H. Savage departed this life after a serious injury in an automobile accident on the 4th day of January, 1933, and,

Whereas, Deacon Savage has been the efficient teacher of the Baraca Sunday School Class since its organization; be it resolved:

1. That the Baraca Class record its sincere appreciation of his consistent life and faithful service as a teacher and servant of God in our midst.
2. That we express our sincere sympathy for the family of our deceased brother, in their great bereavement, and pray for our Fathers' sustaining grace in this dark hour.
3. That we seek to follow his example of loyalty to the Word of God and the Church of Jesus Christ.
4. That a copy of these resolutions

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be entered upon the records of the Baraca Class, a copy sent to "The Christian Sun" for publication, and a copy sent to the family of the deceased.

Respectfully submitted,

I. W. JOHNSON,

E. B. RAWLES,

666

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MARCH 9, 1933.

NUMBER 10.

.. THE SUN'S OBSERVATORY ..

Urged to Rally for Prohibition.—

E. J. Richardson, superintendent of the Anti-Saloon League of Virginia, has called upon church members to rally to the cause of the prohibition forces in that State. Mr. Richardson says: "The real question is, what are church members going to do about it? Shall those who profess the name of Jesus Christ and pray 'thy kingdom come,' on Sundays and in their closets, vote on election day the same ticket voted by the distillers, brewers, vintners, and selfish multimillionaire financial interests. . . . Where there is reasonable doubt, shall the votes of church members be cast for the re-establishment of the outlawed liquor traffic, or shall the church and society have the benefit of the doubt?"

Radio and the Quartz Crystal.—

Quite a serious problem has been presented to broadcasting authorities by the overlapping of broadcasts. The law requires that these variations be kept within one-tenth of one per cent, and there being no automatic method of maintaining this fine control, it has been necessary to give it the constant attention of radio engineers. The quartz crystal has been used for keeping constant the frequency waves, but its performance has been somewhat erratic, even temperature changes causing trouble. In order to overcome these changes it became customary to submerge the crystals in an oil bath kept at a constant temperature. But for the past year something better has been tried. This was the advanced method of cutting the crystals, which has been under operation test at the Westinghouse station in Pittsburgh. These new piezo-crystal controls shows variations of less than five-thousandths of one per cent, which is twenty-five times better than the standard required.

Banks of the Country Take Holiday.—

First by proclamation of various Governors, and then by Presidential proclamation, the banks of the United States have been closed for five days, beginning Monday of this week. We cannot but recall the editorial from which excerpts were printed on this page last week. Possibly when THE SUN reaches its readers some definite action will have been taken to remedy the situation, but at the time this is written, those in control seem to be uncertain as to the exact procedure that will be taken to enable the country to carry on its necessary business activities. There is no doubt as to the ultimate outcome of the situation. Necessary remedial legislation will have to be passed by a Congress that should have passed such action more than three months ago. The expense of the "holiday" will be great but bearable, and if it causes the passing of legislation that will create a worth-while banking system for the country, it will be well worth all its costs.

The President's Cabinet.—

President Roosevelt has shown good judgment in the selection of his Cabinet members. Each one seems to have been chosen for his especial qualifications, and while politics may have had a hand in the selection, it seems to have played a smaller part. The list follows: Secretary of State, Senator Cordell Hull of Tennessee; Secretary of the Treasury, William H. Woodin of Pennsylvania; Attorney General, Homer S. Cummings of Connecticut; Secretary of War, former Governor George H. Dern of Utah; Secretary of the Navy, Senator Claude A. Swanson of Virginia; Postmaster General, James A. Farley of New York, chairman of the Democratic National Committee; Secretary of the Interior, Harold Ickes of Illinois; Secretary of Agriculture, Henry A. Wallace, of Iowa, son of the former Secretary of Agriculture under the Harding administration; Secretary of Commerce, Daniel C. Roper of South Carolina, now resident of Washington, D. C.; Secretary of Labor, Miss Frances Perkins, head of the Labor Department of New York State. Incidentally, Miss Perkins is the first woman to occupy a cabinet position.

Sing-Sing's Church Population.—

According to Father John P. McCafferty, Catholic chaplain of the prison, Catholic prisoners outnumber the combined Protestant and Jewish population of Sing-Sing. He gives the following figures as to the religious affiliation of the prisoners: Catholics, 885; Protestants, 518; Jews, 177; Christian Scientists, 20; Mohammedans, 2; Buddhists, 1; no religion, 8. In commenting on these figures, the Father says: "One can say, as a general thing, that most of the men in prison gave up active practice of their faith before they faced the judge for sentence. A good Catholic, practicing his religion, rarely comes into conflict with the law on a major issue. The same is true of a church-going Protestant and a devout Jew. The indictment is not so much against the church as it is against the men who have cut themselves off from the influence of the church." Father McCafferty attacks the theories of the present-day criminologists, and adds: "They are willing to put the responsibility of crime anywhere except on the shoulders of the men who break the laws, and that is where it justly belongs."

An Odorless Onion at Last.—

If you have been denying yourself the joy of eating onions with your turnip salad for fear of offending others with the odor, it is time to take heart, for we are told that a Japanese scientist has perfected an odorless onion. The story is told that Dr. Tokugawo is an ardent lover of narcissi and tulips, and that several years ago he received from a friend who loved a prank, a box of bulbs labelled "selected tulip and narcissus

bulbs." These he planted carefully and tended carefully and waited patiently for their blooms to appear. Finally he became impatient and started to investigate. To his disgust the unmistakable odor of onions assailed his nostrils. But being a scientist, he pondered the question, "If onions, tulips and narcissus bulbs are so much alike, why such an unpleasant odor cling to one and not to the others?" And he started out to find, by cross breeding or otherwise, an onion that would have no odor. But the new odorless onion is not a cross between the onion and another lilaceous plant, but a real onion. It is the result of more than five years of inbreeding, in very fertile soil and under artificial light. The new onion is said to have all the flavor and "bite" of the usual onion, but has not its unpleasant odor. The difference is "as great as that existing between the sour Concord grapes of nature and the sweet seedless grapes created by Luther Burbank." The new onion is more appetizing than the ill-odored variety.

Death Takes Two National Figures.—

While last week's issue of THE SUN was being run from the press, word was flashed across the United States telling of the death of Senator Thomas J. Walsh. Senator Walsh had been especially prominent in his attempts to uncover unethical business activities. Had he lived he would, of course, have become attorney general of the United States, and he was regarded as well fitted for that post. Although 74 years of age, he was on his honeymoon at the time of his death, being on the return trip from Cuba to Washington, after having flown to the Island for his bride. The other death was that of Mayor Cermak, of Chicago. Wounded by the assassin's bullet which was intended for the then President-elect, the Chicago mayor made a gallant, but vain, attempt to recover. Death followed a series of complications which might have been overcome by a younger man, but which were too great a handicap to a man nearing his 60th birthday. Cermak was not a native American, but was brought from Bohemia to this country at the age of one year. Working in the coal mines of Illinois at the age of eleven, at 22 he owned a coal business of his own, and at the age of 29 was a member of the Illinois legislature. Twenty years later he became president of the Cook County Commission, and at the last city election became mayor of Chicago, defeating William Hale Thompson for re-election. His death may truly be called a sacrifice on the altar of the country of his adoption, for the incident which caused it has done much to solidify the people of the country in their support of the incoming administration in a time when united support is absolutely necessary.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We are glad to learn that Dr. Jason Noble Pierce, pastor of the Christian Temple, Norfolk, Va., who has been indisposed recently, was sufficiently recovered to fill his pulpit at both services last Sunday.

During the past few weeks, Rev. J. E. McCauley, pastor of the Richmond Church, has been putting on a special series of sermons Sunday evenings. These services are being held jointly with the young people, who have been making important contributions to the program. First of the series was "An Ideal Young Man," in which the young ladies took charge. The second, "An Ideal Young Woman," was under the leadership of the young men. The other topics in the series are: "An Ideal Wife," "An Ideal Husband," and "An Ideal Home."

Says the North Carolina *Christian Advocate*: "It is good to hear of the meetings being held in the interest of spiritual life and missions all over the State. This next forty days should be great occasions in every district and charge. All who make the most of these weeks will doubtless have a great Easter occasion." Our Methodist brethren realize with us of the Christian Church, that the spiritual life and missions are identical, and that the only hope for the church to reveal and deepen its spiritual life is through its missionary activity and service. Now is the Mission Period, the church's challenge to go forward spiritually.

Congratulations, with our heartiest and best wishes, to Dr. and Mrs. M. J. W. White, Jr., our medical missionaries at Cagayan Hospital, Philippine Islands. Writing under date of January 21st, Dr. White says: "We are glad to send word of the safe arrival of our little son, born January 5th, in the Mission Hospital. He is a big boy—weighed 9½ lbs, at birth, and is gaining right along. We named him Nyack Walter, after a brother of mine and my Dad. We are very happy now with a little boy and girl, and feel we have so much to be thankful for this new year. Mrs. White is getting along fine. Thank you very much for your cordial Christmas greetings just received. With prayerful wishes for your work and the Department of Missions for this year, I am, yours to serve."

Our obituary columns carry Resolutions of Respect from our Suffolk Christian Church to the names and memory of two faithful members recently fallen asleep, namely: Mr. H. Woodward, Sr., and Mrs. John M. Butler. No one could visit this church and congregation without coming in touch with and remembering the faces of these two faithful followers of their Lord. In transmitting the obituary, Bro. J. D. McClenny, deacon of the church, very appropriately adds: "The grim reaper has exacted a heavy toll of our valuable members the past year. Our hope is that there are those who will rise up and carry on the work where these faithful hands laid it down." The highest tribute that the Suffolk Church can pay to these departed members and their fallen leaders is to see to it that the work they begun shall be carried on to greater achievements than they reached.

It is learned with deep regret that Rev. Daniel B. Atkinson, D. D., Dean of Piedmont College, Demorest, Ga., passed away on the night of March 1st. The announcement reaching us says: "His going was quiet and without pain. The

funeral services will be held Saturday, at 2:30 P. M., at Demorest and the interment will be here." Dr. Atkinson was well known, much beloved and highly esteemed throughout our fellowship. For several years he had been vice-president of the General Convention, and since the merger one of the vice-presidents of the General Council of Congregational and Christian Churches. In the absence of President Coffin from the National Council at Seattle last May, Dr. Atkinson presided and did the honors in a most satisfactory way for the Christian Church. He had held two positions of trust in our executive councils, as well as in our ministerial and educational activities, and his untimely going away will be regretted and mourned throughout our entire brotherhood. Rev. Dale O. Sander, pastor of our Reidsville, N. C., church, is a son-in-law of Dr. Atkinson, and to him and his wife, as well as to the other bereaved members of the family, we extend sympathy and condolences.

A well organized Christian Endeavor Society in each of our churches in Carroll County, Va.—Rocky Ford and Elk Spur—is reported, with more than sixty young people as members, and working. This, indeed, is hopeful, since reaching and training the young people is essential in the life and growth of any church. Rev. R. T. Grissom, pastor, says: "We recently gave a play at Elk Spur and Rocky Ford, making \$7.55, which money is being used to repair the roof of our Elk Spur Church. We are endeavoring to secure and include every family of our section in a 'Home Garden Club.' This, too, is encouraging, since intelligent 'Home Garden' activity is essential in this year of grace not only to the home itself, but to the church, whose business it is to find and develop better living and better avenues of activity, physically, mentally, spiritually. Bro. Grissom writes, further: "There has been much suffering, because of under-nourishment, in our section this winter; and we have a plan on foot to get every family interested in planting a garden. The Red Cross has promised to furnish good seeds to those who have none, and we plan to organize a Garden Club in the center of our Fancy Gap and Rocky Ford communities. We are to give a prize for the first basket of nice vegetables, having a set time to each family to display their products."

ELON SINGERS COMPLETE VIRGINIA TOUR

Late on Tuesday afternoon, February 28th, a bus-load of tired but happy students pulled into the Elon College campus after a busy six days. They were the Elon Singers, returning from a tour of over five hundred miles through Eastern Virginia. Accompanied by President and Mrs. L. E. Smith, and under the guidance of Professor Dwight Steere and Miss Helen Chamblee, teachers in the Music Department of the College, this group of twenty-seven singers had made eleven appearance in five days—a strenuous schedule. It is estimated that during this time they appeared before between 3,500 and 4,000 people. They presented full programs in the Christian Churches of Franklin, Holland, Suffolk, South Norfolk, Norfolk, Wakefield, and Waverly. They also appeared at the annual banquet of the Eastern Virginia Club of the Elon College Alumni Association, held in the Fellowship Hall of the Suffolk Christian Church, February 24th. The Singers made three additional appearances not originally planned: they sang for the Baraca Class in the Suffolk Church; they also presented short programs before the high schools of Franklin and South Norfolk.

A number of the satisfying experiences went together to make the trip a happy one. One of the high points was the Alumni Banquet at Suf-

folk, by far the largest that Association has had; here the students and alumni enjoyed learning a little more about each other. A trip to Virginia Beach was an especial pleasure, for a number of the Singers had never before seen the ocean. But above all, the Singers will never forget the cordial and sincere hospitality of the Virginia homes in which they were entertained, and the whole-hearted, enthusiastic reception they received from all the audiences before whom they appeared. It should be said in passing that the greatest difficulty the chorus experienced resulted from "light" breakfasts and other meals which made no pretense of being light; there is no question but what each member of the party ate far too much to sing with comfort or ease; they were almost too well entertained. From the viewpoint of the Singers the trip was in every way delightful. It is their hope that they carried with them a worthwhile bit of the College's life and spirit; something which may draw Elon College a little closer to its friends in Eastern Virginia. Other trips are being planned for the Elon Singers in the near future.

DWIGHT STEERE.

GENESIS AND REVELATION.

A STUDY IN CONTRASTS.

Genesis begins the history of earth, mankind, sin, and temptation; Revelation records the end.

In Genesis redemption is promised; in Revelation redemption is completed.

Genesis records Satan's first attack on human welfare; Revelation records his final doom.

Genesis describes the origin of man; Revelation tells of his eternal destiny.

God's first recorded words to mankind appear in Genesis; his last in Revelation.

Genesis tells of the removal of the tree of life; Revelation records its restoration.

Genesis begins with "In the beginning, God." Revelation ends with "The grace of our Lord Jesus Christ be with you all. Amen."

In Genesis God made the earth habitable for mankind during Time; in Revelation appears the new heaven and the new earth to be inhabited for Eternity.

Genesis begins the self-revelation of God, which continues through the Bible culminating in the glorious "Revelation of Jesus Christ which God gave unto him."

Genesis lays the foundation of the Bible, it is quoted more than sixty times in seventeen of the books of the New Testament; Revelation completes the structure.

In Genesis Satan begins to build his kingdom among men; in Revelation it comes to its culmination and its final doom.

In Genesis God begins the unfolding of his plans of redemption, a progressive plan leading up to the full establishment of Christ and his eternal kingdom in Revelation.

In Genesis man's fall allowed sin and Satan a mortgage on the earth; in Revelation Jesus appears as the Redeemer who paid off the mortgage and takes possession.

Genesis comes out of the eternity of the past; Revelation leads into the eternity of the future.—*The Wesleyan Methodist.*

MID-YEAR CONFERENCE TO MEET.

The Mid-Year Session of the Virginia Valley Central Congregational-Christian Conference will be held with our Mayland Church, on March 24th. There will be a morning and an afternoon session, the morning session opening at 10 o'clock. All churches of the Conference are requested to send as large a delegation as possible.

R. L. WILLIAMSON, Pres.
A. W. ANDES, Sec'y.

Harrisonburg, Va.

SUBSCRIPTION PAYMENTS FOR FEBRUARY

The following list of SUN subscribers have made payments on their paper during the past month. While there are many who have not seen their way clear to pay their subscriptions at present, we are counting upon them just as soon as financial conditions begin to improve. If you are one who can pay now and have just overlooked doing so, you will help us to carry others who want their church paper, but are not now in a position to pay, if you will send in your renewal. Please check the list carefully, and see that we have not overlooked you if you have made a payment:

Dr. Thomas C. Amick, Elon College, N. C.
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 Rev. T. J. Green, Route 1, Ramseur, N. C.
 A. L. Guynn, 1000 Godwin Ave., Berkley, Va.
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 Miss Jewell Hatch, 614 Fountain Place, Burlington, N. C.
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Again thanking you, I am,

Sincerely yours,

J. T. KERNODLE,

Managing Editor.

ROSEMONT CELEBRATES SECOND ANNIVERSARY.

On Wednesday night, February 15th. Rosemont Christian Church celebrated the second anniversary of the dedication of the new building. The pastor, Rev. J. F. Morgan, presided, and led the

song service. Miss Charlotte Morgan read the Scripture lesson, and H. C. Hedley, led the opening prayer.

A brief historical sketch of the building of the new church was read by Rev. J. N. Cutchin. Mrs. H. E. Roane read the account of the dedication services, as it appeared in THE CHRISTIAN SUN of February 22, 1931, which reminded us anew of the beautiful way in which the church was dedicated two years ago.

Then followed an informal discussion of the "Most Interesting Points" in connection with the raising of the new church fund.

Following this discussion, there was a brief recess, during which two girls passed around beautiful white sticks of candy, which became known as "depression refreshments." While this candy was being enjoyed, Mr. Morgan sang "Rosemont Is Calling You," the words of which were written by himself. He was accompanied on the piano by Miss Elizabeth Mills.

Following this there was a most interesting discussion on the subject, "The Best Things About Rosemont." Quite a few took part in this discussion, with the principal speaker being Mr. O. F. Smith, who was the chairman of our build-

ing committee. His subject was "Cooperation," and he declared that to him the finest thing about the whole program of the building of our new church was that it was directed by the Lord, and therefore the fine spirit of cooperation was made possible. Mr. Smith's address was very much enjoyed by the large audience.

The celebration was continued through Sunday, February 19th, with an attendance of three hundred in Sunday School, and a large audience at the morning worship hour. The pastor preached, using as his subject: "The Salt of the Earth," delivering a very searching and helpful message.

The Christian Endeavor Society held a great meeting at 6:45, with the Hon. A. O. Lynch, Commonwealth's Attorney for Norfolk County, as the speaker.

The second anniversary services were concluded with the evening service, when Mr. Lynch was again the speaker, using as his subject: "Prayer." His message was greatly enjoyed.

Thus ended two very successful years at Rosemont. We have great opportunity here to do much for Christ and his church. Rosemont is calling you; what will the answer be?

W. H. FARROW.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FORWARD WITH CHRIST.

The last great command of our Lord, and his most emphatic, was "Go!" It was a ringing challenge to his church. And the march of the eleven through the ages since has been one of travail and triumph, pain and power, sacrifice and victory, suffering and conquest. The church Christ planted and is building has had to go forward under a cloud, and always make her progress through sacrifice and suffering, but she has come a long way, "and the gates of hell have not prevailed." And her one avenue of progress, her one path to power, has been through and by her missionary endeavor.

The church reveals her glory, and the fruit of her toil is benevolence, human betterment, charitable uplift; but her labors for growth, achievement, enlargement, are her missionary activities, her sacrifices, her self-denial, that the Gospel shall be preached and the Good News shall be told to those who perish without it. Right now, while benevolence is abundant and while charity abounds, many will be disposed to forget or maybe to "kill the goose that lays the golden egg," to ignore or help destroy the tree that bears the fruit, the soul that sustains the body, the life that gives the light; namely, its missionary achievement.

The crowning act and fact of the life of our Lord was his death on the cross (self-effacement) and his glorious resurrection—the promise of life over death. And now, in our Mission period in the Christian Church, we are called upon to herald these facts to the world which was never as much in need of him as at present, and then to deny ourselves, that through this denial the

church may grow, and the kingdom may enlarge through the preaching of the Gospel.

The church at home grows through her home missionary activity; and the same church grows in spiritual prestige and power through her foreign missionary activity. A non-missionary church is a powerless church, a paralyzed church a hopeless church. The one avenue of growth for a church is the missionary avenue, that avenue through which the church reveals its soul and the soul of its Lord to communities in the homeland that need the Gospel, and to peoples in pagan lands that know him not, and are perishing without him.

Yes, we have now "economic depression" and a time for benevolent activity and energy; but there is spiritual depression also, and this must be relieved before the other; and the only hope of relieving spiritual depression is through self-denial of body and physical wants, that the name of our Lord may be glorified, and that Christ Jesus may be preached in purity and simplicity, to a world that is perishing without him. In this time of benevolent deeds, it will be suicidal for a church, fatal to its life and progress, to forget or ignore its missionary plea, its one call to spiritual activity, its challenge to advance on the highway of our God to victory through him. During our Missionary Period it will be a shortsighted and harmful ministry, indeed, that will forget or ignore the challenge of the church to go forward for God, and to advance through its one avenue of advancement, through the preaching of the Good News to a world that is in despair. A crucified, suffering, but triumphant Lord calls for his church to advance by giving the Gospel to the world.

J. O. A.

CASTING GOD OUT.

The world waits with bated breath to see the outcome in Russia. That this land of infinite variety and resources faces a fatal and terrible future, no one who believes God and studies history can doubt. She has now started on the second of her 5-year plans in which the most hazardous adventure in history is being tried out. In her revolt from the tyrannical and overlord rulership of her Czar, and those in authority, Russia has gone to the extreme and declares that there shall be no authority on earth, in the regions below, or the heavens above, greater than the communistic authority of her people in its "Soviet leadership."

And so this swing of the pendulum from all authority and high rulership attempts, as a part of its major program, to abolish God and eliminate any track or trace of him either in heaven or in the lives of its people. They are declaring that not only must her adult population ignore the name and meaning of God, but that her children shall be ignorant even of the name of Jesus, and that the Bible shall be discredited and discarded.

The following statement, reported in press correspondence, jars the mind of the reader and reveals the desperate and deadly limits to which Soviet Russia has come in the process of her first 5-year program:

"On May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception *God* will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the first year it is proposed to suppress all religious schools. . . In the capitals all churches and prayer-houses are to be closed on May 1, 1934. . . The printing of religious books will be strictly prohibited. Special attention will be devoted to the inculcation of the principles of 'reasonable unbelief' among

the masses, and one of the main instruments for achieving this purpose will be the production of atheistic films."

Poor, pitiable, deluded Russia. There can be but one outcome unless she turns and repents of her folly and madness, and that outcome is the doom pronounced against the nations that forget God. A long time ago a writer, in the wisdom and knowledge of inspiration, said: "The wicked shall be turned into hell, and all nations that forget God." (Psalm 9:17.) And the same writer in another place beseeches: "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." (Psalm 50:22.) And it was a rich and true proverb, proven true now by the history of the centuries that have passed since the proverb was spoken, which pronounceth a doom for those who "forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead." (Prov. 2:17-18.)

In her rebellion against authority, which was oppressive beyond measure, Russia lost her soul in identifying her own human rulers with divine rulership and, in her extermination of the one, she attempts to destroy the other. Verily, the blind are leading the blind in Russia today, and her only hope is in recovering that Name which she is teaching her citizenship and her youth to hate. Pray for Russia, and the few faithful missionaries who have taken their lives in their own hands and gone to Russia to preach the Gospel of the Son of God.

J. O. A.

PRAY FOR OUR PRESIDENT.

The time, the opportunity, and the invitation have come for every man, woman and child in our land to pray for the President of the United States. Not that we have been without this privilege and exhortation heretofore, and many have obeyed. But now conditions have forced upon us more than an invitation; we are faced with facts that impel us. Conditions under which we now live demand spiritual as well as economic insight. Whether of his own choosing or not, President Roosevelt has a spiritual as well as a physical task, and must bear the burden and responsibility of moral and spiritual restoration.

Certainly, not since the day of Lincoln has any man assumed the presidency with such weighty responsibility, and such opportunity, as does the President inaugurated on March 4th. No man with a conscience could face that ordeal without realizing the need of guidance more than human, and of his reliance, not on the wisdom of statesmen, but on the guidance of God. So it is not surprising that on the morning before the President went to his inauguration, he went to church for prayers for divine guidance.

Prior to his inauguration, plans had been laid and consent given, that President Roosevelt should have almost unlimited powers to act, authority to proceed, opportunity without hindrance, to relieve the distressed. What a task! What a problem! The Jackson (Miss.) *Daily News*, as quoted by the *Literary Digest*, bids us look at the "picture flung into the face of President Roosevelt":

"Ships are tied up in harbors and their hulls are rotting; freight-trains are idle; passenger-cars empty; 11,000,000 people are without work; business is at a standstill; the treasury building is bursting with gold, yet Congress wrestles with a deficit mounting into the billions, the result of wild and extravagant spending; granaries are overflowing with wheat and corn; cotton is a drug on the market; food crops are gigantic and unsalable, yet millions beg for food; mines are shut down; oil industries are engaged in cut-throat competition; farmers are desperate, taking the law into their own hands to prevent foreclosures;

factories are idle; industry is paralyzed; 200,000 to 300,000 beardless boys are drifting aimlessly along the highways; an active smokestack is a curiosity."

While this may seem to some a dark picture, many will realize the stern facts which create the background for such a picture, and will agree with the author quoted in concluding:

"To figure out something definite, to propose ways and means of getting back on the highway, to formulate constructive policies, to lash a laggard Congress into action, is the task of Roosevelt—the most stupendous task any human being ever assumed."

A stupendous task, indeed, our President faces, and his task is the common task of all the people of the United States, for while in our prosperity many forget God, in our poverty and despair, we may be inclined to declare that God has forgotten us. It was in the darkest hour of gloom that our Lord Christ cried out: "My God! My God; Why hast thou forsaken me?" For a people to forget God is ruinous; but to feel that God has forgotten us, brings despair which leads to destruction.

Let it be borne in mind that the only way out of our economic depression is through moral regeneration and spiritual expression. Before America can recover her body, she must recover her soul. Before she can return to material prosperity, she must return to spiritual progress and power. If ever we needed prayer and the guidance of God, that time is now upon us, when thousands of our youths are given to idleness, and when tens of thousands of those in maturity are disconsolate, despairing because they face conditions that human hope and help cannot relieve. We need, indeed, to turn our faces and our hearts to God that he will guide our President, and all who are in authority, that we may have that wisdom from on high which alone can clarify and save us from our present desperate condition.

J. O. A.

A REVOLUTION OF MIND.

Not in the 150 years' existence of our national government have the people become so interested in it as they are today. The policies and programs of our national leaders occupy the foremost place in the minds and the hearts of the American people—with all the peoples of the world.

There is more written and spoken about our national government, and less real understanding of it, than of any other institution in the world. There is a reason: Every government department and agency has its publicity bureau, sending out only favorable propaganda to court public favor and the support of the taxpayers. The public press is largely concerned, as a news gathering agency, with headlining sensational stunts of our senators and representatives, and buck-passing of our multiplicity of government agencies.

In this maze of coloration of facts by the publicity bureaus, and the printing of long columns of news matter, which the average citizen does not take time to read, Rome burns while the real truth as it affects the millions who toil, or desire to toil, is buried beneath an avalanche of waste in time, energy, and public funds.

A revolution of mind is greater and more far-reaching than a revolution of arms. Our great principles of life, liberty, and happiness were born first out of a revolution of mind. Agree with me or not, but we are now in the midst of a mental revolution, and when this revolt has fashioned itself into a united front, our government will then become in reality, of the people, by the people, and for the people. TIMOTHY THOMAS.

Abstinency is favorable both to the head and the pocket.—*Horace Greeley.*

PROGRAM FOR YOUNG PEOPLE'S GROUPS.

In preparing for this program assign the parts far enough in advance so that those taking them will not have to read but can tell them in their own words. Prepare the worship service carefully. Write it on the board or a large piece of wrapping paper so that announcing will be unnecessary. If you would like to know more about India, the following books, which may be borrowed from the American Board, 14 Beacon St., Boston, Mass., will be interesting and helpful. A report on some such book as "The Star of India," "India on the March," or a novel by Mrs. Rose, "Red Blossoms," "Diana Drew," or "The Measure of Margaret," will add to the interest of the meeting. "India Today," and mimeographed sheets furnished by the American Board contains valuable information about Congregational-Christian Missions in India.

Worship Suggestions.

Hymns—"In Christ There Is No East or West," "We've a Story to Tell to the Nations," "When I Survey the Wondrous Cross" (Gandhi's favorite hymn).

Scripture—Acts 17:22-31, emphasizing verses 26 and 27.

Prayer—"For Racial Reconciliation," from "Book of Prayers," written for use in an Indian College, by J. S. Hoyland:

FOR RACIAL RECONCILIATION.

God of all nations,
We pray thee for all the peoples of thy earth;
For those who are consumed in mutual hatred and bitterness:

For those who make bloody war upon their neighbors:
For those who tyranniously oppress:
For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility.

For child races and dying races:
For outcast tribes, the backward, and the downtrodden:
For the ignorant, the wretched, the enslaved.

We beseech thee, teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,

Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honour we owe to those who are thy children,
Whatever their colour, their race, or their caste.

Leader—.....will tell us what it would be like if we went to school in India:

If You Went to School in India.

First, you would go to a *village school*. What is a village school? Mud walls about 7 feet high, 2 or 3 windows about 2 feet square, thatched roof, mud floor, and any where from 15 to 30 or 40 children squatted on the ground, with one or two teachers trying to conduct one to five grades in a single room. The teacher probably has a three-legged stool and a table, and there may be some wooden benches without backs. If so, at copy-writing time the child gets off his bench and uses it as a desk while crouching on the floor. Reading, writing, arithmetic, with perhaps some history and geography in the last two grades; such is the village school. Bible reading and prayer open school in the morning and during the day some time is found for religious instruction. Efforts are being made to improve the buildings and the teachers of these schools and progress is being made through the gifts of you Americans.

Then, if you are lucky enough to still be allowed to go to school, you would go to a boarding school away from your village. Both boys and girls go to these schools; a married missionary is in residence, and the usual arrangement is a girls' dormitory on one side of the mission house, a boys' dormitory on the other side, with the classrooms somewhere between the two.

If you are still fortunate and do not have to go to work, you may next choose between two schools: the normal school where you may study in your own language, and the high school where you may study in English. Here the boys and girls are separated. Capron Hall is one of these schools.

Step four comes to only a few—*college*. The girls go to the Union Women's College in Madras, and the boys to the American College in Madura.

Remember that only one in five of the Indian children of school age are actually in school, and three-fourths of this one-fifth never get beyond the first grade. The pity of it is that a child who goes to school for one or two years forgets what he learned and becomes very ignorant.

Leader—.....will tell us what Madura is like. (Have it located on map if possible):

Madura City—First of all, Madura City. It is a vast city, really a collection of villages—a city of dust, dirt, sorrow, drabness, color, song and discord. It is as Indian a city as Madras, Bombay and Calcutta are European. It was a city existent as a shrine in the time of King Solomon. It is built around the temple shrine now, and the city corresponds to the North Tower, the South Tower, East Tower, West Tower by sections designated as North Gate, South Gate, East Gate and West Gate. Consequently the streets run to the North, South, East and West from the temple. The temple and the palace, in the old days, covered thirteen acres of land; and, today, a large part of that remains.

The Streets—Down these dusty, crowded little streets one sees life as strange and foreign as an Arabian Nights' tale. There is the flower bazaar street, with its pasmine wreaths, rose wreaths and chrysanthemum wreaths for sale. Here the scent in the air hangs with exotic charm, and the worshippers flock to buy wreaths as offerings to the gods. Or women come to buy pasmine for their hair, which they braid in, or pin into a knot of hair at the backs of their necks. This rite has a finish, a groomed, dressed look that we feel in America with the last dash of powder on the nose.

Then comes the onion and garlic bazaar. The rank odors of onion and garlic, mixed with the dust and dirt of passers-by, and the odor of old gunny sacks. One feels faint, overpowered, sickened.

Here is a street filled with cows—the sacred beast of India—goats, pigs, dogs, chickens, babies, children, men, women, street-venders beggars, idlers, and cloth-weavers, stretching their looms upon the street. Here is a woman sweeping a corner of the street to put her paddy (rice in the shell) out to dry. Here is a dog sleeping in the middle of the street, a poor, skinny, mangy creature. Here is a little dohbi donkey, with its ears back, its sad eyes, its kicked-out shins—all of it a cause for laughter and tears—and our automobile must pick its halting way through it all.

Leader—.....will tell us what it will be like if we went to Capron Hall:

North Gate and Capron Hall—Here at the North Gate of the city is Capron Hall. On one side of a stream of water, the outlet of the river at high flood, nothing more than a drain—is the street. To the left of it is the new and lovely Webb Memorial Church. To this church flock, for chapel on Sundays, girls, bright and fair. Bright, on account of their eyes and their personalities; fair, with their gay saris, their silver anklets, their bangles, the pasmine braided in their coal black hair. Across the stream, in the cool green compound, stands Capron Hall, a group of dazzling white buildings in a setting of green gardens, palm trees, flamboy trees, almond, tamarind and margosa trees. Here is New Ha-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Sunday evening, February 26, 1933, about 7:30 o'clock, Mr. James Walter Duke was suddenly killed by a passing automobile. He lived near Liberty Spring Christian Church, Nansemond County, and was walking along the highway. Two automobiles were going in the same direction, and one passed the other at a high rate of speed. The driver saw Mr. Duke in time to avoid hitting him head-on, but in making a sudden turn the car swerved and evidently hit him from the side. Death was instantaneous.

The deceased was born in Nansemond County, July 1, 1859, and died at the age of 73 years, 7 months and 26 days. He was a son of the late Nelson and Mary Brothers Duke. On November 27, 1884, he married Miss Sarah E. Walls, now deceased, and by this marriage one daughter, Mrs. Mamie Powell, survives. On December 30, 1914, he married Miss Rosa Turner, who survives him. In addition to these named, he is survived by four grandchildren and several other relatives.

Brother Duke united with the Liberty Spring Christian Church, August 17, 1872, more than sixty years ago.

The funeral service was conducted in Liberty Spring Church by the writer, assisted by Rev. R. E. Brittle, and he was buried in the church cemetery. He lived a consistent Christian life, and enjoyed the confidence and respect of the church and community. Quiet and unassuming in his manner, loyal and interested in the church, he lived his life and rendered his service with acceptance to the people who knew him. He was not inclined to take a place of leadership, but he had a spirit of co-operation with others who sought to advance the work of the kingdom of God.

Such a horrible accident and sudden death brings sorrow and trouble to many hearts. Quite naturally one thinks first of the bereaved family. In a moment joy is turned into sorrow and contentment into distress. It is not unusual for those who survive to think that something might have been done to prevent such an accident. On the other hand, the driver of the car and his family and friends are in great distress. These constitute another group who should have the considerate sympathy of the public and all the persons affected.

Life is complex and closely related in these days of stress and strain. We are all members one of another. Rejoicing sends out waves of happiness beyond the horizon of our vision. Sorrow and human distress have likewise lengthened the outreach of their sensitive touch. We are living in a time which needs great caution in human society. Death may appear in the midst of our most active hours of life. It may be there is but a step between us and death. This thought should call us to serious meditation and deep consecration. God does not directly cause the death of all his people. He does, however, speak to his people through every bereavement and sorrow. All things work together for good to them who love God.

The automobile, which has done much to add comfort to travel and efficiency to transportation, has become a national menace to the safety and life of the people. On the average, about eighty people were killed every day during the year 1932. That is a terrible toll to pay for speed and comfort. These figures and facts do not begin to complete the story. Probably more than 300,000 people were bereaved by these tragic deaths.

Surely, our country will make some effort to teach every automobile owner the importance of careful driving.

I. W. JOHNSON.

ELON SINGERS MAKE THEIR BOW.

Thursday morning, February 23rd, the Elon Singers, accompanied by Professor Dwight Steere, director and head of our Music Department, Miss Helen Chamblee, voice teacher, President and Mrs. L. E. Smith, left the College for a tour through Eastern Virginia. There are twenty-seven singers in the group. Mr. Fletcher Moore, of the student body, is the accompanist.

The Elon Singers are a group of mixed voices. They are not expert singers—they lay no claim to excelling in voice culture, but they do believe in their College and are enthusiastic for its success. They have worked hard to be able to present a program of merit to the public in behalf of Elon. Beginning with Franklin on Thursday evening, they were at the Alumni Banquet Friday evening; at Holland Saturday; at Suffolk Sunday morning; South Norfolk Sunday afternoon; the Christian Temple Sunday evening; Wakefield and Waverly Monday evening. They also gave a program at Franklin and South Norfolk High Schools. They were favored with large audiences—full houses—and most enthusiastically received. It was certainly a pleasure to have some of the friends of the College meet this fine group of young people and a great satisfaction to have the privilege of demonstrating in this way something of the kind of work that we are doing. Expressions of appreciation continue to come in from the churches visited. This is most encouraging. May I take this opportunity to thank the pastors, churches and homes, that were open to us, for their kind consideration and most cordial hospitality. It was a strenuous trip and hard work, but every individual in the party enjoyed every minute of the time and is most enthusiastic in his praise of the hospitality extended. Our only regret is that we could not visit all of the churches. We hope you may let us come next year.

The trip was made at the expense of the College, not any cost to the churches; the offerings taken went to the churches, themselves. Of course, the College doesn't have the money to pay for such trips, but we are hoping that by seeing what we are doing for the young men and women who come, you will be encouraged to speak well of your school; that you will be proud to say: "Our College;" that you may consider sending your son or your daughter, and that you may find it possible to send us at least a small donation to help along in this time of need. Your College needs your support now as she has never needed it. If you are not a member of the Dollar-a-Month Club, please send in your name, applying for membership. With your help, the College will continue to go and grow. Elon is depending upon you.

L. E. SMITH.

ALABAMA SUNSHINE IN THE HILLS.

While we look once more to the blue hills of Old Virginia and view the work which has become dear to the hearts of many, we must stop and lift our hats to one more noble soul—Miss Calhoun.

Our "Hilly Grissoms" have, by their love and works, won a place in the hills and seem a part of them now. They, of course, have been recog-

nized as great, long ago. But just now we find that our Grissoms are not alone. Miss Calhoun, from Alabama, or "Alabama Sunshine," has made these hills "sit up and take notice." She has been working for small pay all along, but now her pay has been cut off entirely.

Still, this "Torch" burns on, shines on, and sheds her light afar. Her smile is just as broad and her singing just as sweet, as when she drew her pay. Of course, I know that words are like dry leaves fluttering about, when the fall by a life like this. They may rattle, but they are dead leaves and not to be compared with a soul like hers. However, as Miss Calhoun scatters her life-giving sunshine among the hills, I just feel that, in my hilly way, I'd like to say a word, "that others may see her good works and glorify our Father in heaven."

Soon now spring will be here, bringing new life to our hills, and taking away a lot of want caused by cold winter in the hills. And I feel that the coming year will be the greatest in the history of our church. For no one could view the untiring efforts of our Grissoms, and hear the sweet singing of "Alabama Sunshine" without feeling that there has dawned a brighter day for our "hilly mission."

Winter is hard on our church and Sunday School up here, but due to the endless striving of our workers here, and the cooperation of the people, the Sunday School is still going. And for a Sunday School to live through the winter here means a lot. That is, there is a lot between the lines—a lot that will never be written, passes among these rugged peaks during the cold winter time. So I ask once more for your prayers to aid our workers in these hills.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

LOOK OUT FOR THAT GOLD-BRICK!

If we heed the slogan of the Better Business Bureau: "Before you invest, investigate," we shall not take that gold-brick being forced upon us. Before election it was declared worth two billion dollars, now only one and a half or two million! Investigation proves that it is a gold-brick and a deadly boomerang!

"Beer is the poor man's drink," and to get even two hundred million in beer revenue would take from the pockets of wage-earners about five times that amount—one billion dollars—leaving them and their families that much less for food, clothing, shelter, and other necessities and comforts. Also earning-power and hence buying-power of drinking workmen would be further decreased.

According to a statement of S. W. Luitweiler in the Contributors' Column of the *Boston Evening Transcript*, founded on figures from the Census Office, "It takes 484 men in ordinary industry to produce as much as 100 men produce in the brewing industry." Loss to other industries of one billion dollars spent for beer would throw many laborers out of jobs while taking on slightly more than one-fifth that number in the beer industry. So the return of beer would increase unemployment!

Diverting one billion dollars from productive industry to beer would retard business recovery.

Furthermore, an appalling amount in taxes and private charity goes for medical, nursing, and hospital care for the poor, and drink would increase their number. Wet physicians admit "alcohol is a poison," and there is much of it even in 3.2 point beer in the quantity ordinarily drunk and it slowly but surely poisons the body and injures health.

The National Tuberculosis Society stated: "Alcohol opens the door for tuberculosis," the disease that until our intensive campaign against it carried off more victims than any other disease.

Money spent for beer instead of food results in undernourishment, malnutrition, sickness and disease among the members of the family.

Beer of low alcoholic content will not be revenue producing; if high it will be intoxicating—as will also a large amount of beer of low alcoholic content. What matters it to you what per cent of alcohol is declared non-intoxicating if one who is easily susceptible—the amount varies with different persons—is just enough affected so he cannot stop his car instantly, resulting in the death of you or your child?

It will be easier for bootleggers to avoid detection with beer legalized than under prohibition, and brewers have already asked to be protected if beer comes back. They tremble at thought of what the racketeers will do.

The wets are now silent about the return of the saloon, they know it will return with legalized beer.

Underneath all this cry for return of beer and for repeal the real underlying motive is greed. It is the brewers, liquor interests, and those holding stock in these interests who are clamoring for the return of beer and for repeal, and some millionaires who want to shift taxes to the shoulders of the working people, and also want to pave the way for the return of high-powered legalized intoxicants for themselves, also some foreign-born, the smart set, and those who ape them.

Shall we rob millions of our children of food, clothes, health and happiness to enrich the brewers, liquor dealers and millionaires? Will our church people stand idly by and see our children robbed, and the souls and bodies of our people sold for an illusive liquor revenue? Are we, as a nation, willing to fall so low? It is unthinkable! If we do we shall hear the voice of God saying: "Thy brother's blood crieth unto me from the ground."

GEORGIA ROBERTSON.

MEN AND MANKIND.

By HERBERT D. RUGG.

The doctrine that "God has blessed men, but mankind has not made good use of its blessings," is urged for emphasis in pre-Easter preaching this year to the pastors of the 6,434 Congregational and Christian Churches of the United States by the united denomination's Commission on Evangelism and Devotional Life in its annual Lenten message. Lent begins March 1st, Ash Wednesday, and continues until April 16th, Easter Sunday.

The chairman of the commission is the Rev. Edward W. Cross, D. D., pastor of the Union Congregational Church, Richmond Hill, New York City; the vice-chairman is the Rev. Roy C. Helfenstein, D. D., pastor of the People's Christian Church, Dover, Del. The commission is composed of nineteen ministers, four laymen and four women, elected by the General Council of the Churches.

The message reads:

"God has blessed men, but mankind has not made good use of its blessings. These are days when the preaching of the law of God as well as of his love should be strong and convincing. The church must say with all earnestness that the sufferings of the world are due mainly to the selfishness and short-sightedness of men.

"We believe it is God's will that all men shall be blessed and we must not permit greed and selfishness to thwart his purpose. We must help people to know that the evils of this day are due to human failure and shortcomings and are contrary to the will of God as taught by Jesus.

"To bring about a permanent change in human welfare requires that men have a new ideal of life. The "get all you can and give as little as you must" spirit has led to woe and disaster,

"In such times as this the church has its immediate responsibility to those in great want. It must see that people are fed and clothed and it must cooperate to the fullest extent with community and state organizations for relief.

"For others the chief need is not for material but for spiritual things—faith, courage, steadfastness! and these blessings the church must bring to needy men.

"For many, their sorrows and evils are not of their own making. Truly the victims of our social order suffer. That many of those responsible for the evils of our common life do not bear a full share of the suffering makes life even harder for those who are most oppressed.

"The church must make real the Spirit of Jesus in the world. This is God's world and it must be organized and conducted by the eternal principles of righteousness."

A pastor's class to prepare young people for church membership is recommended by the committee on evangelism and devotional life as an important special activity for every church during the Lenten season.

"The purpose of the class," it is stated, "is

that young people may gain a knowledge of religion and come into a personal experience with the Spirit of Christ and then be prepared to take their places in the church as full members. The ideal aim to be sought for each boy and girl, as has been well expressed, is 'that potential good may so grow in wisdom, in stature and in favor of God and man, that the child will never know itself as being otherwise than of the nature of the eternal goodness'."

RALEIGH RETREAT.

All our ministers and church workers are invited to the Raleigh Retreat, March 14th-16th. The meeting is for religious meditation and prayer for the work that belongs to us. We will have with us Dr. Lewis T. Read, of New York, Dr. Brewer Eddy, of Boston, Dr. Stanley C. Harrell, Rev. A. W. Sparks, Miss Priscilla Chase, Dr. Wicker, and others. Entertainment and breakfast will be provided for all. Dr. Reed will preach two evenings and Dr. Brewer Eddy for one evening. Please come, if you can, is our invitation to our ministers and workers.

J. EDWARD KIRBYE.

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10 Mercy and truth
together; righteousness
kissed each other.
11 Truth shall spring

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9 Behold, *O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
Gen. 15. 1.
Ps. 56. 1.
17. 1.
2 or, all

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8 9 Jē-hōi-ā-chin was 4 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Father, God, to whom shall we go? Thou hast the words of eternal life. Oh, that men would love the Lord with all their heart, soul, mind and strength. Oh, that men would serve the Lord with gladness and thanksgiving. Oh, that men would praise the Lord for his wonderful works to the children of men. In the name of our living, reigning, coming Saviour, we humbly pray. Amen.

MISSIONS, MISSIONS. MISSIONS!

God help the church to save our missionary situation in order to save herself, as well as carry the Gospel to the whole world as commanded by our resurrected Lord. A missionary church or individual cannot fail religiously and a non-missionary church or individual cannot be a religious success. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. . . Lo, I am with you alway."

Isn't the dead spiritual condition of many of the churches and others a complete failure because they do so little for the great cause of missions? May all of our churches and Sunday Schools try honestly and sacrificially to pray more and do more for our denominational missions than they have attempted heretofore. It will be a great impetus in the conquest of the world for Christ and a glorious resurrection of church life and activity everywhere.

Easter Sunday will occur this year on April 16th. We have prepared a most excellent Easter program consisting of music, pageant, recitations, sacrificial offering envelopes and decision cards for use in all Methodist Protestant churches and schools. While these supplies cost the Board of Missions considerable they will be furnished free to churches and schools. Please send orders at once and begin preparations for a great Easter service in the interest of missions. Sample copies of Easter supplies are being sent to all pastors and Sunday School superintendents as far as we have their addresses. If anyone fails to receive the same, let us know.

We are perfectly willing to cooperate in the interest of a great and glorious Easter occasion. A most liberal offering for the cause of missions is so much needed at this time for the continuance or discontinuance of Methodist Protestant missionary work at home and abroad depends solely upon offerings for missions from the churches and missionary organizations. Our missionaries at home and abroad are pleading for funds with which to carry on.—*From the Methodist Protestant-Recorder.*

TEACHING MISSIONS IN THE SUNDAY SCHOOL.

The following article by Shirley Swetnam Still, of Atlanta, Ga., gives another practical plan that has been tried and not found wanting:

"There are two groups of women in the church who study missions, but many who are in the Sunday School are not a part of either group. We believed that if these other women could learn about missions they would pray and give toward the cause; also they would be likely to come into one or another of the missionary organizations as they became interested. These women will probably never become interested unless it can be accomplished in the Sunday School.

"There is a missionary committee in the women's class, and this committee decided to select some field to be studied each quarter. At the beginning of the lesson period, the teacher gives two minutes only for the presentation of a missionary fact. Then the missionary bank is passed through the class to receive the offering. If India is the subject for the quarter then the committee brings facts on India or India's missionaries every Sunday. In this way, by twenty-six minutes' brief and intensive presentation of facts on India, the women are much better informed. The chief danger is lest the committee overstep its two minutes. This must not be done or it will make the class resentful at the loss of time from the Bible lesson.

"In the next to the last Sunday of the quarter, the committee gives out a list of ten questions and answers on the country studied and on the following Sunday these questions are taken up and answered by the class. On this Sunday also the missionary bank is opened and the money sent to some missionary in the country studied. Then a new field is chosen for the next quarter and a new fund is started. This plan has proved very effective in spreading missionary information and in arousing missionary interest."—*Missionary Review.*

MISSIONARY OFFERINGS. WEEK ENDING MARCH 4, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,313.17
Holy Neck, Holland, Va.	5.18
Palm St., Greensboro, N. C.	6.00
Holland, Va.	5.00
Berea (Nans.), Driver, Va.	3.12
Pleasant Ridge, Ramseur, N. C.	2.00
Pleasant Hill, Liberty, N. C.	2.42
Suffolk, Va.	25.00
Shiloh, Kemps Mills, N. C.	1.03
Piney Plains, Raleigh, N. C.	2.00
Lebanon, Semora, N. C.	.60
Newport News, Va.	11.00
Ether, N. C.	1.38
First Christian, Greensboro, N. C.	14.38
Wakefield, Va.	1.44
Hanks' Chapel, Pittsboro, N. C.	3.54
Cary, N. C.	.85
Rocky Ford, Fancy Gap, Va.	1.26
Elk Spur, Fancy Gap, Va.	.62

Total \$ 1,399.99

Individual and Church Offerings.

Previously acknowledged	\$ 339.39
Rev. J. R. Dickens, Elon College, N. C. ..	1.00

Total \$ 340.39

Summary.

Previously acknowledged	\$ 7,184.99
Sunday Schools, Regular	86.82
Individual and Church Offerings	1.00

Total to date \$ 7,272.81

J. O. ATKINSON, Sec'y.

DISTRICT RALLIES.

The Twelfth Annual District Missionary Rallies of the Eastern Virginia Congregational-Christian Conference will be held as follows:

Norfolk District—Mrs. J. E. Cartwright, superintendent. First Church (Berkley), Tuesday, April 4th.

Nansemond and Franklin District—Mrs. B. D.

Jones, superintendent. Cypress Chapel, Wednesday, April 5th.

Waverly District—Mrs. E. T. Atkinson, superintendent. Richmond, April 6th.

Each church in the Conference is requested and urged to send a large delegation. All the pastors are most cordially invited.

Following is the program:

Theme—"Pitch Your Tent on Olivet's Top."

MORNING SESSION.

Call to order at 10:30.

Hymn—"Lead On, O King Eternal."

Worship Period—Prov. 29:18; John 6:27.

Greetings.

Recognition of Societies, Churches, Ministers, and Visitors.

"Come Visit My Missionary Society Today," by a group of women.

Hymn—"The Church's One Foundation."

Appointment of Committees.

Announcements and offering.

Special music.

Address—"High Spots in Missions of Today," by Dr.

J. O. Atkinson, Mission Secretary.

Adjournment for lunch.

AFTERNOON SESSION.

Call to order at 2:00.

Hymn—"Fling Out the Banner."

Current Events.

Special music.

"How I Interest My Young People and Juniors"—Miss Priscilla Chase, General Superintendent of Young People's Work.

"Are You Making the Foundation Secure?"—By a worker with Beginners.

Miscellaneous items.

Reports of committees.

Reading of the Minutes.

Closing service.

Adjournment.

MRS. L. W. STAGG.

MISSIONARY PROGRAM.

THE CHURCH AND NATIONAL LIFE—THE NEWER PATRIOTISM.

(Prepared by Mrs. Albertis Montgomery, in *The Missionary Herald*, March, 1933.):

Call to Worship—Psalm 33:1-4, 11, 12.

Hymns—"O Beautiful for Spacious Skies," "God Save America."

Prayer—For candor and courage in facing the problems under discussion.

Announcement of Theme—It is no new thing for the church to be concerned with national life and patriotism. The early Hebrews regarded Jahweh as their own tribal god, and identified religion with patriotism. Our scripture readings show their changing ideals of patriotism:

(1) Narrow attitudes portraying a vengeful God (Deut. 23:3-6.)

(2) A "live and let live" attitude, revealed in the rebuke of the Book of Ruth (a Moabitess who became the progenitor of great King David and the Messiah) (Ruth 1:1, 4, 6; 4:13, 17), and in the story of Jonah, whom God rebuked for his narrowness (Jonah 3:4, 5, 10; 4:1, 4-11.)

(3) The "live and help live" attitude, revealed in the ideals of Jesus. (Matt. 5:38-48; Luke 10:25-37.)

Poems—Such as "Patriotism," by Susan Coolidge, and "Live and Help Live," by Edwin Markham.

Discussion.

1. This program is to be a discussion, the entire group participating, with brief reports interspersed to help clarify the points under discussion. In preparation the leader should familiarize him-

self with books and articles listed below, and should assign topics from them. Parenthetical references by letter are to these items:

(a) "The Young Revolutionist," by Pearl Buck. Paper, 75c.

(b) "The Prophets and Problems of Life," by S. A. Weston. Paper, 35c.

(c) "Was Jesus a Partiot?" by Kirby Page. (Pamphlet Dept., 311 Division Ave., Hasbrouck Heights, N. J.), 5c.

(d) "How Test Patriotism?" by George E. Haynes, in the *Congregationalist and Herald of Gospel Liberty*, May 12, 1932.

(e) *Church and Society*, (monthly bulletin of the Department of Social Relations, Congregational Education Society), 50c a year.

2. The change in ideals shown in our scripture lesson is paralleled in the life of one young Chinese student, Ko-sen, as depicted in "The Young Revolutionist."

(a) Have a 5-minute summary of this story, emphasizing the successive stages, as Ko-sen learned the meaning of patriotism first in terms of hatred for foreigners and the northern army, then in terms of tolerance, and finally in terms of service, as he determined to give his life to the Master named Jesus.

3. What is patriotism? Does it involve hatred of other countries? Is there a difference between nationalism and patriotism? (b. pp. 204-206.) Is internationalism inconsistent with patriotism? Are "America for the Americans" and "One Hundred Per Cent American," patriotic slogans? Special report (d).

4. Is it possible to be a Christian and a patriot? Was Jesus a patriot? (c. p. 17.)

5. Is it practical for an individual to take seriously Jesus' teachings concerning turning the other cheek, the second mile, the coat and the cloak? Jesus and Paul thought so; Francis of Assissi and Tolstoi thought so; Gandhi and Kagawa think so. Would it be practical for a nation to take these same teachings as guides to its actions? What possible effects might be the result of such a policy?

6. Can any individual seeking his own selfish ends within a nation be a true patriot? Can any group or party within a nation seeking its own selfish ends, be truly patriotic? Can any nation, seeking its own selfish ends among the nations be considered Christian?

7. One of America's underlying principles is that of separation of church and state. Should this silence the voice of the church on the nation's attitudes toward bread, beer and bonus? On the tariff and international debt question? Can a church be patriotic and criticize its country's attitudes? Can a church be patriotic and ignore its country's attitudes on such matters as the Scottsboro case (e), the coal-mine situation (e), the Oriental Exclusion Act (b. p. 293), the MacIntosh case (b. p. 33), disarmament (e)?

8. A special report (c. pp. 8, 9) may summarize the attitudes of the church toward the Newer Patriotism. "To follow Jesus obligates one to love his countrymen and to seek after the highest ideals of the nation. But to serve as Jesus did may involve humiliation, suffering, or death. The real question before us, therefore, is this: Do we have the love, the faith, the courage the endurance to accept all that is involved in the patriotism of Jesus?"

Conclusion.

Prayer and Meditation—directed by the leader, of confession of the sins of our nation, gratitude for the ideals and example of Jesus, and petition for the insight and courage necessary to apply the principles of Jesus to individual and national life.

Hymn—"Rise Up, O Men of God."

PROGRAM, YOUNG PEOPLE'S GROUPS.

(Continued from page 5.)

ven Hall—the recitation hall, very new and very proud. Here is Capron Hall with its pillared verandas, the dormitory upstairs, the classrooms downstairs. Here, behind, is the Kindergarten Building, a tiny immaculate little place, but getting too small and inadequate as the days go by. Here is Sterling Brown Hostel, the dormitory for the training of school girls. It stands new and proud, too, and full of girls that are achieving and working, girls who go to the little villages to teach, girls who go to Women's Christian College in Madras, or St. Christopher's in Madras for later study. Capron Hall has girls from the Kindergarten (and little boys in the lower grades) through High School and Training School. Here is the bungalow before the garden, with its horse-tail creeper vines, hanging over the two-story verandas, over the balustrades. Here is the fern garden beside it. Here the American young ladies are. From the bungalow one hears a music lesson going on, which Miss Noyes is conducting. One hears a group singing over in Capron Hall, where Miss Stenger is helping. Out on the playgrounds Miss A. Wallace is helping with a drill class. Over in the Hostel, in Miss Gaylord's room, a Christian Endeavor meeting is in session. Everyone is busy, working hard, and the birds and flowers there to see it, and seem to approve, for they go serenely on their way singing and growing.

We have 788 on the rolls, of whom 303 are boarders and 485 day pupils. In addition to the ordinary boarders there are 30 who have their noon food in the school, and a host of other day pupils bring their lunches and eat them under the trees or in the classrooms or wherever they can find room.

There is a somewhat higher percentage of Hindu children in the school since many Christian children unable to obtain the scholarship help needed, were not able to continue their studies and their places have been taken by Hindu children. Of the 788, 594 are Christian, 186 Hindus and four Mohammedans. We are very much interested to have these feeble beginnings from year to year from the Mohammedan community, for it means that they too are beginning to wake up to the need of higher education for their girls.

Mention has already been made of the opening of the Domestic Science Department. Fifty-four students have chosen this subject as their optional subject and their laboratory work is taking a very practical turn in that it has been possible to give them a small hostel in which to live. They have no servant but do their own work as a part of their course. Those of us who have been privileged to be guests in their home, feel that they already deserve credit as cooks and as hostesses. When they asked for the privilege of coming and washing dishes once in our home for the experience that it would bring them, we were able to invite them for tea and thus help them to have some experience in western social ways.

Leader—Miss Katherine Hardeman is our representative in India. She is a teacher at Capron Hall. . . . will tell us something of her work as director of physical education:

After ten years of patient waiting, we have at last been able to reopen the Kindergarten Department. This is a department of work which is sorely needed in India and though no stipends were available from the government, the work has been started through the help of private scholarships and four students are happily at work in this department. These students have already had their two years' course of Teacher Training, and are now specializing in Kindergarten Training. Miss Genevieve Wallace is in charge of this

department and is bravely carrying on her work with no additional expense to the school.

The presence of Miss Katherine Hardeman on our staff has made possible the opening of the physical education department. This too, is something that has long been before us as an urgent need. One has only to see the faulty posture and frail weak bodies of most of our pupils to realize how great is the need for Physical Education throughout India. This department, too, is having to get along this year without government grant, and is being largely financed by private funds. Miss Hardeman herself is able in addition to carry on the supervision of all the Physical Education work of the school since the class teachers do most of the actual teaching as in the past.

We have had the annual medical inspection. We are always appalled at the amount of malnutrition pointed out to us and when we see the amount of cod liver oil prescribed, we wish that friends in America would send us the funds with which to buy the gallons of cod liver oil and the nourishing food rather than dolls and toys. The health of the school for the most part has been very good.

Leader—. . . . will tell us of a Christmas pageant as witnessed and described by Miss Hardeman:

There are, in our mission, schools for girls in the villages and girls in the city; they are called Hindu day schools and they are similar to our ordinary day schools in function, that is as similar as things of the East can be to things of the West, which really isn't very similar at all. These schools are for the little Indian children whose parents are laborers, if they can find anything to labor upon (we are by no means economically different from the rest of the world which is suffering economic pressure). These schools are merely bare rooms with whitewashed walls and an occasional blackboard, because the Indian people sit on the floor.

Although the majority of these school children are Hindus and a minority Mohammedan, the teacher is a Christian. All the mission observes Christmas, and so these schools both celebrate and observe Christmas. They usually present the Christmas Story from Luke, and immediately afterwards they have a Christmas tree.

When one enters the room, one hears in rather Tamilized English, the harmonies of those beloved Christmas Carols. Little bronze children follow the white visitors with eager eyes for the white visitors carry presents; and plantains (similar to our bananas), and cudderley (a grain which is to the Indian as popcorn is to us). Regardless of color, children are the same the world over and just as dear and lovable and bad and dirty as our own children are.

After one swallows the first few pangs of homesickness caused by the memories of past Christmas seasons, one notices in a tucked-away corner Mary and Joseph, and the Christ Child. In one little school Mary was a beautiful Mohammedan child, cafe au lait in color, with beautiful brown eyes and soft delicate features. She was draped in a somber sari, but from beneath its folds, crept the brilliance of embroidered trousers. Joseph was a rich dark brown Indian, scarlet turbaned, and characteristically standing upon one foot as he leaned upon his staff. In the manger was the Christ Child, and do you know, he was represented by a white celluloid doll with a Brahmin caste mark upon his forehead? International fellowship, international relationships, world friendship, all great social movements were unconsciously represented in this picture, poignant with meaning, framed in utter simplicity.

The material for this program was provided by the Project Department of the American Board.

PRISCILLA CHASE.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

A MESSAGE TO YOUNG PEOPLE.

As springtime and summer are drawing near, all young people's societies and classes should follow nature's example, and take on new life. Now is the season of Lent (meaning Spring), and we ought to increase our efforts to make our meetings more deeply spiritual, and our daily lives more consecrated and helpful to others. Have you thought of the approaching Eastertide, and what you can do to make it more meaningful in your church and community? Why not give an Easter pageant? If you don't know of a good one, ask the Extension Worker in your area or the Board of Christian Education, Waverly, Va., for suggestions. It is a splendid idea to co-operate with some nearby church, selecting characters from both groups and giving your program at both places. That is what we are doing at Salem Chapel for Easter. In this way we will reach a much larger group of people with our Easter message in scripture, song and drama. Since there are so many good plays and pageants for the year round, no group need lack ideas for worth-while projects, and no community go without entertainment of the better kind. Oriental costumes are easily fashioned of cheap materials, and stage decorations require only shrubs and flowers (for Easter), plus a bit of your originality in arrangement. Don't confine your activities to the Christmas season, but work along on something during the rest of the year. Have a costume box so you won't have to begin over again when you need robes, etc., for some program.

Now is a splendid time to organize a new Christian Endeavor Society. If you have none in your church, why not start now? A number of experienced workers will gladly help you; and you need not worry about the outcome if you give of your best. Large crowds are now a necessity, but if others see that a few find joy in united service, they will want to have a share with you. Just remember that it is a Christian Endeavor, and that Christian means Christ-like. No where can there be found a sweeter spirit of fellowship than that which is enjoyed by a group meeting week by week to learn of life and God. Keep it on a higher plane than simply working on projects for raising money, and the making of plans for socials. These will have a place, but are not the reason Christian Endeavor exists and grows today. Diagnose your local needs, then prescribe a program that suits. No two groups are exactly alike so you can be original in adapting your program.

It is not too soon to think of the church school and Christian Endeavor conventions, and of the young people's conferences of leadership training at Elon and elsewhere. Talk about those events in your church so others will become interested, and include them in their plans for the summer. We hope to have an especial emphasis on Christian Endeavor at the convention. Come and contribute a part.

Write more often for THE SUN. What are you doing, and how, and what do you think? Let's make this Lenten season full of spiritual growth, always remembering especially young people in other lands.

FRANKYE MARSHALL.

TEN COMMANDMENTS TO SUCCEED.

Cultivate the habit of persistence which is the most necessary element of success.

Plan the first step to be taken—then begin.

Make up your mind to do things you dream of doing.

Believe in yourself, believe in the thing you mean to do, and be proud of it.

Do not be turned away from your purpose by your failure, nor expect too much at first. Achievement is not a swift ride in an elevator; it's a hot, hard climb up a long, steep hill.

School yourself to disregard discouragements and oppositions, and to get along, if need be, without praise or approval.

Do not interfere with others nor try to direct their lives. You'll find it all you can do to make a success of your own.

Cut out all ill humors from your disposition, and disabuse your mind of the thought that you are being slighted or overlooked.

Finally, be of a cheerful countenance. More battles have been lost by frowns, and more successes won by the narrow margin of a smile than this old world can dream of.—*United News*.

BEFORE YOU WRITE.

By DOUGLAS MALLOCH.

Think twice before you write a letter,

The things to say; the words to find.

Will it make someone happier, better,

More pure of heart, more clean of mind,

Or make the eyes a little wetter

With thoughts unkind?

Think twice before you write a lover,

Think twice before you write a friend.

Shall what you write seem sweet as clover,

More firmly bind and closer bend,

Or shall it say that all is over—

And at an end?

Think twice, life's sea may more divide us,

Or may unite us; good or ill;

Our letters ships to those denied us

That make them near, or farther still.

Yes, they may come and sit beside us,

If we but will.

Think twice before a letter leaves,

And if your pent was dipped in gall,

Though friends are false, though love deceives you,

Though visions fade, and castles fall—

Then you had better, though it grieves you,

Not write at all.

CHRISTIAN ENDEAVOR NOTES.

MARCH 19, 1933.

WHAT WAS JESUS' ESTIMATE OF HUMAN LIFE?

Daily Readings for this Week.

Monday—"When Life Was Cheap." Ex. 21:20, 21.

Tuesday—"The Worth of the Soul." Matt. 10:28.

Wednesday—"People are Worth Saving." Luke 15:4-7.

Thursday—"People are Worth Developing." John 10:10.

Friday—"How Jesus Valued Zacchaeus." Luke 19:1-10.

Saturday—"Jesus Valued Children." Matt. 19:13-15.

Program

"What Was Jesus' Estimate of Human Life?"

Instrumental music—Music to "Let the Lower Lights Be Burning."

Scripture Lesson—Matt. 18:1-6. (If Bibles are available, have the lesson read in unison.)

Prayer.

Hymn—"I Would Be True."

Introductory talk.

Poem—"A Man's a Man, for A' That," by Robert Burns, or "The Man With the Hoe," by Edwin Markham.

Special music.

Development of the topic—The points below are a suggested outline:

1. The light history throws on the topic.
2. Business and industry and the worth of the individual.
3. The state and the individual.
4. Our own estimate of the value of man.
5. Jesus' estimate of human life.

Hymn—"O Jesus, I Have Promised."

Benediction.

Secure a member of your society who is fond of history, and ask him to make a study of the worth of the individual in different periods of history, and also make a study of the main countries of the world today, such as: Russia, Africa, China, etc., with a view to discovering the different attitudes toward the worth of the individual. We frequently hear that a man of wealth has the advantage in our courts. Try to get specific information on this point.

Some good questions for discussion are:

To what extent do we fail to have Jesus' estimate of human life in our attitude toward the (1) policeman, (2) janitors, (3) foreigners, (4) people of a different race, (5) people of different classes, (6) icemen, postmen, grocers? What is the usual attitude toward those: (1) who defeat us in athletics and other contests? (2) who prevent us from being popular? (3) who get business promotion over us? Compare society's treatment of homeless, unemployed persons with Jesus' estimate of the value of human life.

The teachings of Jesus about the worth of personality never has been very popular. Life was a very cheap thing in the Roman Empire. A few who were counted as citizens of the Empire had certain rights and privileges that gave value to them as individuals. But the great mass of people that made the Roman Empire possible were slaves. The Greek state, during the age of Pericles, reached a condition in which there was a marked flowering of genius. Some of the greatest thinkers, sculptors and dramatists of all time belong to that civilization. But the Greek state had its foundation in slavery. During the Middle Ages the masses were held in serfdom. The state and the church conspired to keep the masses down. The church did little to enhance man's value here in this life. But the Renaissance and Reformation sought to free the individual and give him new prestige. Some gains were made. These, however, seemed to be of little consequence when we witness the tragedy of Industrial Revolution.

Many despair of the morality of our present world, but with all their pursuit of this money-mad age, there is in our midst a sensitiveness of human values never known before in the world's life.

What was Jesus' estimate of human life? In Mark 10:13-16 we have the incident of Jesus blessing the little children. The disciples sought to remove them from Jesus' consideration, but the Master so revered their personalities that he gave them a central position.

Even the most wretched specimen of the community had value for Jesus. For example, read in Matthew 8:1-4, of Jesus healing the leper.

Many evils exist today, such as child labor, suppressed races and classes, slander, gossip, without Christian people making an effort to protest. A vigorous and positive approach to the remedying of these ills must be made before we can realize Jesus' standard of values.

"The rich and the poor meet together;
The Lord is the Maker of them all."

—Proverbs.
E. R.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE EFFECTS OF ALCOHOLIC DRINKS.

LESSON XII—MARCH 19, 1933.

GOLDEN TEXT: "At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:32.

LESSON TEXT: Proverbs 23:29-32; Isaiah 28:1-4; Daniel 5:1-4.

This lesson is timely. Sooner or later—and the wets want it sooner in order to take advantage of mob psychology—the people of our nation will have the opportunity to express themselves as to whether they want the Eighteenth Amendment, which prohibits the manufacture, sale and transportation of alcoholic liquors, repealed, or whether they want it retained. The wet press, the carefully planned and highly financed propaganda, the compromising Congress, the over-emphasized volume of "demand for repeal," have been much before the public, until a great many people, good people, people who ought to have better common-sense, have become either grossly deceived, or at least shaken in their faith about the value of sobriety. It is only fair that we should hear the other side at least once in a while. It is very important that before we vote, we should at least know just what our vote involves. And there is one advantage in having a straight out-and-out vote on the matter—ministers and members of the church can get whole-heartedly into the thing without getting into "politics." When the vote comes it will be on the question: "Shall we repeal the Eighteenth Amendment?" and the answer will be an unequivocal "Yes" or "No." That at least simplifies matters.

Now laying aside all controversial questions as to whether there is more drinking now than before Volstead days, as to what form of control we are to have, as to whether State control will end rum-running and bootlegging, as to whether repeal of the Eighteenth Amendment will "promote temperance" (ha-ha, tell us another joke, Mr. Wet) let us look frankly and clearly at just what is involved. In brief, it is just this: Here is an evil, age-long, that has always been the enemy of all that is finest and best in human life, that has never been amenable to law, that has corrupted politics, degraded manhood and womanhood, wrecked homes, squandered fortunes, and undermined nations. After thousands of years of trial under all kinds of conditions, and with every opportunity to make good, it gradually grew worse and worse, until our nation, having tried every other way, finally in desperation, put the stamp of outlawry upon it. It put the stamp of disrespectability upon it. It refused to recognize it as legitimate business even though it cost it a large revenue which liquor paid the government. And now this liquor traffic—for back of all this "demand on the part of the people" there is the same old liquor traffic—is asking the people of the United States to give it again respectability, to legalize it, to give it the right to make and sell as much as it can—aided and abetted by high power salesmanship and advertising—to turn it loose again on young men and young women, to salve their conscience by taking license money and thus to help balance the budget. It promises that it will behave itself, that it will keep out of the States that do not want it, and that if we really turn it loose, instead of making people drink more, it will really make people drink less. Back of all the arguments there is eventually this situation: it is simply a question of whether we shall turn our faces to the past instead of toward the future, whether we shall give our influence

to the thing that will increasingly, and eventually, even if slowly, eradicate the liquor traffic, or whether we shall compromise our position, give liquor a legalized foothold, and make it possible for it eventually to come back in its old power and with its old blight. It is idle talk to talk about protecting dry States when States all around are wet. It is idle talk to talk about legislating against the return of the old saloon. It is idle talk to talk about "protecting our young people" by giving legal sanction to the liquor traffic. It is idle talk to talk about being against the Eighteenth Amendment, and at the same time to say that one is against liquor. The folks who vote for repeal of the Eighteenth Amendment, whether they know it or not, will be voting to bring back ultimately the liquor traffic in all its former evil phases, even though they are under new names.

Before a man casts his vote to repeal the Eighteenth Amendment, he ought to look around a little to see what company he keeps. Who are the folks who want the Eighteenth Amendment repealed, anyway? Well, there are, of course, some good, honest people, who will vote to repeal it. And there will be a larger number of such good people who will vote to repeal it because they have been completely fooled by the reports of the wet press and by the tremendous amount of propaganda which has been released during the past few years. But the demand for repeal, and the largest number of supporters for repeal will come from the following classes. 1. The rich who are concerned primarily with having their taxes reduced and who are willing to have this done by voting to put our government in the liquor business again. 2. The brewers and all those who deal in liquor who are concerned about making money, no matter what happens to the character of those who drink liquor. 3. The large group of people who are slaves to the liquor habit, who want to indulge themselves in liquor, and who want it to have the dress of respectability. 4. All the underworld, the gangsters, the brothels, night clubs, the lawless element of our country. In large measure, back of the agitation for repeal there are two powerful factors, the love of money, and the love of personal indulgence. A man ought to think twice before he casts his vote on the side of the thing that is dominated by these unworthy features. One thing is certain—the liquor traffic can never come back without the vote of the members of the Church of Jesus Christ. The forces of righteousness hold the balance of power. If church people will vote their honest convictions in the light of the teachings of the Bible and in the light of the mind of Christ, there is no question as to the outcome.

All of this may seem far afield from the Sunday School lesson proper. But read carefully the lesson text, let the Bible itself speak about the evils of strong drink, about its curse upon the nation that gives it place, about what it does to men and women when it has them in its power, and he will see the point in all that has been written. For the issue is deep-seated. Back of all other questions is this fundamental question, "Shall we give our moral approval and spiritual sanction to the thing that stands condemned in the Bible, and the history of which confirms all that the Bible says about it, or shall we stand steadfast and courageous against it, believing that in the program of God the time has come, not for retreat and compromise, but for advance?" For the Christian, at least, this ought to be said. Before you cast your vote on this question of far-reaching consequence, try to learn the mind of Christ on the matter. As his representative, how would he have you vote?

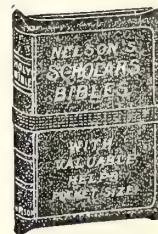
"Oh, thou invincible spirit of wire, if thou hast no name to be known by, let us call thee—devil."—*Shakespeare.*

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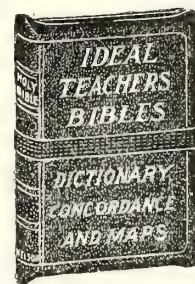
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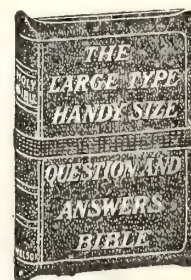
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

A LIVING WITNESS.

"Neither count I my life dear to myself, so that I might finish my course with joy, and, the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24.

Paul is preaching, and here certifies to his commission to preach the gospel. He states that beyond this one supreme motive actuates his life, that is, that his life shall be consistent to that commission. Everything else is subordinate to that "one thing I do" (as he puts it) unto the end.

Every Christian has the same commission to know the gospel, live it and teach it. Our lives are required as a test and a proof of the reality of God, and should be a daily evidence by which others can recognize God.

Prayer—Dear Father, our Lord, we pray thee to make thyself so real to us that to be a Christian means more than talking or singing about it. Help us this day to prove thee in our lives by a more considerable undertaking.—*Amen.*

TUESDAY.

LIVING OUR POETRY.

"Every way of man is right in his own eyes; but the Lord pondereth the hearts. To do justice and judgment is more acceptable to the Lord than sacrifice."—Ps. 21:2, 3.

"Come, let us live the poetry we sing," said Edwin Markham. That reminds us: we do sing a lot of poetry, lots of good hymns that have a lot of gospel in them; but how many of us live the sentiment of these songs? It is the duty of every one of us to make our good songs an expression of our everyday living. The world will be better when we do so.

Some one has aptly said: "It is not enough to sit together in heavenly places; we must stand together in unheavenly places," if we would be acceptable unto the Lord.

Prayer—O Lord, God, our Father, give unto us unblurred vision of Jesus and the true Christian life. Embue our lives with his mind and spirit, and may the gospel of grace shine through us.—*Amen.*

WEDNESDAY.

JESUS OR SELF.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:1, 2.

In our efforts to see Jesus, comprehend him and follow him, we frequently only portray ourselves and make him and his standard to conform to our view.

It is a weakness we have when making a portraiture, "to construct" as one has said, "a mirror for ourselves instead of a portrait of the subject."

We are apt to think more of accessories and

incidentals of life than of the person about which they cling.

The same is true in our conceptions of our Lord Christ and our patterns after him. We fail in our Christian living to prove the true gospel of God and the grace of Christ because we are self-centered and we love to twist his standard to conform to ours.

Prayer—O Lord, our Father, we love thee, we love thy way. We confess our weaknesses and sins, and dedicate our lives to thee to do our best to keep Christ thy Son with us as "the apple of our eyes," until we shall be like thee.—*Amen.*

THURSDAY.

WHEN DO YOU STOP LISTENING?

"They gave audience unto this word, and then lifted up their voices and said, away with him."—Acts 22:22.

Moffatt interprets this passage this way: "Until they heard the last statement the people listened."

Paul came to Jerusalem and spake to the people. He told them the story of his conversion and declared unto them the power of God unto salvation. But when he told them that God had commissioned him to take this message to the Gentiles also, they rallied on him. They would not tolerate this. They said, "Away with such a fellow. It is not fit that he should live."

These Jews were sympathetic until Jesus had touched the sensitive nerves of their prejudices; their sense of pride and superiority; until his gospel interfered with their personal rights and privileges. This done, in their estimation, he was an enemy to public good and not fit to live.

How modern this sounds. How like yesterday's meeting; today's conversation the talk about last Sunday's sermon!

Many of us are like Jews. Everything is fine until it clashes with our favorite aversion, our cherished animosities, our profits and purse-strings, then we begin to shove off and quit cold. We can be good Christians and Christ is all right unless, of course, there is no altering of the things to which we have grown accustomed.

Prayer—Our Father, in heaven, show us where we have quit thee and teach us thy will. Day by day may we ask ourselves frankly and honestly, "Where have we quit thee?" And make this query a growth in grace to our souls.—*Amen.*

FRIDAY.

FINDING TIME OR MAKING IT.

"When I have a convenient season I will call for thee."—Acts 24:24.

Moffatt translates this passage thus: "When I can find a moment, I will send for you." Goodspeed translates it this way: "I will find time later." I expect we would say in terms of our every-day parlance: "Go ahead, when I have more time I will listen to you."

This is one of the most fallacious and pernicious habits of the human mind, "I haven't time." The fact is that we usually find time to do what we most want to do, and that time is spent as we desire it.

There is a legitimate and wise postponement of action at times when such postponement is in terms of right action thereon. But when that strange delusion of time hangs before the mind it is like a mirage—we never arrive and its borders are never reached. Under such a delusion of not having time, it is usually found to be a disagreeable task we are trying to escape.

Here is a good thought to remember: "We can lose time, but we can never find it. We have got to make it." There is a lot of common advice which serves us well here: "Take your time."

That is, seize it; if you do not, some one else or something else will take it for you.

Prayer—O Lord:

"What is this life, full of care,

We have no time to stand and stare?"

Make us, Lord, to take time for all good words and deeds that may help somebody.—*Amen.*

SATURDAY.

DIFFERENCE IN FOLKS.

"There is one glory of the sun, another glory of the moon, and another glory of the stars."—Read I. Cor. 15:35-44.

In a sermon preached in Westminster Abbey, our American Bishop Oldham bade his hearers remember that in spite of our common history and common tongue, the American and English peoples are essentially different, and that the surest way to an abiding fellowship is frankly to recognize those differences. We must agree to disagree in customs, methods and ideas, but we must stand together for the great essentials of Christian civilization.

That is just as true of individuals as of nations and of all cooperative enterprises whatever.

Let us who are of the sun learn to recognize the glory of the moon. Let us who are Arcturus learn to recognize the white beauty of Vega. Glories are as majestic though they do not coincide or even resemble one another. The Creator has built up his universe through the coalescence of opposites.

Prayer—We worship thee, O Triune God! There is the Father, the Son, the Holy Spirit, each adorable for himself, each with his own work, yet the three are eternally one. Be thou our example.—*Amen.*

AMOS R. WELLS.

SUNDAY.

ARSON AGAINST INDUSTRY.

"He that searcheth after evil, it shall come unto him."—Read Prov. 11:23-31.

In New Jersey the other day a man set his stepson to work in a lumber yard to pay off a debt the man owed. The boy was eighteen years old and got none of the money. So he set fire to the lumber yard, that he might not be obliged to work there any longer. The yard was not insured, and the owner lost \$12,000. Now the boy must stand trial for arson, and probably go to prison.

The morals of the tale are mingled, but at least it is certain that one wrong never relieves one of another wrong. Not by setting fire to one's workshop can a worker get out of work. He may effect a change of masters, from a stepfather or a lumberman to a jailer, but work he must, just the same.

Prayer—May heaven preserve us from our foolish thoughts! May our God keep our hands from folly! May we think less of ourselves with every day, and more of others!—*Amen.*

AMOS R. WELLS.

THREE SHIPS.

I saw three ships come sailing in,

So fair at close of day;

Stewardship and Fellowship

And Worship led the way.

And what rare gifts were in them,

Beneath the sunlight sifting,

The sacrificial gifts and prayers

For living, loving, lifting.

Dear God, the Father of us all,

Increase thy gifts, we pray,

Till every nation in the world

Shall bow beneath Christ's sway.

The Presbyterian Magazine.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

YOUTH ANSWERS.

By JOHN G. TRUITT.

"Here am I; send me."—Isaiah 6:8.

When Isaiah was a baby boy, King Uzziah was already a great king. As Isaiah grew up, and began to go to school, the praises of Uzziah were being sung on account of his great victories. For a long time they had needed a great king like Uzziah. The people were prosperous. The city of Jerusalem was fortified. The warring Philistines had been driven to terms of tribute, and the marauding Arabs had been subdued. The Ammonites, ancient foes, had been forced to pay tribute; and the powerful rival cities of Gath, Jabneh and Ashdod had been razed to the ground. Such things were coming to pass, one by one, as young Isaiah grew to manhood, and the people's attention were upon so mighty and victorious a ruler.

Isaiah becomes a young man, a scholar and in the school of religion, he seeks out some apprenticeship in or about the king's court. He was pleasing to the king, and the king was promoting him. Happy were the days when his country was so prosperous, and he was being promoted. How he admired and loved the king, old and honored throughout the land. Uzziah was a good king, and himself worshipped Jehovah, although he was tolerant toward those who worshipped other gods. Isaiah was a young devotee of the worship of Jehovah.

But the news spreads quickly abroad throughout the land that Uzziah is dead! Mourning is in the land. Perhaps enemies will rise up again. Perhaps tributes will cease to pour into the treasuries of Jerusalem, and the people themselves will be greatly taxed. Depression is likely to follow, and perhaps despair. The youth's heart is sad, and he is thinking long, long thoughts. He goes into the temple to pray. He sees a vision. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple . . . and above it stood the seraphims . . . and one cried unto the other, and said, Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of his glory."

Young Isaiah had studied about God, but he *knew* his king. His king was his king, but now God also sits on a throne! That is a vision, young people! Uzziah was not perfect, he had tried to do things not allowed, and had become a leper; but this Vision-King is perfect, and there stand before him only those who cry: "Holy, Holy, Holy!" Uzziah's kingdom was great, but even so it had limitations; but of this Vision-King it was said, "The whole earth is full of his glory!"

A young graduate, then, goes for himself, not led by his tutors, into the temple when his beautiful house of cards has fallen down, and his great hero-king is dead, and his great country is perhaps facing decadence and destruction, to pray. He catches a vision of a holy, heavenly King, and a world-wide kingdom. In such a place and moment he recognizes his own unholiness! That, too, is worthy of a pause. "Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips (In other words, I am like the people, and we are all unlike God—all unclean and undone), for mine eyes have seen the King (the sure-undone King), the Lord of hosts."

II.

"Mine eyes have seen." The eyes of Isaiah had seen. Isaiah, who served in Jerusalem under

four kings: Uzziah, Jotham, Ahaz and Hezekiah. Isaiah, who saw the coming of one "born of a virgin," "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel"; and again, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." His eyes had seen, indeed! "He is despised, and rejected of men; a man of sorrows, and acquainted with grief . . . He was oppressed and afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. . . . He was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." Isaiah's vision grew: his king dead, himself unclean, his God holy and King of Kings, and God's Son with an eternal sceptre and world-wide.

Peter lived in a new day. In the day of Jesus on earth. Seeing him, Peter still thought of his own nation and his own race. But somewhat like Isaiah, he too, saw a vision. In the vision he found his own littleness, and the transcending power of God, and like Isaiah he learned of a kingdom that would cover all nations, and races. Peter, speaking to Cornelius, says: "Ye know how it is an unlawful thing for a man that is a Jew to keep company, or to come unto one that is of another nation; but God hath shewed me that I should not call any man common, or unclean. . . . Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." Peter's vision grew.

Paul, another young man that answered: "What wouldst thou have me do, Lord?" had ideas concerning the people of God. They were Jews, and just in proportion that God's family would increase, the Jews would increase. He put forth his best energies to suppress any other way. But he, too, got a vision "at midday, O king." And he was not disobedient to the heavenly vision. His first vision showed him the Lord. And for that Lord he labored. His second vision: "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia," showed him that expanding kingdom, reaching across race lines, reaching across national boundaries! Isaiah: first vision, God; then God's people of all races; Peter: first vision, God, then God's people of all races; Paul: first vision, God, then God's people of all races and nations.

III.

In each case youth answered: "Here am I, send me." We could multiply the number of young men and young women in the Bible who had visions. God's young people see visions. "Your young men shall see visions." But their names are remembered, and humanity is bettered, because they were not disobedient to their heavenly visions. Youth, ready. Ready with its open eyes. Ready when trained as Isaiah was trained; when trained as Peter was trained; ready, when trained as Paul was trained. Each of them was taught the holiness of God, the sanctity of life, and the glory of worship. Give us a generation of young people—and the church is giving them to us—who love God, and reverently worship him, and our nation shall not only be kept from the

pitfalls of past nations, but it shall continue to lead out in a day when old national lines are breaking, race prejudices are tottering, and the worship of mere man is dying.

"Youth has taken the Stars and Stripes in one hand, and the white flag with the crimson cross in the other—28,000 of them—and have sought to find their way to the hearts of the whole wide world for Christ's sake. They have been joined by thousands of volunteers from every other Christian land. Young people have kissed their homefolks goodbye at every Christian port, and set sail for every non-Christian land, with the words of the Young Galilean ringing in their souls: "All power is given unto me in heaven and on earth, Go ye, therefore, and teach all nations. . . . I have commanded you, and lo, I am with you always, even unto the end of the world."

And the vision is broadening. And the youth of all races are respecting the youth of all other

(Continued on page 14.)

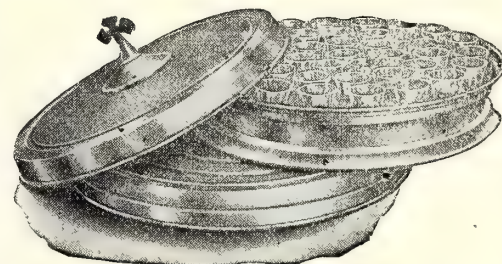
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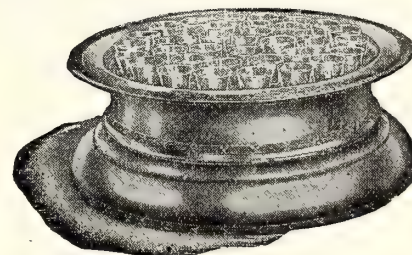
Style No. 50-A.

- Tray No. 2—Interlocking, with 40 plain glasses \$7.00
- Tray No. 6—Interlocking, with 35 plain glasses 6.75
- Tray No. 10—Interlocking, with 30 plain glasses 6.50
- Base No. 50-A—Fits Trays 2, 6, or 10 2.25
- Cover No. 50-A—Fits Trays 2, 6, or 10 2.25
- Bread Plate No. 1—Narrow rim 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

- Tray No. 85—Interlocking only, with 36 glasses \$22.00
- Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
- Cover No. 5—Silver-plated; fits Tray No. 85 . . . 16.00



(For Silver Bread Plates, see under No. 90.)

- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) \$22.00
- Base No. 2—Silver-plated; fits Silver Tray 90. 16.00
- Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



- Bread Plate No. 3—Narrow Rim \$ 9.00
- Bread Plate No. 4—Broad Rim 9.00
- Filler—Silver Lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

A child likes to work for a prize. I remember when I was a small boy, my teacher offered a prize to the student who got the most head marks in spelling for the entire term. We had four months' school in those days, and four months was a long time to work for a prize. I well remember that a little girl with red hair and the writer led off in getting head marks. She was a good speller and had Webster's old blue backed speller well in hand. I remember how hard she made me work to keep up with her in head marks.

The matrons here sometimes offer the children in their building a weenie roast if they got "A" on deportment, and a certain number on their studies. We find that it is a good plan and inspires the children to do their best. Miss Horne, one of the matrons, offered the baby girl in the Johnston Hall a little party if she would make "A" on deportment and on all her studies during last month. The little thing studied hard all the month and her report card had a whole column of "A's".

She gave her the little party in her room and allowed her to invite two of her little friends and when she went to one of the other buildings to invite her little friend there, she also invited a larger little girl, too. The matron asked her why she invited the larger little girl, and her answer was, "She got all 'A's', too, and I want her in my party." They had a lovely time eating tea cakes, etc.

Children are interesting and can do lots of interesting things. Give the Orphanage your support, that it may in some measure brighten the lives of these little unfortunate ones.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 9, 1933.

Brought forward	\$ 1,520.38
Sunday School Monthly Offerings.	
North Carolina and Virginia Conference:	
Greensboro, First	\$ 11.18
Elon College	6.25
Bethlehem	1.79
	19.22
Eastern North Carolina Conference:	
Christian Light	\$ 1.90
Pleasant Hill (J)	.75
Henderson	4.13
	6.78
Western North Carolina Conference:	
Ether	\$.93
Shiloh	1.30
Liberty	1.42
	3.65
Eastern Virginia Conference:	
Mt. Carmel	\$ 5.82
Holy Neck	4.70
Holland	5.00
Suffolk	25.00
First, Portsmouth	6.52
	47.04
Special Offerings.	
Waverly Church	\$ 1.00
Fuller's Chapel, Thanksgiving and Christmas offering	7.00
Louisa Mae Wilder, support of Thelma Long	10.00
Celeste Penny, Catawba Spgs. Ch.	5.00
E. C. Owens, gdn. James Brown.. ..	12.50
A. J. Morgan, support Morgan girls	30.00
	65.50
Total for the week	\$ 142.19
Grand total	\$ 1,662.57

ELON COLLEGE PLAYMAKERS.

The Playmakers of Elon College, under the direction of Miss Virginia S. Fitzhugh, will present their second production of the year in the College auditorium, Friday, March 10th, at 8 o'clock. This production will consist of three one-act plays. Two of these: "So This is Fame," and "When Angry Count One Hundred," are light comedy.

The third, "On Vengeance Height," is a moving tragedy of the Tennessee mountains, and is the main feature of the evening. This is Elon's entry in the North Carolina Dramatic Tournament and will be given at Chapel Hill on April 1st. "So This is Fame" is a light sparkling play concerning the difficulties of an authoress who puts her relatives into a book. "When Angry, Count One Hundred," is a most unusual dialogue between two lovers.

The actors in the three plays are as follows: Marguerite Harris, Mrs. C. M. Cannon, Walter Latham, Jape Rawls, Elmina Thodes, Lillie Horne, Thelma Morris, Patricia Holden, Frances Chandler and Paul Taylor. C. M. CANNON.

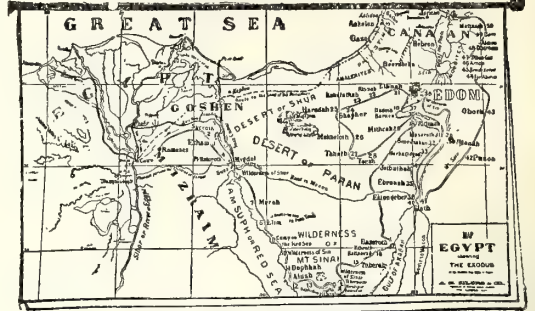
THE SUN'S PULPIT.

(Continued from page 12.)

racess; and the youth of all nations are respecting the youth of all other nations; and their Christian fathers and mothers are counting on them, and telling them so, for a new order where all persons of all races are appreciated, and where war gives way to peace! Our Christian fathers and mothers have faith to believe these mighty things can be done, but they are experienced enough to know that only by hearing and answering the call of God can they be done.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand.



The first 5 maps
are in Set No. 1,
with stand,
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8 Maps,
Price \$20 00

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History. New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street,

Richmond, Virginia.

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Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2 1/2 x 4 1/2 inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85
VEST POCKET TESTAMENT AND PSALMS	
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10
RED LETTER VEST POCKET TESTAMENTS	
With all the words of our Lord and Saviour printed in red.	
13EL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together. The size, 2 1/2 x 4 1/4 inches, is so small that the book practically fits the palm of the hand.

ST. MATTHEW 2

Specimen of Type

carrying away into Babylon and from the carrying away into Babylon into Christ are fourteen generations. The three wise men interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	\$1.00
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5025PX. Fine Grain Morocco, divinity circuit, leather binding to edge, silk sewed, red under gold edges, with Psalms	2.60

Holman GEM Testament

POCKET
SIZE
3 3/4 x 4 1/2
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3 3/4 x 4 1/2 inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges

1.50

INDIA PAPER GEM TESTAMENT

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OBITUARIES

RESOLUTIONS OF RESPECT

On January 28, 1933, God in his infinite wisdom, saw fit to remove one of our beloved members, Mrs. Dora E. Seldon. She was a devoted wife and mother and a loyal member of our Society. Therefore, be it resolved:

1. That we, the members of the Ladies' Aid Society of Timber Ridge Christian Church bow humbly to the will of God and say: "Not our will, but thine be done."

2. That we extend to the entire family our deepest sympathy realizing they have lost a loving mother.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and to the "Hampshire Review," for publication, and a copy be recorded in the records of our Society.

Respectfully submitted,

MRS. MINNIE MUSE,
MRS. DELIA JOHNSON,
MRS. BERTIE SPAID,
MRS. FANNIE BRILL.

WOODWARD.

In the death of Hersey Woodward, Sr., the Board of Trustees of the Suffolk Christian Church sustained the loss of a revered and trusted friend and associate, whose wise counsel and sound advice will be greatly missed.

He was a Christian soldier, a true proponent of the Master's teachings, a stalwart defender of what he believed to be right, a scholarly gentleman, and an exemplary member of his church, an excellent citizen, a loyal friend and a devoted father and husband.

We have every reason to feel assured that he has gone to dwell in the land where he will reap the reward for the many kind acts and noble deeds done by and performed by him, during his lifetime, in the service of his Master and in the service of humanity.

To his bereaved ones we express our sincere and heartfelt sympathy and for them we offer the following prayer:

"O pity them, Father; hold thou their hands; give them the message of comfort that they need to sustain them, and may the place of their vision and the faith of their souls be also at the foot of the Cross."

Resolved, That a copy of this feeble tribute to his memory be submitted to the church for its adoption, a copy transmitted to his family and a copy duly recorded in the Minutes of this church.

Respectfully submitted and adopted by the Suffolk Christian Church.

W. W. BALLARD,
E. E. HOLLAND,
J. E. WEST.

BUTLER.

The death angel has again visited the Suffolk Christian Church and claimed another faithful worker and loyal friend, Mrs. John M. Butler, who on November 26, 1932, was called upon to relinquish her claim of life in the flesh for that larger and better life beyond.

Her passing has left a vacancy in the

church, in the home and in the community that will be felt throughout the coming years.

Mrs. Butler was a leader, and God needs such leaders to carry on his work here in the world. Truly her works will follow her, for through the medium of the church, the Sunday School and other religious organizations the fruit of her efforts will live for the betterment of mankind.

Mrs. Butler, with a few co-workers, organized the primary department of the Sunday School, and acted as superintendent in this department for many years.

Therefore, may we resolve:

1. To reconcile ourselves to the will of our Heavenly Father, the God who gave and the God who, in his own time, taketh away.

2. That those of us who are privileged to remain for a while may do our part to carry forward the work which she began in a manner wholly acceptable unto God.

3. That we seek to emulate all that was good in the life of our departed friend and co-worker.

That a copy of these resolutions be admitted to the church record, a copy be sent to the family, and a copy to "The Christian Sun," for publication.

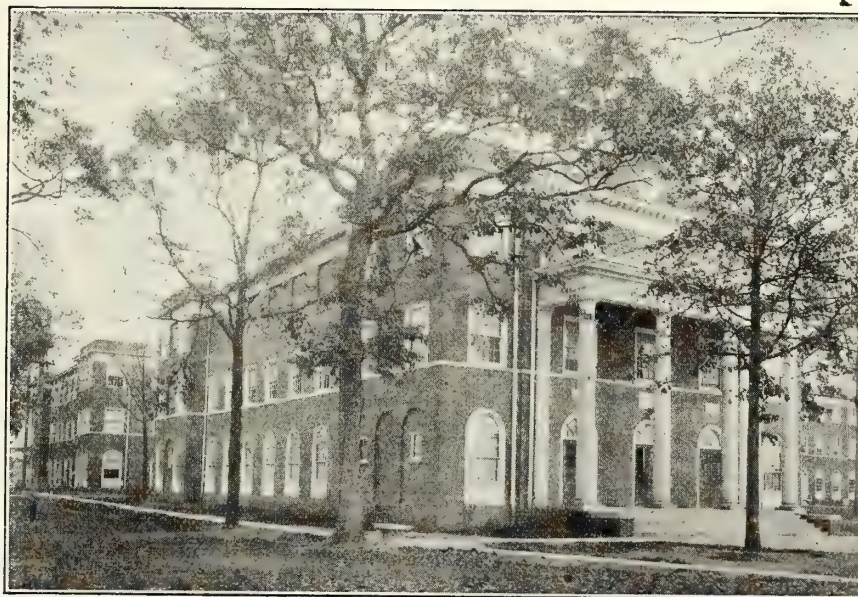
VIRGINIA S. PHILLIPS,
JULIA A. BRINKLEY,
MRS. OTIS S. SMITH, Jr.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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C. M. CANNON, Registrar

Elon College, - - - North Carolina

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Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

COMER.

Samuel G. Comer was born November 23, 1857, and died January 10, 1933, aged 75 years, 1 month and 17 days. Surviving are his widow, 5 sons, 3 daughters and 51 grandchildren. He united with the Mt. Lebanon Christian Church 57 years ago, and remained a faithful member until death. He was highly respected in his community. Funeral services were held January 12, 1933, at Grove Hill U. B. Church, attended by a large concourse of relatives and friends.

A. W. ANDES.

RYAN.

Mrs. Lucy Ellen Ryan was born October 31, 1854, and died January 25, 1933, at the age of 78 years, 2 months, and 25 days. Sister Ryan lived near Mt. Olivet (R) Christian Church, and used to attend services there during my pastorate more than twenty years ago.

She united with the Lutheran Church when young, and lived an exemplary Christian life. She is survived by four daughters. Funeral services were held at Mt. Olivet (R), January 28, 1933.

A. W. ANDES.

FUNK.

Mrs. Rebecca Funk was born September 30, 1841, and died January 31, 1933. Her age was 91 years and 4 months.

Sister Funk was a faithful member of

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

LESLIE S. BRAY, Treas.

Route 4, Box 468, - - Tampa, Fla.
Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

the Church of the Brethren. For some years prior to her death old age and feeble health kept her at home from church.

She lived and died near Dry Christian Church, and funeral services were conducted there by the writer, February 2, 1933.

A. W. ANDES.

666

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Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days. 666 SALVE FOR HEAD COLDS.

Most Speedy Remedies Known.

PIEDMONT COLLEGE

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JANUARY 25

An accredited college with an enviable reputation for superior classroom instruction, and wholesome student life.

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The degree of Bachelor of Divinity is offered to qualified students who complete the required course.

Vanderbilt University also offers the degrees of Master of Arts and Doctor of Philosophy, in accordance with the regulations established in its several departments.

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In the two weeks following Easter of each year a rural church school is held during which a large number of short courses of study are given. These courses are open to ministers of all denominations alike and also to other rural leaders.

Come to Nashville, the Educational Center of the South, and prepare for the Christian leadership. A Graduate School open to both men and women, with opportunities for self-help.

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Will function during the present financial depression as a Junior College only.

SECOND SEMESTER WILL BEGIN JANUARY 25th.

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Depression prices during the coming year, made possible by extensive gardens, careful planning, organization and donations—Tuition, board and room, \$192 for entire scholastic year; tuition alone, \$48; each payable in six equal installments.

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MARCH 16, 1933.

NUMBER 11.

.. THE SUN'S OBSERVATORY ..

The Bank Holiday.—

Since the last issue of THE SUN went to press the United States has been passing through a period possibly more critical than the memorable "Black Friday." The way in which the public made the best of a bad situation, shows that the nation has yet a modicum of moral stamina. When this is written many of the banks in the larger cities of the country have reopened without restrictions, and when it reaches the reader many of the smaller cities and towns will have banking facilities at their disposal. It will be well for the public to bear in mind that the failure of a bank to open immediately does not necessarily mean that the bank will not reopen.

Passage of Economy Bill a Certainty.—

There seems to be no doubt that the bill giving the President power to cut Veterans' appropriations and Federal salaries will pass. On Monday of this week a motion to recommit the bill was killed by a vote of 60 to 20, 20 Republicans joining with 40 Democrats to keep it before the Senate. The bill has the limited sanction of the American Legion. Ray Murphy, chairman of the Legion legislative committee, made the following statement: "In the presence of existing conditions, the American Legion, unwilling that the basic structure of World War veterans' relief be destroyed, is willing to make its full contribution to sound national credit . . . by supporting a 25 per cent reduction in . . . veterans' benefits."

The California Earthquake.—

The earthquake which wrecked a goodly portion of Southern California, caused deaths totaling 115, while the Red Cross has made public a list of 2,000 persons injured in various degrees at Long Beach where the shocks were severest. Property damage in Long Beach was estimated at \$50,000,000, and the total in the quake district will probably pass the \$75,000,000 mark. By Tuesday of this week the situation seemed to be well in hand. Not only was the Red Cross at work, but sailors and marines from many vessels off shore and the National guards aided in the relief work. Already the first stages of reconstructional work are under way, and rebuilding will give employment to many who have been long out of work. Even out of disaster itself may come some good.

The President's Beer Message.—

"I recommend to the Congress the passage of legislation for the immediate modification of the Volstead act, in order to legalize the manufacture and sale of beer and other beverages of such alcoholic content as is permissible under the Constitution; and to provide through such manufacture and sale, by substantial taxes, a proper and

much needed revenue for the Government. I deem action at this time to be of the highest importance." His message shows close kin to the pledge in his party's platform. There is little doubt as to the passage of legislation in keeping with his message, and it seems to accord with the wishes, if not of a majority of the people, certainly with an organized minority that has the ability to make its wants known. This seems to be more than the "dry" forces of America can do. From the standpoint of taxes alone, we regret to see the shifting of the burden from the hard-pressed wealthy to the even harder-pressed working classes.

What About Darkest Africa?—

From a recent issue of *The Christian Evangelist* we learn that Africa has a population of around 140,000,000. 40,000,000 of these live in Northern Africa, and are almost without exception Mohammedan in faith. In South Africa there are 10,000,000 people, most of whom are Christians. "Between these," we are told, "are 90,000,000 black people, among whom 150 evangelical missionary societies are at work, employing 6,600 missionaries. Of the natives, 1,800,000 are evangelical Christians, and 720,000 of them are under tutelage for baptism. . . Madagascar has 250,000; the Gold Coast, 134,000; Kamerun and Nigeria, 166,000; Uganda, 131,000. In the former German colonies in Southwest Africa, half of the natives are gathered into the congregations of the Rhenish Mission Society. There are 30,000 Christians in East Africa, and 86,000 in French Kamerun. . . There are 8,500 Catholic mission workers in charge of a total of 5,300,000 Christians." Everywhere, it seems, the door is open among the natives, and there is a general longing for the Gospel of Christ.

Religion in the Inauguration.—

Under the heading, "Religion in the Inauguration," the *Methodist Protestant-Recorder's* editor, Dr. R. L. Shipley, tells us: "It is our habit to see the best in things, and so it is with some joy that we report our reactions to the press reports which tell of the recognition of religion in this great event. . . The President, his family and cabinet, before going to the White House and Capitol, went to old St. John's Church for a service of prayer. This service was requested by Mr. Roosevelt, and so far as we can remember, is new in the inaugural celebration. . . The first act of the new Congress was the prayer by the chaplain of the Senate. This was in the usual order, but the very fact that it is the custom bears witness to the conviction of our people that our life and joy as a nation are the fruit of the goodness of God. The Holy Bible on which the President took the oath of office was an ancient leather bound volume printed in Dutch, brought from New York by the

President. It was the family Bible of the Roosevelts. The place selected by the President, on which his hand rested during the ceremony, was the thirteenth chapter of the First Epistle of the Corinthians. Like a gleam of light there leaped to the front pages of the newspapers of the earth the Apostle's great hymn of love. In the midst of the confusion and change of this uncertain hour the world read: 'And now abideth faith, hope, charity, these three; but the greatest of these is charity.' The inaugural address, itself, is filled with a spirit that is distinctly Christian, and all Christians can join with the President in the conclusion of that address which is itself a prayer: "In this dedication of a nation, we humbly ask the blessing of God. May he protect each and every one of us! May he guide me in the days to come!"

Dr. Koo Denies Chaos in China.—

Asked as to whether or not conditions had become chaotic in China, Dr. Willington Koo, Chinese statesman and representative of that government at Geneva, emphatically denies such to be the case. "It is true," he says, "that measured by Western standards, China has much to do in consolidating the authority of the central government. But to speak of chaos . . . is nonsense." Asked to give concrete evidence of what he said, he replied: "You remember the grave problem presented to China by the terrible floods in the Yangtse valley early in 1931. Well, despite the special difficulties created for us by Japanese aggression, both in Manchuria and Shanghai, we have built 6,500 miles of dikes, ten feet high at a cost to our central treasury alone of more than \$25,000,000, in a period of eight months. Between ten and twenty million people have been engaged in this work. Again, consider China's currency. During the past year when we have balanced our national budget without borrowing from abroad, our currency has, if anything, appreciated in value, while the Japanese yen has fallen to half its value in September, 1931. These facts speak for themselves." Asked as to conditions in Manchuria and the Japanese problem which confronted his country, he said that the Chinese were confident that in the long run they would, if necessary, reconquer the three eastern provinces now in Japanese hands. However, he continues: "We are still hopeful that the League will see that justice is done, not only because of China's claim to help under the Covenant, but because failure to defend Right against Might now would have disastrous effects upon the system of pacific settlement established after the War, which system is the only hope of permanent peace not only in the East, but in the world." He believes that Japan would yield if sufficient pressure were brought to bear.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Only as the church gives the Gospel to the world will the world ever get the Gospel. For it is the only institution on earth doing the missionary task as embodied in the Great Commission.

The church is the only institution engaged in the missionary task—that of giving the Gospel to a sinning, perishing world. Unless and until the church shall do this, it will never be done.

Dr. L. E. Smith, with his son, L. E., Jr., and Rev. H. S. Hardcastle, were in Richmond a few hours Monday of this week. Mr. Hardcastle left with Dr. Smith and is conducting a series of meetings at Elon College, much to the joy and delight of church, faculty, student body and community.

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) Through self-denial we give to a sinning, perishing world the bread of life, the Good News of our conquering Lord.

If missions were only a benevolent task, the church might keep silent about it, indifferent to it and withhold its gifts, but being a spiritual, and not a benevolent task, the church alone, a spiritual body, is called upon to do this task, and is the only body on earth that is seeking to give the Gospel of salvation and life to a world that is unsaved and in darkness.

Among the interesting services and events in the Miami Beach Church, of which Dr. Elisha A. King is pastor, have been an evening of American Indian Folklore, by Alaloe and Te Ata; also a costume recital given by Josef Kallini, lyric tenor of Philadelphia. The pastor has recently preached on the themes: "The Vision Splendid," "Living Stones," and a practical evening sermon on "Kitchen Religion."

Many pastors have sent in the name of a missionary committee in the church who will distribute literature and help to cultivate the missionary spirit during our Mission Period—March, April, May, and June. It is hoped that all pastors will appoint a committee to assist in getting across to the membership the missionary message through the rich and wholesome missionary literature now being offered for free distribution.

At the communion service on March 5th, at the First Church, St. Petersburg, Fla., 1,100 communicants were served. The attendance at the services of the church taxes the capacity of the church, which seats over 2,000, and regularly during the winter season, many are turned away, sometimes literally hundreds. Dr. Charles H. Beale is the preacher and pastor during the winter season. This church prints in its church bulletin the missionary projects of the church with the amount designated for each.

Rev. R. A. Whitten, Portsmouth, Va., was a welcome visitor at the College and THE SUN office, March 10th. Bro. Whitten feels much encouraged, as well he may, at the opportunity of service afforded him at our First Church, at Portsmouth. He has entered upon his task as pastor with fervor, consecrated zeal and enthusiasm, and he is finding willing response on the part of the church. He is gratified with the

challenge, while burdened with the task, of a great responsibility and opportunity.

March 1st to June 30th, Spring months—new life months—resurrection period—should, and can be made glorious months for and by the churches in reviving their activities and deepening their spiritual life through the missionary challenge and opportunity afforded of sharing with others the life of him who conquered all temptations and came out victorious over the last enemy, which is death. In his name, and for his sake, the church observes its Mission Period and seeks to proclaim his Good News to the world.

An interesting event sponsored by the Woman's Union of the Congregational Church at Winter Park was an Antique Pilgrimage and Exhibit. An exhibition of antiques was collected, many priceless heirlooms being loaned for the occasion, and there being also a program of music given by young women dressed in early Colonial costumes. There were not only rare old pieces of furniture but old crockery, china and glassware, hand-woven linens, old jewelry, coverlets, shawls, etc. The exhibition was largely attended and greatly enjoyed.

Dr. G. O. Lankford, pastor, Burlington Christian Church, has been constrained to seek strength and recovery in a hospital and medical treatment, and was unable to occupy his pulpit Sunday, the 12th. The Mission Secretary, counting it a great privilege, preached at the 11 o'clock service, and Dr. Brewer Eddy, of Boston, at the evening service. It is always a joy to meet and to worship with the congregation of our Burlington Church. Here is hoping that Dr. Lankford, the beloved pastor, will soon be back at his work recovered fully of strength and health.

A correspondent from Sims, N. C., writes: "Prof. A. R. Flowers is visiting some of our high schools in this section in the hope of securing patronage for Elon College. Mr. Flowers is a great believer in Christian education, and has spent most of his life in an effort to help deserving girls and boys find their way into some Christian college. Few people have made the sacrifice in this cause that he has, and it can be said that few people have had more success in this work than he. Somehow he has a way of inspiring young people to press onward and upward."

Many pastors, not having previously done so, are appointing missionary committees in their respective churches to aid during the Mission Period in distributing literature and in creating an interest in the congregation in missions. Every church should have a missionary committee, since the essential and vital work of the church is carried on through its missionary endeavor. The church at large has one avenue of growth and enlargement, and that is through its missionary activity, and certainly every pastor needs the help and cooperation of such a committee in his church.

Mrs. L. W. Stagg, secretary, Eastern Virginia Woman's Conference, calls attention to the District Missionary Rallies in Eastern Virginia: At First Church, Berkley, Tuesday, April 4th; Cypress Chapel, Wednesday, April 5th; Richmond, April 6th. The Rallies are held not for the Missionary Societies of the District only, but for the benefit of the churches of the District, and Mrs. Stagg is anxious that all churches and Sunday Schools, as well as all Missionary Societies, have delegations at one or the other of these Rallies. It will be a day well spent, since the women of these districts always have meetings worth while and very uplifting.

In a time when communities, states and nation are giving millions to benevolence, will the church dry up the fountains of its own life by withholding its gifts to missions, the one spiritual task laid upon the church of sharing the life and love of our Lord with souls who are perishing without it? If benevolent societies and a benevolent people can out of their want and need share material bread with physical bodies, can the church of the living God refuse to share the bread of life with perishing souls? This is the missionary task, a task that no state, nation or benevolent society undertakes, viz: that of giving and sending to perishing souls that bread which cometh down from heaven.

Dr. Brewer Eddy, of the Mission Board, and of the Prudential Committee, from Boston, was the speaker at chapel, Elon College, on the morning of March 10th, and one who has attended practically all the chapel services of the year, said, without discrediting any others, that "no greater address had been delivered to the students during the year; an address whose might and power would never be forgotten." Dr. Eddy was also the welcome guest and preacher at the 11 o'clock hour, Sunday, the 12th, and at Burlington at the 7:30 P. M. service. Dr. Eddy knows his world and the need of it for the Gospel of righteousness, and his great mind has a grasp of that truth in Christ that makes for righteousness, for power and for salvation.

Shall we glorify what is left of March-April-May-June with an honest effort to deepen the spiritual life of the church by increasing our knowledge and zeal for the missionary task and achievement? Or shall we ignore the opportunity and lose ourselves in the mist and the fog of worldly things, worldly problems, worldly difficulties? When our Lord Christ had conquered all and realized that he was now in possession of all power, his one desire was that he might share that power and glory with his followers. And in order to do this, he gave the one command after his resurrection: "Go ye, into all the world and preach the Gospel to every creature." That is not a burden to be borne, it is a blessing to be shared by all who will obey and enter into that privilege. Because our Lord wanted his church to have power and to share his glory, he laid upon his church that one task and gave to his church that one challenge.

The second of a series of group meetings of the officers of the Woman's Societies and others, called in the interest of missionary program and promotion, was held at St. Petersburg, Fla., on March 2nd. Representatives from the Woman's Societies and also the pastors were present from the St. Petersburg Church and the churches at Tampa, West Tampa and New Port Richey. Superintendent Gillette was in charge of the meeting and the principal speakers were: Mrs. Marion Ballou Fisk, formerly assistant superintendent of Ohio and leader of the woman's work of that State; and Miss Pattie Lee Coghill. Matters concerning missionary program and other subjects of special interest to the women of the churches were discussed. Miss Coghill and Mrs. Fisk also spoke at Winter Park and Avon Park. The meeting which was called for a similar group at Miami was postponed because of the difficulties attending the bank holiday.

Dr. Charles E. Burton, secretary of the General Council, Congregational and Christian Churches, was the preacher at the 11 o'clock service at Elon College, Sunday, March 5th. It was, indeed, a

great sermon—soul-searching, spiritually uplifting, edifying. It was a fortunate and happy congregation, indeed, that heard him on this occasion as he expounded the theme: "Doing Good," in which it was emphasized that our Lord faced real temptations in his forty days' experience in the wilderness and came out from the temptation stronger and better equipped for mastery of himself and of his surroundings. God permits evil, calamity, tragedy in the world, but he, who recognizes as the Lord Christ did, that there is a power about us and above us which enables us to overcome temptation, will be master of himself and of his circumstances. Dr. Burton has visited Elon before, but certainly was never heard more gladly or more appreciated than on this occasion. The College and community will ever have a warm welcome for this man of God, who, in the name of his Master, "goes about doing good."

The Fiftieth Anniversary of the Orange City Church was impressively celebrated with programs occurring on February 26th-28th. The special program of the event occurred on Tuesday afternoon, February 28th. There were historical papers with regard to the church, the Woman's Society, the Sunday School and the Christian Endeavor Society. This church being one of the oldest in the State has had an important place in the denominational history in Florida. The second annual State Conference was held with the Orange City Church and it was at that Conference that definite action was taken looking toward the first college in Florida. Orange City was one of the communities seriously considered for the location of the college and a generous offering of land and money was made by the citizens of the community. However, Winter Park was finally selected and Rollins College was the result. The celebration of the anniversary closed with a banquet which was largely attended and there were a number of interesting addresses. Rev. Thomas H. Derrick, formerly pastor, presided at the banquet. The pastor of the church is Rev. Gordon Brokenshire, and he and the special committee are to be congratulated upon the success of the celebration. Mrs. F. C. Gerhard was chairman of the general committee.

Several churches nearby met in a missionary study with the Henderson Church, Wednesday, March 8th. Mrs. L. E. Smith, of Elon College, was the principal speaker, taking most of the time in giving a lucid and comprehensive review of the Home Mission study book—"Indian Americans." Mrs. Smith, having spent a year teaching among the Indians, gives a personal review of the book, and her acquaintance with Indian life, religion and habits, enables her to make the review of the book very comprehensive. She approaches in her study the question of missions from its human side, and reveals to her class the human need, the human attitude and the human response to the work of righteousness. The Mission Secretary was present and took part in the program, seeking to approach missions from the purely divine side; revealing the fact that our Lord himself was burdened, even more than we ourselves are, for the salvation of the unsaved, and that he is seeking, even more than we are, to reveal himself to others, and that his need calls out to us to become co-workers with him; and while we cannot supply the human element, he is willing and anxious to seal the same with the powers of heaven and the strength of his own love and life. Miss Margaret Alston, superintendent of the district, presided. Several pastors were present who made brief remarks, encouraging in the missionary work: Rev. E. M. Carter, Rev. H. C. Hilliard, Rev. J. L. Foster. Rev. S. E. Madren of the district sent his regrets, himself being con-

fined to his home with "flu." The good women served a bountiful dinner at the church, and the sixty to seventy-five learners of missions felt that a great and good day was spent in profitable and pleasant service.

DANVILLE CHURCH.

It was good to be there at Third Avenue Christian Church, Danville, Va., last Sunday. I have heard it said "If you manufacture a good article in the woods, the people will make a beaten path to your door." They must make a mighty good article in that church, for though it is not in the woods, there are plenty of woods to be seen close by, and the beaten path is there, and the people were there, great crowds of them. Just think of it! Sunday School; children and grown-ups, not only on time, but fifteen minutes early. The writer was taken in charge as soon as he "hit the hill" by a fine young fellow whose face shown as if God had done something with his heart recently, and in the tour of inspection of the plant and equipment which included a veritable whirlwind of introductions, handshakes and exchange of pleasantries, winding up in a room where a group of splendid young men were engaged in

intercessory for those who had been reported sick or in trouble.

Then the Sunday School assembled (with communicating doors) 385 strong. Inspirational singing, routine work, orderly retirement to respective classrooms. In the adult class it seems to me every available seat was occupied with one eager for the message. After Sunday School, a sickly looking faithful few straggling in to hear the morning sermon? Not a bit of it! The place was thronged with happy hearts from rostrum to and including a communicating room. Bro. Sorrell had a telling message. It was plain to all that he was not foolin'.

Sunday School and church service at a mission point outside the city in the afternoon.

Christian Endeavor at 6:45—well attended, beautifully conducted. Evening service at 7:30, when the pastor, to a packed house, let go another "broadside" at the devil.

A beautiful and fitting conclusion making perfect the end of a wonderful day was the designation of Mrs. Verlie Townsend, president of the C. E. Society, to full-time mission and social work in the community.

God bless Bro. Sorrell, and those who hold up his hands. R. B. Wood.

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ASSOCIATE EDITOR

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

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S. C. HARRELL ELSHA A. KING

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHALL WE DRY UP THE SPRINGS AND
CHOKER THE STREAMS?

Every church, like every individual, has its problems now. This, however, should be borne in mind, that back of the problem lies a privilege, and in the exercise of a privilege, there is power. Our Lord instituted his church and carries it on, not that he may face us with problems that vex us, but give us privileges that challenge and bless us. The biggest problems some local churches have are problems that they make for themselves, create out of their own fear and faithlessness. On this account, our Lord enjoined: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have; give alms; for where your treasure is, there will your heart be also." Our Lord is building a world-wide kingdom of righteousness, and much of the fear that kills comes in applying human, rather than divine, arithmetic.

There are short-sighted localized pastors and church members who will not give even the Gospel to others because they fear they cannot care for their own. In this way, they dry up the springs, and choke the streams, that give life, and strength to their own local church, for which they are over-anxious. This sentence caught our eye, and can be put down as a truth that cannot be disputed: "No church can solve its local financial problems by merely diminishing its gifts to missions. The congregation which ceases to give (the Gospel) to others, ultimately dries up the springs of its own support."

It is difficult now for many churches to pay their pastor his salary. In fact, many are far

behind in paying their pastor. Will it help, on this account, to withhold the mite to missions? Will the pastor get paid any more or any earlier by keeping silent about missions and by keeping hand and voice out of taking the missionary offering? Nay, verily. Ten times, no. Taking a missionary offering, teaching missions, preaching missions, urging the claims of missions have never yet blocked or for long, if for a day, delayed the payment of the pastor's salary. On the other hand, failing to do so has caused such delay, because the pastor that is non-missionary and the congregation that withholds its gifts from missions, are together drying up the springs of their own support. The church always more rapidly and more willingly pays its pastor when that church has a pastor who is looking after and urging the missionary claims, bringing home to the hearts and consciences of the membership the burden of our Lord's commission and desire that a knowledge of him may be shared with others, and not kept to ourselves. When any church, by indifference and inactivity, tries to keep within its own membership, and its own walls, the preaching and the teaching of the name of Christ, it takes the heart and soul out of such teaching and preaching, and does violence to the name that it has been called upon to exalt and to honor above every other name. Truly, yea verily, the congregation which ceases to help give the gospel to others through its missionary effort, dries up gradually and ultimately the springs of its own support. The counsel of the now sainted and wise Phillips Brooks, to the bewildered pastor, who inquired what to do when the church was in debt and behind in paying his salary, was: "My son, preach missions to your church until there shall be a zeal in your membership that will enable them to give a liberal offering to missions, and then they will pay their own pastor his salary and solve the problems of the local church."

In this day and time when the church has a challenge and a privilege, such as seldom come to it, it cannot afford, by a short-sighted policy, to dry up the springs of its own support.

J. O. A.

OUR MISSION PERIOD.

Our Mission Period—March, April, May, June—cannot with impunity be overlooked or ignored. The church will be stronger for this privilege or weaker and more impotent for ignoring it. It offers the opportunity of lifting our minds from that which distresses and distracts to that which saves and redeems. The Mission Secretary has for gratuitous distribution literature, rich in all that pertains to the peace, progress and power of the church. The distribution and reading of this literature will help any cause, bring blessing and benefit to any mind that reads it, and any soul that embraces its fervor and its richness.

Mission Period gives an opportunity for learning some of the richest truths the church has to offer to a dying world, some of the most wholesome facts that face a bewildered people. Our Mission Period gives the opportunity of learning what is the depth and the height, the breadth and the width of the Gospel of the Son of God, and it has power to reach and to save to the uttermost. There is more, ten thousand times more, in missions and in the teaching and spirit of missions, than the mere money that is given to missions, or any offering that is taken for missions. The money and the offering are only incidentals, fruits in fact of a good and glorious planting, a safe and secure cultivating. We, all of us, need the spirit of missions, which is the spirit of our Lord; the desire to share with others the glories of his resurrection, the power of his life, the lifting and saving influence of his love. We need to be mis-

sionary-minded, that our souls may share with our Lord the burning desire that his name shall be exalted and that his power may be felt at home, abroad, everywhere throughout the earth. Not that we ourselves, with our meagre effort, limited desire or slender contribution, can carry that message to the uttermost parts, but that we ourselves may be developed, under divine leadership, into a personality, into a soul adorned with a holy desire, a consuming zeal that our Lord shall be enthroned in the hearts of others, even the most needy, and in this holy desire have him enthroned in our own lives and hearts, poor and needy as we ourselves are.

We cannot believe that any pastor will be so short-sighted, that any people will be so indifferent to their own spiritual welfare, as to overlook, or ignore, the wonderful opportunities the Mission Period offers. Marvelous privilege, opportunity of growing stronger spiritually ourselves, that through faith we may overcome the dangers and difficulties of this present time, and come out victorious, and more than victorious, through him who loved us and gave himself for us. It is a time of testing; it is a time of trial. By the grace of God, we will change it into a time of triumph and a period of rejoicing. Mission Period is a glorious time, because it challenges us to a spiritual task, to a holy, unselfish task, to the glorious task of becoming co-workers together with our Lord, in building up his kingdom of righteousness on earth, and glorifying his name in the world.

J. O. A.

A GLORIOUS TIME.

This conversation was heard by the writer: "These are strange and perilous times in which we live. Banks closed, industries idle, unemployment amazing." And then the one addressed, replied: "These are glorious times. Churches are open, opportunities for righteousness, privileges for great tasks of faith are ours. Now, faith is challenged, and faith is that which overcomes the world." And with this, the writer was left, not bewildered, but hopeful and expectant. We are living in a great and glorious time. One may recall that Job, of ancient and inspired literature, had fortune, and lost it; had health, and suffered affliction; had friends, who fell away from him; and when one asked him what he had left on which he could depend, and from which he could get assurance and security, said: "I know that my Redeemer liveth." In our day, over night, fortunes have crumbled, and the rich of one day are the paupers of the next. Institutions and enterprises of a lifetime in building have gone to the scrap heap, rendered futile in the brief expanse of a few hours. All these things have taught us that that which is of man is temporary; that which is of God is eternal.

There is a treasure-house, whose doors are never closed and whose keeper never sleeps. That treasure-house our Lord knew about and told of when he urged us that "to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." There is a treasure-house safer than the strongest bank, more secure than any earthly institution—the treasure-house of our Lord, the place of the soul, whose vaults are presided over by the all-seeing eye and the protecting hand of a gracious and loving Father who never sleeps.

Dr. Charles E. Burton, in his great sermon at Elon College recently, told of two men of recent acquaintance in his vicinity. One lived in a palace and controlled millions which the present depression swept from him. He went to the top story of a sky-scraper, from whose heights he

leaped to his sudden and tragic death. He had centered his heart on earthly treasure which was now gone. There was nothing left, and his end was tragic and pitiful.

There was another neighbor. He, too, had fared well in the days of prosperity and had reached the salary and income of more than \$50,000.00 annually. He lost his job, and that which he had accumulated was swept from beneath him. Today he is working for \$12.00 a week, supporting himself and family with the bare necessities to be purchased with such a modest income, but his hope was fixed and his faith was unshaken in the God who tries men's souls, but in the trial never fails them, and this man is happy at his work, and his soul is being refined and his life adorned with a joy that the world cannot take away.

We are living in a glorious time, glorious in opportunity for self-denial. Right now the church is calling us, our own Congregational and Christian Church is calling us, to think in terms of a world-wide Gospel, to deny ourselves even of a portion of the meagre income we have, that in this time of trial and refining our souls may have the joy of him who went to the Cross and came through the resurrection, victorious over the earth and glorified with the presence and the power of the God of all creation. We are living in a glorious time, if, through a faith that will not be shaken, a hope that will not be dimmed, a love for our Lord that shares his burden, we press on and push forward and, through self-denial, give the light of his love to others.

J. O. A.

SHE LOVED MUCH.

Under this title, the writer is thinking of Mrs. Joe Bynum Gay (before marriage, Miss Annie Lee Gardner), Franklin, Va., who departed this life after a brief illness, Tuesday evening, March 7, 1933. She was fifty-eight years of age, but in that brief period put into lie so much of loyalty, love and service, that one cannot think of her in terms of years. It was achievement, and not years, that made priceless her life and permanent her name. She loved much, and therein is written the story of an unusual and victorious character and career.

In all of this writer's travels he never found a home of more willing, abundant, and careful hospitality than that in which this royal soul presided. She loved her home and the radiance of this love reflected itself in every attitude and activity therein. Happy, indeed, were those (and their name is legion), who came under the wholesome influence of the gracious hospitality of that household. Here where the great-hearted husband and devoted son entered equally into the generous hospitality of the house, the Proverbs of a wise man were exemplified in marked and marvelous manner: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." In fact, one feels that the wise man had her, and only her sort, in mind, when he wrote: "She openeth her mouth with wisdom; and in her tongue is the law of kindness." She made a good and happy home because she loved much.

Her church felt constantly the power of her great love, and profited by her wisdom which had its beginning in the fear of the Lord. Every pastor that served Franklin Christian Church in her day bears testimony to the fact that hers was a wise, a wholesome, and inspiring love for her church. If love and loyalty are the two streams that make up the one current of life, then here, indeed, was a life of momentous vigor and volume, giving its unselfish service, that her church might

be strong in all the works of righteousness. Deep and sincere in her own opinions and convictions, these expressed and defended, did not deter her from yielding to the convictions and opinions of others when the welfare, the harmony, the progress of her church demanded it. She put the unity of the church, her love for the church, its fellowship and welfare, above any personal preference, prestige or prejudice. She loved her church with nothing less than a consuming passion.

Out of this love grew a devotion to all the interests and enterprises of the kingdom of her Lord with which her church had to deal. Elon College had no truer friend, no heart more devoted, no soul more anxious for its safety, security and welfare than did this child on the institution, who, graduating from it in early girlhood, carried with her through all her years a love and a loyalty that could not be shaken. It is significant and characteristic that her last visit from home, only a few days before her untimely death, was to attend a meeting of her Alumni Association. As she left the meeting, the remark was made: "I felt too unwell to come, but I am glad I came, and feel better because of it."

She loved the spiritual activities of her church and at the time of her death was president of the Eastern Virginia Woman's Missionary Conference, the largest and most active of all our missionary conferences. She loved also the benevolent and relief activities of church and community, and her heart went out for all that made for human betterment. She loved much.

The funeral, which was held from the Franklin Christian Church was very largely attended, the floral designs being among the most beautiful witnessed in a life-time. Many ministers of her own and other denominations were present, more than could be accommodated on the platform, the following taking part in the brief, but impressive, funeral exercises: Dr. Stephenson, pastor of the Baptist Church of Franklin; Dr. C. H. Rowland, Greensboro, former pastor of Franklin; Dr. N. G. Newman, Holland, Va., former pastor; Dr. L. E. Smith, president of Elon College; the writer, a teacher in Elon when deceased was a student, and Dr. J. Ellwood Jones, her present pastor, who presided and had in charge the exercises of the sad occasion.

The fond husband, Bro. Joe Bynum Gay, Sr., the devoted son, Joe Bynum, Jr., the aged father, Bro. A. Gardner, the only surviving sister, Mrs. Pierce of Danville, Va., and other close relatives have our sympathy and condolence, but in the hour of their separation and sorrow, they can truthfully say, "She loved much, and so has left to us the rich, imperishable legacy of a great and good life."

J. O. A.

THE WONDER OF MONEY.

One of its wonders is that it has wings. And these wings are parts of a fickle fancy which may waft it hither and yon, often without control of its temporary possessor. In the world of business and material things, it is a non-dependable object. Its possessor may have millions today and, in spite of himself, be a pauper tomorrow. The great, good God of heaven and earth made it so, in order that we might have a more dependable object to rely upon. That more dependable thing is character.

Then Gaius Glenn Atkins points out another and a more marvelous wonder of money:

"The wonder of money is that we may change it into life. It comes out of life—somebody's labor, and labor is life. The money you inherit is the life of the past minted into coin; the money you make is your own life—minted into coin.

It is the coldest, dearest thing in the world until you change it back into life again. It is trivial if we use it in little ways—wicked if we use it in wicked ways—holy if we use it in holy ways. There is nothing which offers us a more splendid opportunity to change money into service and inspiration than a church."

The church is the only institution organized on a spiritual basis and thus constitutes the only spiritual body on earth. The church is the body of Christ, of which he is also its head. And it is significant that the church is the only organized body that does mission work, that calls on its membership to deny themselves of things helpful to the physical body, that through this denial they may gain that which is helpful to the spiritual body—the soul. Through its missionary effort, the church is doing the spiritual task of proclaiming the gospel of the Son of God, of giving the bread of heaven to souls that are perishing. There is no other task like the missionary task, and there is no other body like the church, the task being spiritual, since it is the one task that only a spiritual body, the church, carries on.

J. O. A.

THE VISION SPLENDID.

Not long ago, an eminent educator said that the present trouble with our times is due largely to an over emphasis in the past on the physical and mental life and an under emphasis on the spiritual and ethical life. It has taken eons of time to bring the physical to some degree of perfection and the mind has been centered upon an attempt at scientific control. Meanwhile the spiritual side of life has been neglected. The logical conclusion of such a state of affairs is that when physical properties and achievements give way, and when the mental strain concerned over the collapse of the physical exceeds the power to control it, then life becomes depressed, barren, empty, unless there has been developed within the soul a deep spiritual reserve, which becomes a reservoir of hopefulness and comfort. This inner life is, in reality, a religious experience and is made exceedingly real to those who attend to its cultivation.

This is one of the reasons why the Christian Church emphasizes the Lenten season. It does emphasize the reality of religion, and ever keeps the mind and heart alive to the realization that the source of our inner wealth is in God. The tendency to forget God and the reality of the unalterable and eternal laws of all existence is checked by the lessons of Lent, and selfishness and egotism are much modified by contemplating the unselfish and ever bestowing Christ. We all need new vision, or improved vision, or some kind of enlightening revelation if we are ever to learn to live triumphantly.

It is customary yet in these United States to use the Christian's Bible upon the occasion of the inauguration of a president. It is a solemn moment when the chief citizen takes his oath of office. Sometimes the Bible is opened at a particular verse upon which the president places his thumb. On one occasion the president's thumb rested on verse 18 of Proverbs 29, where it reads: "Where there is no vision the people perish." The remainder of that verse is equally potent: "But he that keepeth the law, happy is he."

The first part of this verse contains one of the greatest truths in all the world. A nation without vision goes bankrupt. A man without vision loses his reckoning. He is without resources. It may be quite worth our while to meditate a while on "Vision."

As Christians we have something the rest of the world does not have. We have a Saviour who (Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

The words "depression" and "prohibition" are often used by writers and public speakers. Many interesting articles have been written upon these subjects. In many cases the suggestion has been made that the depression and prohibition should both be ended. It is significant that many leaders are looking somewhat to the church for help in their efforts to end the depression and inspire public confidence in business and mankind. The church has a message for a time like this. It is a message of faith. People have lost faith in themselves, in others, and in God.

A lack of faith made it necessary for the President of the United States to issue a proclamation closing the banks of this country. Many people withdrew their funds from the banks and crippled the credit in the great business centers. An abundance of money cannot overcome fear. Without faith it is impossible to please God, and without faith it is impossible to maintain the expansion of business and commerce. If the members of the churches of the United States would follow the teachings and example of Jesus Christ in their personal living and business relations, the depression would be unknown in our midst. When the church is neglected and the Word of God is unknown, idols take the place of God in worship and interest.

It is quite evident that Congress will make an honest effort to restore confidence in the financial stability of the banks and the government. The success of Congress will depend upon the faith and integrity of the people. The strong arm of law can be palsied and paralyzed, in the field of finance, unless it can increase faith in the people themselves. When character becomes stabilized, dependable and righteous, faith will be increased. When faith in God becomes universal and righteousness directs our national conscience, a "new deal" will be more than a political by-word. The nation will be exalted. Under the guidance of God business can be conducted without great booms and consequent depression.

Prohibition is another much discussed subject. Many people have very strongly declared that this is a question which should be left entirely for the State to settle. Judging from the newspaper editorials in many of the secular papers, an increasing effort is being made to silence the voice of the pulpit and church concerning prohibition. Ministers who have championed the cause have been ridiculed and persecuted. Some of the "wet" leaders have become advocates of temperance in their arguments for the repeal of the Eighteenth Amendment. What is temperance? What is the difference between prohibition and temperance? Has anyone discovered a standard of the moderate use of alcoholic liquors which is safe for every person to adopt? Have the liquor advocates made any definite contribution towards making people sober? How can it be possible for the repeal of the Eighteenth Amendment and the return of the legalized manufacture and sale of alcoholic drinks to decrease the amount of liquor consumed each year?

These are questions which cannot be answered in one column of a church paper. And they are questions which have not been answered, in a favorable way, by all the literature yet written on the subject by those who want to end the period of prohibition. Sweeping statements do not answer these and similar questions. But there is cause for alarm if a majority of the people of this country are willing to favor the return of the

legalized liquor traffic. The Eighteenth Amendment and the Volstead Act are not perfect acts of legislation, and they are not the only solution of the liquor problem. If all the existing laws should be repealed is there any reasonable assurance that the legalized manufacture and sale of liquor will be conducive to the moral and spiritual uplift of our country? If prohibition is ended what will follow? I. W. JOHNSON.

RELIGIOUS LIFE OF COLLEGE CAMPUS.

Man is a three-fold being, physical, mental and spiritual. To make his maximum contribution to society, all three sides of his personality must be adequately and equally developed. If you develop his physical life, and only his physical life, you have a pugilist. If you develop his mental self, and only his mental self, you have a skeptic. If you develop his spiritual life, and only his spiritual life, you have a fanatic. But, if you develop all equally and adequately, you have a man made and developed in the image of God, who, in turn, becomes an invaluable asset to society. If ever in the history of the human race, well chosen and well developed leaders are needed, this day is that day.

The colleges of our country are the training stations for such leaders. It is the purpose of Elon College to develop the whole life. Our curriculum is purposely designed to that end. Being a church institution, we are at liberty to arrange our curriculum and plan our work to the end that the emphasis be placed upon physical training, mental development and spiritual culture, without deference or neglect to any part of the student's training.

In a conference recently, with a prominent educator and minister of the Gospel, the question of student training became the topic of the discussion. I remarked that we were training our students in matters of religion in a safe and sane way. The educator replied: "And so are other institutions." I said that we were striving for results in this department of our training, equally, as we were striving for results in other departments. The educator replied: "But you are not changing men's lives at Elon College." I replied, "That is exactly what we are doing." He said: "You do not strive for the conversion of young people on the campus." I replied, "That is what we are doing." He said, "Your institution should live and her influence should go out to every section of our country."

We are planning now for a Religious Emphasis Week. The Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, has been invited to lead us in this religious effort. He will arrive at the College Monday evening, March 13th. There will be two services each day—10 A. M. and 7:30 P. M. The purpose of these meetings is for the deepening of the religious life on the campus, the enrichment of the religious experiences of those of us who are Christians, and for the consecrated purpose of bringing those of the student body and of the community, who are not Christians, to a definite acceptance of Christ, and into a richer and more blessed experience with God through Christ.

As you read this article, this series of meetings will be in progress at the College. Will you not make this effort a matter of prayer to the end that it may accomplish this purpose and that the blessing of God may be upon our institution and our church?

L. E. SMITH.

"THE PEOPLE HAVE NO MONEY."

How often we hear this statement in these troublesome financial times!

The statement has an incorrect aspect as well as a correct one. We have more money per capita now than we had in 1929. The correctness or incorrectness of the statement depends upon what is meant by "the people." A fewer number of people have money today, and if this is what we mean by the statement, it is true—otherwise the fact remains that the statements of the national treasury show that the money in the hands of the people amounts to nearly \$5.00 more for each person than was in circulation in 1929.

In the final analysis it is not *cash* on which we are short, but *credit*. Relatively few people actually possess cash or real money at any time. It is credit they have and use, and when credit shrinks, or is curtailed, they say they have no money. The correct statement would be to say they have no credit, or that channels of credit have been closed to them.

A man owes a thousand dollars. He does not have the cash with which to pay this debt. He has collateral, security, or personal credit, and borrows the thousand dollars from his bank. He draws a check against the deposited credit and pays his debt. The man who receives the check deposits it and against that *deposited credit* pays many bills, and in this way credit expands, or credit is put into circulation.

Credit is based on confidence—confidence in your collateral, security, or personal credit. Inflated values have lessened the worth of collateral and security. Personal credit is based on a man's record of paying his obligations, plus his property worth to pay. If his credit opportunities are curtailed, and if the value of his property worth has diminished, he becomes a risk regardless of his record or his good intentions.

Our chief financial problem is not to restore circulation of money, but confidence in credit, and thus put credit into circulation. Credit is essential, a market commodity, and those who advocate the elimination of all credit have not measured the consequences. You cannot do away with credit because a few abuse it, any more than you can do away with other essentials merely because the few choose to abuse their presence and value.

TIMOTHY THOMAS.

WORLD PEACE.

We are a peace-loving people. So are the masses of every civilized country. Even from the birth of our nation, our desire and aim have been to create world peace. These objectives, however, have not been reached—far from it.

Although we are not totally responsible for the lack of world peace, we do not consider that we have done our part in creating this peace between nations. If we can establish a friendlier spirit on the part of our masses, who for years have been contributing their means to support foreign missions, we can extend our work in the mission field, and as a result create a greater understanding of peace. We must achieve world peace by laborious and sustained effort, along well thought-out lines. The time to stop the next war is now.

Why do we desire world peace? Surely it is not for temporal gain but for eternal gain. In this day of foreign relationships, we cannot say that we are independent of other nations, for we are all neighbors. Even in our own country we come in contact with people of other races every day. This interracial problem is one that is facing all people more strongly than ever before. Peace conferences are being held, peace pacts have been signed, and other measures have been attempted; but the real solution of the problem of

world peace lies in the youth of today. We see things differently and have a broader view of the other countries than our forefathers had. We see that the primary conflict in the world today is not white against color, not East against West, but right against wrong, or Christ against anti-Christ. There are several ways, however, by which we might establish world peace.

Abolish battleships! Since they are expensive, their destruction would be economy, as well as a preventive of war. When battleships are done away with, a great expense will be cut down, and still the safety of the five great naval powers—United States, Great Britain, Japan, France and Italy—will be maintained.

We should teach among the young people a love for other nations and destroy any hatred that might develop in their hearts. Talk peace in the schools, teach it, stress its importance, and instill a desire for it in the minds of the youth. We are told that France and Germany are stressing, very emphatically, in the schools, the importance of peace. If these two countries had started this teaching about ten years prior to 1914, there would have been no World War. The teachers in geography and history, particularly, can promote or prevent world peace.

In an address relative to world peace, one of the great statesmen said: "There is only one answer to peace. That is the settlement of actual differences and removal of ill will. All else is talk, form and pretense." He also said: "Between friends any difficulty can be settled. There is no substitute for good will. There is no mechanism of intercourse that can dispense with it."

It is time we were waking up to the real facts about misions and international relations, and stay awake until our missionaries are supported by Christian people. And may we carry on until the voices of the youth of all nations forms one chorus that shall echo and re-echo this joyous amen: "All for Christ and Christ for all."

J EVERETTE NEESE.

Elon College, N. C.

GIVING GOD ALL.

The evangelist was leading the congregation in the singing of choruses and the pianist was playing the music from memory. As she glanced toward the window nearby, she saw the reflection of her hands against the darkness outside. Somehow those hands did not seem to be a part of herself and her thoughts went back to her girlhood days when she had such an intense longing to learn how to play like the organists in the religious services which she attended.

Her organ came much later, as a gift, but there was no money for lessons. A certain amount of music was taught in the city schools and some one gave her a very little keyboard instruction, so that with much labor and a method of her own, for she had not the faculty to "play by ear," she picked out some simple tunes. But it was so slow and discouraging, and one day as she sat at her organ, she put her head down on the keyboard and prayed: "Lord, if you will only help me to learn how to play, I will never play anything but sacred music." She knew nothing about consecration, and she did not know that when she prayed her hands were given to the Lord.

Phillips Brooks said: "The ideal life is in our blood and never will be still. We feel the thing we ought to be beating beneath the thing we are." The ideal life ever reaches toward God and in her heart was that which answered to the divine. The years passed, filled with laborious practicing as leisure time was given. Even when the body weakened the practice continued. Then when the dire circumstances came which took from her home, loved ones, and her precious organ, and she

was cast upon the mercy of the world, the love of God was so wonderful as he opened the way so she could practice in a house dedicated to his worship. God had been speaking to her soul through the years and she had answered the call and had given her soul into his keeping. Her hands had been given, and later her voice, but God wanted not alone hand service and lip service, but the consecrated service of the heart and the surrendered will.

Not many years later the call came for her to use this talent, but she said: "I can't play in public." Too often, "I can't" means "I won't." "I am too independent to rely on God." It was not so with her, for she knew she was relying on God, and she knew that she must answer the call to service. Though we may think that we cannot do, yet if we will answer God's call to service, he will show us what we can do if we will let him. He never asks us to anything that we cannot do, for if we are obedient to his call he will work through us, however unworthy, or unqualified, we may feel.

The little lad gave his lunch, and because Jesus blessed and broke it, it fed five thousand people. "When God enables I am impotently

strong all the time." One little talent, yet it must be faithfully used and not buried. The time came in this life of which we write when God showed to her the place which he would give her to fill. It was not a high place, it was not an especially definite place, yet it was the place where he wanted her to be. It meant to be ready at any time to fill any place where a pianist was needed, when more skilled players were not available, to be willing to serve or to wait his bidding. She fills that place now, though many years have passed over her head. She gives God all the praise for his gracious work in and through her, and her only desire is to be faithful to the trust that he has given her.

"I am the Lord's! Yet teach me all it meaneth,
All it involves of love and loyalty.
Of holy service, absolute surrender,
And unreserved obedience unto thee.
They nearest draw to joy's sublime perfection
Who seek it in the depths of full subjection."
W.

True repentance is to cease from sin.—Saint Ambrose.

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years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Father, God, to whom shall we go? Thou hast the words of eternal life. Oh, that men would love the Lord with all their heart, soul, mind and strength. Oh, that men would serve the Lord with gladness and thanksgiving. Oh, that men would praise the Lord for his wonderful works to the children of men. In the name of our living, reigning, coming Saviour, we humbly pray. Amen. L.

THE COMMISSION OF THE CHURCH.

"Go ye into all the world and preach the Gospel to every creature," is just as important and potent today as it was when Jesus gave this command to his disciples. It is just as essential, just as compulsory to obey that command today as it was when Paul started on his campaigns among Gentile peoples, or when William Carey, Robert Moffatt, Adoniram Judson, David Livingstone, Robert Morrison, J. Hudson Taylor, and a host of others went forth in obedience to the call of the Spirit and the command of Christ to give the Gospel message to the pagan and heathen world.

Christian missions is the one supreme task of the church of Jesus Christ. To withhold the greatest gift made to all mankind from any part of the human race by our own neglect or selfishness, offers great hindrance to the work of the Lord in his effort to build his church.—*Wesleyan Methodist*.

MISSIONARY OFFERINGS.

Week Ending March 11, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,399.99
Hines' Chapel, Gibsonville, N. C.	3.00
Smithwood, Liberty, N. C.	.46
Zion, Sanford, N. C.	1.10
Mt. Bethel, Summerfield, N. C.	1.73
Berea, Elon College, N. C.	4.00
Wadley, Ala.	1.12
Newport, Stanley, Va.	1.24
New Lebanon, Summerfield, N. C.	4.05

Total \$ 1,416.69

Dollar-a-Month Club.

Previously acknowledged	\$ 12.00
"A Friend," Hopewell, Va.	1.00

Total \$ 13.00

Specials.

Previously acknowledged	\$ 334.34
Mission Study Group, Henderson, N. C. ...	2.69

Total \$ 337.03

Summary.

Previously acknowledged	\$ 7,272.81
Sunday Schools, Regular	16.70
Dollar-a-Month Club	1.00
Specials	2.69

Total to date \$ 7,293.20

LETTER FROM JAPAN.

Dear J. O.:

You have heard the Lincoln story of how, in a certain lawsuit the opposing lawyer made a long two-hours' speech. When Lincoln got up to reply, he said he did not know what the brother said, or whether he said anything. He was reminded of a steamboat on the Mississippi which had a four-foot boiler and a six-foot whistle. The boiler could not generate enough steam to run the engine and the whistle at the same time.

So when the whistle blew the engine had to stop. In the same way, when the tongue of the opposing lawyer began to wag, his brain ceased to act.

Mrs. Pearl S. Buck (*Christian Century*, November 23rd) attempts to settle all mission problems *ex cathedra*. She says some good things, but listen to this: "*I am weary unto the death of this incessant preaching.*" Surely, her trolley was off when she said that. Not infrequently I come across people who are wiser than God. Her idea of the ideal missionary would be one who simply lives a good life among the people, but a man who does no preaching. But his labors should be along scientific and technical lines. If I were to pass judgment on the lady's dictum, I should say that with her method she would not establish a church in a hundred years. Evidently there are a good many of Sister Buck's opinion, and that is the reason why they don't go to church.

A few days ago I heard a lady say: "Well, I think the Apostle Paul is behind the times." She doubtless referred to such things as greeting the brethren with a holy kiss and his forbidding women to speak in public. In those days it was as common for men to kiss one another as it is for us to shake hands. Considering the condition of women in those days, the advice concerning women was dictated by common sense. Oberlin College had reached its 50th anniversary when I was graduated. But at the beginning of that noble institution, while women could study on an equality with the men, it was not considered proper for them to read their graduating essays from the public rostrum, but one of the professors kindly did it for them! If it has taken two thousand years to reach the present condition of honor for our good women, probably Paul's advice to women who had no education and no books, was as much for their benefit as it was for the church. Probably no man ever lived except the Lord, who has done so much for the emancipation and uplift of women as Paul, and when it comes to the beauties and graces of character which he teaches, most of us are still shamefully behind him.

The Laymen's Report on Missions seems to have the idea that in the missionary army all the soldiers should be major generals. A few days ago, one of our missionaries named over to me a half dozen men who had come to Japan as experts. When men come to Japan to show off, they show they belong to that class of whom Kipling writes:

"It is not good for the Christian's health
To try to hustle the iron brown.
For the Christian riles and the iron smiles
And weareth the Christian down.
And the end thereof is a tombstone white
With the name of the late deceased,
And the epitaph drear, 'A fool lies here
Who tried to hustle the East'."

Now, all the high powered above mentioned left Japan after a very short service. At the time of the war there were altruists who went from England to the front. But when it came to dealing with wounds and dirt and bugs and the hardships of the soldiers, they all found excuses to go back where they came from. The Japanese tell me that it is not the high powered men that they want. They do want the earnest, capable spiritually minded men, men who are willing to work and, if need be, to suffer for the kingdom of God.

The *Christian Century* of November 30th quotes William P. Merrill as saying: "Stated

crudely, our purpose is to inform the people in order that they may liberate the boards, that the boards may liberate the missionaries, so that the missionaries in turn, may liberate the nationals and thus set free the Spirit of God in the churches of God." I have asked dozens of people what it means, and nobody knows. Pure meaning, less verbiage! Do the members of the committee think we are such fools as to be impressed with verbiage? I think I read somewhere in the Word that "Where the Spirit of God is there is liberty." And anyone going into some of our spiritual meetings would feel that the Spirit of God is already at work.

In conclusion, may I say that to my mind the need of Japan is that of spiritually minded men and women who live the Gospel—men and women who show their love by everything they do and say. To my mind, the committee has made about as many mistakes about our business as we would have made if we should attempt to tell them how to run theirs. The missionaries may be ordinary men, and we admit we are, but the work which has been built up in Japan is monumental and a glory to those whose prayers and gifts have made it possible. Your brother,

A. D. WOODWORTH.

Azabu, Tokio, Japan.

DISTRICT RALLIES.

The Twelfth Annual District Missionary Rallies of the Eastern Virginia Congregational-Christian Conference will be held as follows:

Norfolk District—Mrs. J. E. Cartwright, superintendent. First Church (Berkley), Tuesday, April 4th.

Nansemond and Franklin District—Mrs. B. D. Jones, superintendent. Cypress Chapel, Wednesday, April 5th.

Waverly District—Mrs. E. T. Atkinson, superintendent. Richmond, April 6th.

Each church in the Conference is requested and urged to send a large delegation. All the pastors are most cordially invited.

Following is the program:

Theme—"Pitch Your Tent on Olivet's Top."

MORNING SESSION.

Call to order at 10:30.

Hymn—"Lead On, O King Eternal."

Worship Period—Prov. 29:18; John 6:27.

Greetings.

Recognition of Societies, Churches, Ministers, and Visitors.

"Come Visit My Missionary Society Today," by a group of women.

Hymn—"The Church's One Foundation."

Appointment of Committees.

Announcements and offering.

Special music.

Address—"High Spots in Missions of Today," by Dr. J. O. Atkinson, Mission Secretary.

Adjournment for lunch.

AFTERNOON SESSION.

Call to order at 2:00.

Hymn—"Fling Out the Banner."

Current Events.

Special music.

"How I Interest My Young People and Juniors"—Miss Priscilla Chase, General Superintendent of Young People's Work.

"Are You Making the Foundation Secure?"—By a worker with Beginners.

Miscellaneous items.

Reports of committees.

Reading of the Minutes.

Closing service.

Adjournment.

MRS. L. W. STAGG.

A NEW LEADERSHIP AROUSES FIGHTING SPIRIT.

By HARRY EARL WOOLEVER.

Coincident with the coming in of a new administration in Washington, there were gathering in the Federal Capital representatives from nearly every State and every Christian group in America for the purpose of combating the most menacing of all organized national enemies, the beverage liquor traffic and its allies. The Prohibition Emergency Conference, called by representatives of thirty-seven religious denominations, met on March 7th and 8th at the seat of national government to confer as to how best to defend and maintain in the Constitution the Eighteenth Amendment. This consultation of dry forces had much the spirit of the meetings of three generations ago, when similar gatherings of citizens convened to promote the interest of human liberty, except that in this recent case there was no East nor West, North nor South, no exclusion of any section or of any religious group of temperance organization. All were here seeking means to defend the national life against the return of the legalized liquor traffic.

The spirit of the conference was voiced at the outset in the challenging address delivered by Bishop Edwin Holt Hughes, who was elected as chairman of the gathering. Bishop Hughes issued a ringing call for a united front. In the following sentences from the address of this dynamic leader for national righteousness and social progress, is caught the spirit which dominated the two days of discussion in committee and in conference:

"I need not stress heavily the fact that the period is a critical one for our endeavor. . . . Now we are not only on the defensive, but we are on the quick defensive. If there are times when 'haste is waste,' this is a time when slowness is suicide. Our plans are not to be made for a distant Armageddon with a shadowy Commander, but for the immediate Waterloo with a living Wellington. While we are not to be indifferent to the necessity of a long-run program of education, we are not in the meantime to give to our opponents all the advantages that come from the disastrously educational power of an evil law. Legislation itself may become the patron of thousands of deadly schools known as saloons that cannot possibly run unless our homes send them scholars to be trained in intemperance and iniquity. . . .

"We are here to serve notice on our country that, while our primary emphasis is upon one phase of our national life, we still believe that our reform is closely related to the total moral problem of our people. There are not wanting evidences that the acid that would dissolve the Eighteenth Amendment is of a kind that would destroy our Sabbath with noisy sports; enthrone commercialism as the king of our legislation. . . .

"The final and high purpose of our meeting is that once more we may commend our cause to God and may seek his benediction and wisdom and strength for our plans and endeavors. Our enemies in the Wet Camp have probably filled all of their offices save one—that of Chaplain! Not even the most wobbling and compromising of our preachers would care to invoke God's blessing upon the proposed return of beer; . . . or suggest that the fumes of malting and distilling were other forms of incense! . . .

"We ourselves are so sure of our moral and political stand that we cannot favor even a compromise of temporary halting in order that there may be later progress. Some good, but, we think, mistaken men, have said that if we let the wets do their worst and most terrible part, the reaction toward our cause will be speedy and decisive. . . .

A strategic retreat is a difficult thing when you are traveling on a moral road. In this case we may be perplexed about conditions, but we are not confused about our direction. We decline to compromise by inaction. We refuse to give a free path to troops that they may have a chance for passing pillage. Or, to change the figure of speech, we cannot consent to submit to *ad interim* ravages of typhoid, smallpox, or the Black Death, in order that the people may directly be more impressed by the horror of the diseases. Our spiritual convictions shut us up to unceasing opposition. . . .

"Here in the House of God and in the name of God we again lift up our banners. We have the vision of our millions of comrades in beleaguered cities and in remote townships—literally millions of them. . . . We are ready to go to the last little election booth with our cause, if we be given the rights accorded to citizens in the making of even minor laws. We shall fight for fairly organized Conventions; and then for conscientious expression. . . .

"Declining to march in any procession that includes the Brewers' Wagon with the Big Horses, or the more destructive automobile truck, we reaffirm our purpose to follow the Chariot of Christ in which the King of all good life rides forward to his conquest of our dear land and of a world recreated unto sobriety by his idealism and his grace."

A Church in Action.

It is readily seen that a conference of some eight hundred Christian delegates, moved by this stirring message, was the church in rededication to the struggle to save the nation against the forces of greed and crime. After two days of conference, in which individual citizens of all creeds and sections were given opportunity to participate in making up the program for a new stand in defense of national prohibition, significant declarations were adopted. After the gathering had considered all the experiences through which America has passed in seeking to check the ravages of the liquor traffic, and after having listened to the best authority in Canada on the utter failure of the effort in the Dominion to regulate the liquor traffic through government control, the absolute economic, social and moral necessity for maintaining prohibition in the United States stood out before those in attendance.

Therefore, the conference unanimously sends forth this call: "That all prohibition and temperance organizations, and all other organizations supporting the Eighteenth Amendment and all persons opposed to the liquor traffic, unite in a nation-wide campaign under the leadership and direction of the committees to be appointed according to the plan adopted by this conference for the purpose of preventing the repeal of the Eighteenth Amendment."

The agreement and call means that all the major recognized prohibition forces which have been in the field in the past, doing valiant service, shall unite under one directing leadership, with a united front. There is provided a National Prohibition Emergency Committee composed of members from every State in the nation. There is also a Constitution Committee which is to form policies and decide upon general outlines and provide for future conferences. This will have a membership of prominent dry citizens and representatives from recognized outstanding prohibition and temperance organizations and boards. The executive and administrative work of carrying out the emergency campaign is placed upon a Committee of Nine. This is composed of those who hold no official position in any of the prohibition organizations. It is largely a group of laymen of executive ability and experience, who will direct the raising of emergency campaign

funds and the new campaign for meeting the present threat upon national prohibition.

A New Line-Up.

The Prohibition Emergency Conference resulted in giving a fresh leadership under experienced counsel for the critical issues now before the temperance people of America. More than this—it achieved what promises to bring together all the recognized and most worthy of the dry agencies authorized and promoted by the churches and to unite these behind one specific and organized front.

One of the finest experiences of the conference centered in the attitude of the leaders in the established agencies, which have rightly earned the gratitude of the nation, when these veterans of the fight for the dry cause volunteered to merge their strength and plans with the program growing out of the deliberations on this occasion. This paves the way not only for new leadership, but also for the combined force of a unity not before enjoyed, without losing the strength and valuable experience and contributions of these older agencies.

About Political Conventions.

One of the questions receiving most attention had to do with constitutional conventions as a means of changing the Constitution. The attempt of the wets to repeal the Eighteenth Amendment by conventions was discussed, with the following conclusions:

It is not necessary for a State to call or go to the expense of a convention. If no convention is called the attitude of the State upon the Eighteenth Amendment remains as when its legislature passed upon this amendment.

"In States where conventions may be held the election of delegates should be by established districts, either by the same districts by which delegates to a convention to amend the State constitution are elected, or by the districts by which the members of General Assemblies in the various States, or one branch thereof, are elected. This is the historical method of representation. The election of delegates by districts in which the candidates are known to the electorate tends to insure a larger vote and a more accurate expression of the sentiment of constituencies. We are, therefore, opposed to legislation which seeks, either through the gerrymandering of districts or by the election of delegates-at-large, to give undue advantage to great centers of population. We respectfully call attention to the platform of the dominant political party, which pledged 'purely representative conventions in the States called to act solely on that proposal'."

The responsibility now before those who would maintain the Eighteenth Amendment is manifold. There must be prayer; generous cooperation in labor and in financial support for the emergency fund; a demand that fair, democratic elections be held where State conventions are called; and the continued effort to make known the truth about prohibition. Citizens should realize that a new Congress is in session and that they should write to their representatives in House and Senate to make known their convictions upon the liquor traffic. In the citizenship challenge of this new hour, we can not do better than catch the spirit of the closing words of the official statement of the conference:

"We summon the friends of prohibition to renewed faith and courage in this critical hour. We call upon the friends of the prohibition cause in America, both in and outside of our churches, to organize by precincts, counties, and States for the purpose of electing delegates against repeal and to face this mighty issue in the faith that the complete destruction of the liquor traffic is the will of God for our country and for humanity."

Washington, D. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

WESTERN NORTH CAROLINA YOUTH FELLOWSHIP.

The leaders of our Fellowship have dedicated themselves to the task of "making Christ real in the life of today." With confidence and cooperation in our fellow young people in the local churches, we have been successful in our plans so far. Recently, we made definite plans for our "First Week-End Conference of Youth Leaders of Congregational and Christian Churches in Western North Carolina."

"The purpose of our week-end conference may be expressed in words like *fellowship* through worship, talking things over, sharing in meaningful and significant tasks; *inspiration* which comes through fellowship with other young people, adult leaders and the heavenly Father; *understanding* of what it means to be a leader, of the program in the denomination, of what a young people's program in the local church and the association may include; *dedication* of strength, mind, ability, and all of life to the 'unfinished tasks of Christianity.'"

Our program will be held in Ramseur Christian Church, Ramseur, N. C., Saturday afternoon and evening, April 1st. We are very sorry to say that, due to a recent epidemic of "flu" and a cut in wages and number of days for work in the mills in Ramseur, the good ladies of the Christian Church have requested that we limit our program to one afternoon and evening to make the cost of entertainment as light as possible. They have agreed to give us a "picnic dinner" at six o'clock in the evening. It will be splendid, for this writer knows the type of food those good ladies serve. Come and share the food, fellowship, inspiration and work with us.

Only the Sunday morning section of the original program will be eliminated. In the mind of this writer, the newly arranged program will be more interesting and snappy, and give us an opportunity to return home for church services Sunday. Remember the time is 1:30 o'clock at the Ramseur Christian Church, Saturday afternoon, April 1st.

PROGRAM.

- 1:30—Conference of group discussion leaders, conducted by Miss Lucy Eldredge.
- 1:50—Worship service—Miss Rosalea Parks.
- 2:00—Group asked to write question desired discussed.
Report on Defiance Conference, by Miss Priscilla Chase.
Group given opportunity to include other questions, and cards collected.
- 2:30—Discussion period:
 - (a) Devotional Life—Led by Miss Connie Copeland; Counsellor, Miss Jewel Truitt.
 - (b) Service and Publications—Led by Miss Ollie Burges; Counsellor, Miss Priscilla Chase.
 - (c) Leadership Training—Led by Miss Lily Horne; Counsellor, Rev. Arthur Swartz.
 - (d) Moral Standards—Led by Miss Virginia Morton; Counsellor, Rev. S. M. Penn.
- 3:30—Recreational Period—Miss Barbara Chase.
- 4:00—Address—Miss Lucy Eldredge.
- 4:20—Return to discussion groups.
- 5:20—Vesper Service—Miss Barbara Chase.
- 6:00—Picnic Dinner—Served by Ladies of the Ramseur Church.

- 7:00—Song.
- 7:05—Report of findings of discussion groups.
- 7:30—Open forum—Led by Miss Lucy Eldredge.
- 8:00—Address, "The Call of Youth"—Rev. Carl Brady.
- 8:30—Closing service—J. Rowland Farrell.

LITTLE KINDNESSES.

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it.
And so for the smile and fruitage fair,
You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promises stirred;
And painted a life with beauties.
And so for the word and its silent prayer
You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,
A life in kindness given,
It saved a soul when help was none,
And won a heart for heaven.
And so for the help you've proffered there
You'll reap joy sometime—somewhere.
—*Epworth Herald*.

CHRISTIAN ENDEAVOR NOTES.

MARCH 26, 1933.

"IS IT PRACTICAL TO LIVE WITHOUT WORRY?"

Daily Readings for this Week.

- Monday—"Worry in Wickedness." Isa. 57:20, 21.
- Tuesday—"Worry in Wealth." Eccles. 5:10.
- Wednesday—"Worry in the Home." Luke 10:40-42.
- Thursday—"Worry Cured by Prayer." Phil. 4:6.
- Friday—"Cured by Trust." I. Pet. 5:5-7.
- Saturday—"Cured Through the Spirit." Gal. 5:22-26.

PROGRAM.

"Is It Practical to Live Without Worry?"

Instrumental prelude—Music to "Dear Lord and Father of Mankind."
Call to worship—"O, give thanks unto the Lord, for he is good, for his loving kindness endureth forever."

Hymn—"God Will Take Care of You."

Scripture reading—Matt. 6:24-34.

Prayer—Father of all mankind, we know tonight that thy loving care is sufficient for every soul that trusts in thee. Yet, our Father, millions of us spend our lives in worry and destroying anxiety. May we come to know that in this time of the world's woe the Father God will strive with his children in the task of rebuilding the world. May we, in this hour, have a new vision of our part in all thy work. May we be so conscious of thy nearness and leadership that worry and anxiety shall not harass our souls. Give us untroubled spirits, alert minds and courageous souls to follow thy leadership.—*Amen*.

Hymn—"O, Love that Will Not Let Me Go."

Special music.

Introductory talk.

Development of the topic—The following is a suggested outline:

- 1. How prevalent is worry?
- 2. What are the effects of worry?
- 3. What light do the life and teachings of Jesus throw on the topic?

Hymn—"He Leadeth Me."

Benediction—May we go from this fellowship with a new courage to face our tasks heroically and with a greater desire to walk more intimately with the Master.—*Amen*.

In preparing this topic:

1. Consult a reliable physician and secure his estimate of the prevalence of worry and its effect upon our health.

2. Consult a prominent minister, and secure his opinion on the prevalence and effect of worry. Also discover if he has actual cases to show the difference between church members and others in the matter of worry.

3. Make a study of individuals whose heavy loads would naturally lead to worry, but who are able to throw worry off.

4. Have one or more study the four Gospels with the purpose of discovery. Discover the elements in the life and teachings of Jesus which prevent or eliminate worry.

You have probably heard people upon being asked about their welfare jokingly reply, "I am complaining of feeling better." There is a class of persons who, if they had nothing to worry about, will worry because they have nothing to worry about. Many depend upon worry for their main diversions. The world never knows of the burdens of many, but worry in such cases does its deadly work, making lives dark and dissipating human energy.

The task for this meeting would seem to be that of discovering the extent and effect of worry and then to find what are the main resources of the Christian religion for its cure and prevention.

It is difficult to determine the extent of worry without understanding of what we mean by the term. In this topic the term is thought of as undue solicitude. It is the over-plus element of anxiety or concern which can never contribute anything to the solution of life's problems, but which, on the other hand, hinders by sapping vitality and destroying stability.

One of the best resources for the cure and prevention of worry is faith. There is no place for worry in a life with faith. The cup of sorrow was drunk many times by the Master, but a large element of joy was present in all his own living. The examples of his life lived above the plane of worry provides a substantial resource for our own defeat of worry. We can trust ourselves to him with the feeling that the Father will multiply our own feeble efforts when we have done our best. Such a conception of God should enable us to rise above worry.

E. R.

MORE AND BETTER WILLS.

By HERBERT D. RUGG.

With the Scriptural injunction in mind, "lay up for yourselves treasures in heaven where moth nor rust doth corrupt and where thieves do not break through nor steal," a conference on "More and Better Wills" will be held in Brooklyn, N. Y. (St. George Hotel), March 21st and 22nd, under the auspices of the Federal Council of Churches of Christ in America.

William T. Boulton, treasurer of the General Council and national boards of the Congregational and Christian Churches, has ascertained that 1,747 bequests have been received by local churches or parishes of the united denomination during the last five years, an average of 349 a year. The total amount of the bequests was \$5,-\$41,226, or a yearly average of \$1,008,245. The average for each bequest was \$2,889.00.

Besides bequests to local churches, there was made available for missionary work abroad and in this country from other bequests during the five years a total of \$3,586,633.00. Complete figures of bequests for educational purposes to the Congregational and Christian colleges have not

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS: OUR EXAMPLE IN SERVICE.

(REVIEW.)

GOLDEN TEXT: "Jesus of Nazareth . . . went about doing good."—Acts 10:38.

LESSON TEXT: (For reading) Isa. 42:1-7.

When Simon Peter wanted to sum up the life of Jesus in a few words, he said: "Jesus of Nazareth, who went about doing good." He saw in the life and ministry of Jesus the fulfillment of the prophecy of Iaisah that *The One Who Should Come* would come as a servant. He also probably remembered all too well the words of Jesus when he said: "I am among you as he that serveth," and "the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." And Peter could not forget that night when the Master washed the disciples' feet, showing that this principle of service was really the central spirit of his life. Jesus is indeed our example in service. We can never really become his disciples until we are willing to serve, and to go about doing good. Whatever else being a Christian may mean, it means this—it means putting at the disposal of others what we are and have.

The lessons for the past quarter have been taken from Mark's Gospel and have dealt with the life and work of Jesus. In this review lesson we will simply select a few central truths from each lesson as a means of refreshing our minds on the main points of Jesus' work as presented in Mark's story, which as we learned at the beginning was written primarily for the Roman world and which showed Jesus as a man of power.

Lesson I. John Prepares the Way for Jesus:

- Jesus is the Messiah, the One who should come, God's anointed, the Christ, the fulfillment of all prophecy and promise.
- As one enters upon his work he should have God's blessing and a sense of God's approval.

Lesson II. Jesus Begins His Work:

- Power involves responsibility and is safe only as character assures its unselfish use.
- Jesus depends upon men to carry out his program.

Lesson III. Jesus at Work:

- Work has divine sanction.
- Prayer inspires to work, and work demands prayer.

Lesson IV. Jesus Forgives Sin:

- Health of soul or spirit is more important than health of body.
- Jesus Christ can and does forgive sin.

Lesson V. Jesus and the Sabbath:

- Jesus is Lord of all the higher values of life represented by the Sabbath.
- The Sabbath was made for man, to minister to the things that will make man like unto him who is its Lord.

Lesson VI. Jesus Chooses the Twelve:

- Jesus depends upon men to carry on his program.
- In the work of the kingdom there is a place for all.

Lesson VII. Jesus Teaching by Parables (1):

- A man should give heed to how he hears.
- Heeding, not hearing, is the secret of bringing forth fruit.
- There are not only four kinds of hearers; we are one kind or another at different times and under different circumstances.

Lesson VIII. Jesus Teaching by Parables (2):

- The kingdom grows from within, out.
- The kingdom grows from small beginnings to large outcomes.

Lesson IX. Jesus Shows His Power:

- Jesus has power over natural forces. Spiritual power is superior to natural power.
- Jesus has power over evil spirits.

Lesson X. Jesus Giving Life and Health:

- Jesus is Master of death.
- Religion has distinctive health values.

Lesson XI. Jesus Ministering to the Multitude:

- Religion cannot be unmindful of the physical needs of men.
- Religion that simply provides for the physical needs of men is inadequate.

Lesson XII. The Effects of Alcoholic Drinks:

- Alcohol involves personal woes, national decadence, and spiritual tragedy.

MORE AND BETTER WILLS.

(Continued from page 10.)

been compiled but it is believed they exceed the combined total of all bequests for local churches and for missions.

Bequests, Mr. Boulton observes, have to a large extent taken the place of theologically worded confessions of faith in wills. Among historic examples of such confessions is the preamble to Shakespeare's will:

"First, I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the merits of Jesus Christ my Saviour, to be made partaker in the life everlasting."

Dr. Samuel Johnson, famous figure in English literature, wrote in his will:

"I bequeath to God a soul polluted by many sins, but I hope purified by Jesus Christ."

A Bequest is a Modern Confession of Faith.

The modern custom in accordance with a social interpretation of the Gospel, is to express one's faith through a specific bequest to a religious, educational, social or charitable cause. A business man who recently sent notice that he had put a bequest in his will, phrased this point of view:

"I am not much interested in castiron creeds, but am interested in seeing the Spirit of Jesus revealed to men, and I believe that men who 'would see Jesus' will continue going to 'meeting-houses' to find him, and that is why I am making a humble bequest to the church building society."

Gifts while living, however, were said to be better than a legacy by the late Clarence H. Kelsey, a founder of the Title Guarantee and Trust Company of New York, and chairman of the board of directors at his death. He left the American Missionary Association and the Congregational Home Missionary Society each \$2,000 with this comment in his will:

"I have always felt it was better to give regularly and generously from income rather than from accumulated principals with the expectation of making large gifts at the end. I believe that money set to work immediately is better used than if accumulated with the intention of doing great things with it afterwards. These plans are often forgotten or fail to be carried out. The money never catches up with time, and good done with a little money now may be far greater than that done with a great deal more later and is more sure to be done."

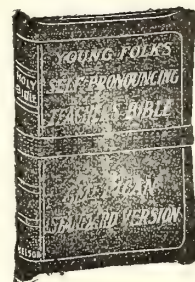
MID-YEAR CONFERENCE TO MEET.

The Mid-Year Session of the Virginia Valley Central Congregational-Christian Conference will be held with our Mayland Church, on March 24th. There will be a morning and an afternoon session, the morning session opening at 10 o'clock.

A. W. ANDES, Sec'y.

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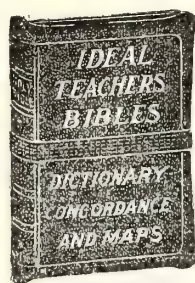
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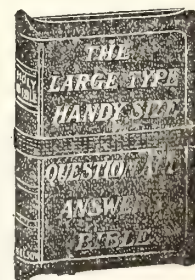
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

LIFE SELECTIVE.

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."—Jer. 6:16.

Felix's vain and vague hope of finding time to be a Christian later on is a picture of folks who spend a vast amount of time lavishly, and make no selective choice in what they do with it.

Life makes innumerable demands upon us, and everyone is limited to his human possibilities. It is like going into a department store; there is much there he desires, but there is only a limited amount of money with which to buy, therefore, he must select of what he needs within the limits of his purchasing power.

Morally and religiously speaking, unless life is planned and directed on a painful and inflexible consecration, it is like a shopping expedition where one spends all his money at the first counter.

There are superior choices in principles of living. There are ways that lead to enrichment of soul and heaven. There are ways that lead to nowhere and accomplish nothing. Which way shall we take? Our text will help us. Daily instruction in the Bible will show us. God's Holy Spirit will empower us.

Prayer—Our Father, without thee we have no ability to live right. We love thee. Oh, come and bless our souls with constant heavenly wisdom.—*Amen.*

TUESDAY.

"A good man shall be satisfied from himself."—Prov. 14:14.

"My people shall be satisfied with my goodness, saith the Lord."—Jer. 31:14.

Christopher Morley is accredited with the following: "All time is wasted that does not give us some awareness of beauty or wonder." Masefield's lines tell us that "the days that make us happy make us wise."

Let us say that we will spend a day which, on the whole, is called happy—a day in which we believe we are touching realities of truth, peace and beauty, and in which we feel satisfaction. We begin, only to find that life offers everything from uncongenial work and vexations, sorrows and suffering, truth and talking nonsense, to triumphant experiences of success. The undesirable makes us feel ill and out of harmony. But here is where the blue begins, faith begins, and life is challenged to the things that satisfy.

Read our text again, take heart, ask God for divine spirit and strength to withstand the blue and follow the good. *Amen.*

WEDNESDAY.

STRIDENT IMMEDIACY.

"I will walk before the Lord in the land of the living."

"I will take the cup of salvation, and call upon the name of the Lord."—Psa. 116:9, 13.

Every day has its moods. So many things must be done right away. Maybe we are sick and ill-tempered, or perhaps we have overcharged our

stomach and the liver is bad. Our problems are subjective as well as objective, and how we meet life depends upon how we recognize this and set ourselves to overcome. The two must meet and the right and the good must be effected.

*"Take the name of Jesus with you,
Child of sorrow and of woe,
He will strength and comfort give you,
Take it then where'er you go."*

Life has no choices for the vagrant and haphazard liver; but to the God-fearing soul, planned for the choices which are so abundantly furnished us in the maze of demands upon us, life's every hour is enriching.

Prayer—Our Father who art in heaven. Because of thy love, thy care and thy promises for us, we love thee. Baptize our souls with thy spirit that neither our moods nor the moods of the day may detour us from the straight and narrow way to all good, God and glory.—*Amen.*

THURSDAY.

TRY IT.

"Because I doubted . . . I asked him whether he would go to Jerusalem, and there be judged."—Acts 25:20.

These are the words of a judge on the bench, with Paul at the bar to show why he should not be killed for preaching concerning one Jesus who was dead, but whom he affirmed was alive.

While the question at issue is a legal one, nevertheless it represents one who is at a loss about the method of inquiry as to how to investigate Jesus; and it represents also the type of inquiry into Jesus which we ourselves often make.

There is only one method of inquiry. Paul told Festus about it but he didn't hear it. That inquiry—the one and only inquiry—is *experience*. Sam Jones is quoted as putting it this way: "Get on the platform." He told the story of the method of watering steers out in Texas. It is an automatic watering trough. It is necessary for the steers to stand on the platform. This presses a valve and the water flows. That is experience. He said: "Some old steer comes up on the off side and finding no water goes away still thirsty and perhaps angry that he could not find water."

The only real satisfying method of investigating Jesus, is try him.

Prayer—O Lord, our Father, give us the living spirit for today. Give us the living waters of thy life, and flow thou in us and in all our doings. In Christ's name we ask it.—*Amen.*

FRIDAY.

CHANGED SCENERY.

"My people have changed their glory for that which doth not profit."—Read Jeremiah 2:9-13.

A motorist noticed at night a peculiar formation among some rocks near Boston. In the glare of his headlights a white section of stone presented a startling resemblance to a woman holding a child in her arms. The attention of other travelers was directed to the phenomenon, and speedily there was a serious traffic jam every night at the place. Finally, police decided to destroy the public interest by destroying the beautiful picture.

Over and over the same thing has been attempted with the form of Jesus Christ as presented in the Gospels. The sledge hammers of hostile criticism and of angry infidelity have been at work upon it. But it is the Rock of Ages, and the harder they work, the more clearly and convincingly the picture stands out.

Have no fear for the Gospels. Have no fear for Jesus Christ. The Word will take care of

itself. Fear rather for yourself, lest, falling upon this Rock, you yourself be broken. For it is unchanged and unchangeable.

Prayer—We look to thee, O Jesus, and our eyes are enlightened. We gaze upon thy graciousness, and are comforted. We are not anxious for thy safety, but preserve us from the sledge hammer of doubt.—*Amen.* AMOS R. WELLS.

SATURDAY.

VITAL RELIGION.

(Please read Romans 2:13-23.)

What a sense of vital religion is this! Dr. Moffatt put it as "approving the things that are more excellent." The chief glory of life is sincerity—living what we profess. This is one of the highest endowments of the mind and personality. It carries an instinct for the essential. It discerns between the outward, the incidental, and the living heart. Indeed the most of our failures come from a tragic absence of just this sense of the vital. Read the lesson again carefully.

Prayer—Dear Father, bestow upon us this gift of thy spirit. Furnish us with all reason to be true. Give unto us a keen sense of the vital, and fit us for every problem and every battle of life. In Christ's name we ask it.—*Amen.*

SUNDAY.

REASON: MELANCHOLY.

"Our heart shall rejoice in him."—Read Psa. 33:16-22.

One of the leading business men in New York City took his own life the other day, and the official record of the suicide was: "Reason: melancholy." He was a very wealthy man and was happily married, but he had so organized his large business that he really had nothing to do; and he had no outside interest.

Christ, Christ's church, unselfish Christian work, would have been the making of that man. The days would not have been long enough to do all that urgently needs to be done to help mankind. And he would have found in his endeavors an exhilaration that would have made life a growing delight.

"Our heart," the psalmist sung, "shall rejoice in him." In reality, hearts rejoice in nothing else. What we need is to lose ourselves in love—love for God and love for man.

Prayer—Save us from melancholy, dear Lord, by saving us from selfishness. May we be exalted into the heaven of helpfulness.—*Amen.*

AMOS R. WELLS.

EDITORIAL.

(Continued from page 5.)

has paid a great price for our salvation. It was not a sum of money paid to a Prince of Darkness, nor a human sacrifice to won the approbation of a displeased God, but it was a gift of love, the greatest and best that could be given by anyone.

It was an unselfish, completely devoted giving of life for every living soul. A spiritual acceptance of this immeasurable gift has redeeming quality for it saves one from his worst self to his best self, saves him from the evil to the good, and inspires him with hope for his future. No longer is he an aimless, roaming orphan in a fatherless chaos, but a conscious part of a plan of redemption calculated to save the whole world.

Our way through the Lenten season takes us over the Via Dolorosa a part of which is necessarily sad, but there are streaks of light along the way, and periods of rest and joy and at the end an Easter Day. E. A. K.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

WHY I PLEDGE TO MY CHURCH.

By JOHN G. TRUITT.

"The church, which is his body, the fulness of him that filleth all in all."—Eph. 1:22-23.

In these days when we must choose between good, and the necessary in making pledges, we must examine the reasons for making our pledges to this church. We are stewards, and will want to give a good account of our stewardship. To pledge or not to pledge, that is the question. There are plenty of reasons why we should support this church in this community. We can not in a brief space enumerate them all. But we shall give a preponderance of reasons. They are given as from the man in the pew, as he debates this business over in his own mind.

I.

It is the spiritual headquarters of a large group of people. There are on toward a thousand of them. They look to this church as a symbol of living Christianity. It will be a tragedy in each of their spiritual make-ups if this church fails, lapses, or lags. Something will go dead in their hearts and lives. Because: 1. This church is more than a meeting place to them. It is a special sort of holy meeting place. There is nothing else like it in their thinking. It represents that to which and whom they should, and do, give reverence. Paul calls it "the body of Christ, which filleth all in all." People do not take off their hats when they pass this church, but there is something within them that prompts them to reverent thinking. I shall do something definite to keep this place alive.

2. If this church should fail, something would go dead in the hearts and lives of a great people because here are built up many sacred memories. There are children which can never as long as they live forget this holy place. Here they have gone to their first Sunday School; here they have learned their first songs and prayers. Before ever they went to day school, they made first little precious friendships here, and contacted outside adult lives in a loving friendly way. This is something to think about when you make your pledge. Here young people have met, planned plans of their own, under the finest possible supervision; have seen their fellows working with them in building their own characters, and in facing the realities of abundant living and sharing of life. There are a host of young people who go where they will, be what they may, can never, never forget this place and the influence thereof. I have the assurance of this from a big group of young people present here now, and from a number from more than a half dozen colleges and universities throughout our land. If this church should fail, something would go dead in their needy, young, aspiring hearts. I will think about this when I make my pledge.

Not only have the young people built up memories which shall be sacred throughout all the years to come, but older ones have memories too sacred here to ever die. Here their marriage vows have been said, or their children have been christened, or their dead have been honored; here they have seen their parents work and strive and serve; here they themselves have put in of the best of their best selves; here they have struggled with the building of this church, and developed many memories which now have become hallowed. Only the unthinking can pass up these sacred memo-

ries lightly, or tear themselves from them. They are gifts of God, and must be held sacred. I will think about this when I make my pledge.

3. And this church is a necessary adjunct to many scores of Christian homes and families. It is one of their best rooms. Their "living room", indeed! Their room where their children are given Christian concepts, and their youth a place to worship; and a place where parents may find that solace and blessing which only comes from communing with God. It should be as important as rent, or groceries, garage, or garret—yea, really it is far more important. I will remember this when I make my pledge.

II.

It works the necessary works of righteousness. It is the greatest training institution in the community—schools, colleges and universities not excepted. It is an adjunct to the home—God's own gift to society. To neglect the church is to neglect the founder and establisher of the Christian home, the public school, the college, the university. The family as we know it is found in the church's book—the Bible—in its first chapters. The public school and the colleges are directly from the church. Where there is no church, or its influence, orphanages, charity hospitals, and benevolent enterprises are the exception rather than the rule. Society is a divine thing—a different thing all together when the church prospers in its midst. I will remember this when I make my pledge.

It works the works of righteousness, because: 1. It righteously trains its constituency. As in no other place tiny little children are given their first steps in learning. Our Sunday School has two whole departments before the child reaches the school age—cradle roll and beginners. Expressional training is given, so that from the heart and hand children are taught to express what has been learned by the head. What is sweeter than a little boy like a little man, lifting his heart to the eternal God in prayer or song? And the little girls dressed in their "prettiest best" lisping their lines which are in themselves the very heart-utterances of the human race. Surely the heavenly Father will reward our support of the institution which does that so beautiful and essential work. Indeed, he asks us so to do, promising blessing upon children's children. I will remember this when I make my pledge.

Here in their Holy Place, and in the Holy Place of their fathers and mothers, young people are given the Christian side of the rightful training. They study, they worship, they express themselves in their morning sessions, and in their evening session they have their own especially prepared programs. To see them in action is to know that they will never be able to forget the hours they are spending together here. How very worthwhile it is only the coming years, and eternity itself, can tell! They need the help of the church. Life has been in a turmoil all their days. World wars, and world-wide depressions, with a complete confusion of curtailments and changes, until it has been difficult for even church-loving homes to hold to anything like a normal place in which our young people should live. Let us not blame our fine young people, but rather let us give them a great church program led by people of loving hearts and unquestioned loyalty. Our church has such a program, to the limit of its ability in actual process now. I will remember that when I make my pledge.

Then, too, the church is the one great institu-

tion which undertakes consistently and regularly to teach the great mass of post-school people. True, others are beginning to take it up, but not until the church had for more than a generation made it a specific part of its school. In our church school three of its largest classes are adults and their work is permanent and abiding. But even the church school is only a small part of the training our church is offering adults. They are trained by the work they are doing for the church, as officers, deacons, trustees, teachers, ushers singers, committeemen, and in dozens of gentle, unseen gracious efforts of friendship and blessing. Something indescribably valuable would be lost in scores of adult lives if this church should fail in being supported.

2. It forms and cultivates friendships. Friendships that are first and permanent in most families and individuals. Just think of the friendships! Between little folks, between little folks (Continued on page 14.)

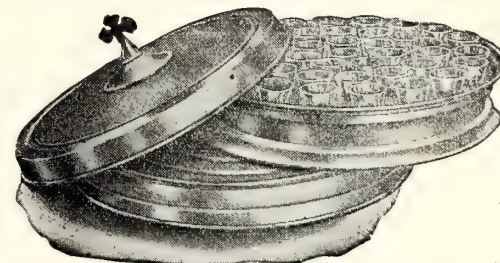
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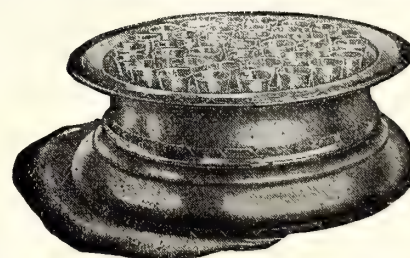
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Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Saturday, March 11th, was one busy day at the Christian Orphanage. The ground was in fine condition. The weather clear, but cold. Boys out of school. The moon was right to plant Irish potatoes. We wanted to cut and plant thirty bushels of seed, while the boys were out of school. We started early in the morning. We formed our organization the first thing. One man opened the rows, another followed with the fertilizer drill, another followed him with a little plow to mix the dirt and fertilizer, five boys dropped potatoes, two boys carried potatoes to those who were dropping, two boys kept the fertilizer drill filled with fertilizer, two boys covered the potatoes with plows.

The day was ideal, the boys all happy and before five o'clock we had finished the job. Everybody worked with a will. Little boys can do lots of work if one is with them to tell them what to do and how to do it.

We trust that before this letter reaches you that the banks will be open and normal again. We are compelled to have money to run an orphanage. When the monthly offering is taken in your Sunday School, please make your offering liberal.

The following has been sent in since our last report:

Mrs. L. E. Carlton, Paces, Va., canned goods, blackberries, tomatoes, corn, peaches, etc.

Catawba Springs Church, canned goods, peanuts, sheets, cereal, peas, sugar, sweet potatoes, oat meal.

W. L. Welch, Bennett, N. C., 1 doz. children's hose. Ladies' Aid Society, Bethlehem Church, Broadway, 1 quilt.

Mrs. J. S. Glenn, Durham, N. C., dresses, coats, sweater, etc.

Waverly Christian Church, pillow cases, dresses, shirts, suits, shoes, canned goods, soap, toys, etc.

Missionary and Aid Society, Pleasant Grove Church, News Ferry, Va., 1 quilt.

Mrs. P. L. Madren, Elon College, N. C., Ladies' Sunday School Class, Bethlehem Church, Altamahaw, N. C., 1 dress and slip.

Mrs. J. A. Williams, Franklin, Va., dresses, hat, suits and coats.

Robertson Chemical Corporation, Norfolk, Va., 20 bags 7-5-5 fertilizer.

Swift & Company, Wilmington, N. C., 5 bags 7-5-5 fertilizer.

Pamlico Chemical Co., Washington, N. C., 10 bags 7-5-5 fertilizer.

Mrs. Thelma Hines, Suffolk, Va., dresses, socks, pencils, tie, toys, etc.

Friends, we are grateful.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 16, 1933.

Brought forward \$ 1,662.57

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Bethel\$ 2.45

Happy Home 2.62

Lebanon 1.06

Berea 4.00

10.13

Eastern North Carolina Conference:

Catawba Springs 6.20

Western North Carolina Conference:

Burlington\$ 30.77

Hanks' Chapel 2.45

High Point 2.25

35.47

Eastern Virginia Conference:

Rosemont\$ 10.78

South Norfolk 6.95

Berea, Nansemond 5.00

22.73

Valley Virginia Central Conference:

Linville\$ 4.53

Mayland 1.00

5.53

Georgia and Alabama Conference:

Vanceville 1.02

Special Offerings.

Sale of hay 14.66

Total for the week.....\$ 95.74

Grand total\$ 1,758.31

THE SUN'S PULPIT.

(Continued from page 13.)

and their teachers; between young people, and young people and their elders; between adults, and between adults and their younger. Where could better, and more lasting friendships be formed? And best of all, there is that friendship unseen, but all-effective, with Jesus, the lowly Nazarene!

3. The church interprets life in spiritual terms. Here babies are thought of as gifts of God, and their lives are looked upon as a divine responsibility; to this altar they are brought by their parents for God's blessings. Here the young people are wed. And marriage is seen as a sacred obligation under the divine injunctions of God. Here we are taught of the abundance of present life, and the glory of the life that is beyond. And so at the church, or by the aid of the church, our be-

loved dead are buried. The whole of life, if lived under the influence of the church has a spiritual meaning, and death has no sting, but is a transporting to a fuller life.

III.

I believe in the church, and will support the church, because of what it teaches. It is a day of such great change. National ideals are changing. Old doctrines are being questioned. International ideals are changing. Old shibboleths are being questioned. Scientific theories are changing. New ones are taking their places. Social standards are changing. Invention has lifted much of labor, and put the laborer out of anything with which to purchase bread; and the man with the machine cannot pay the monthly installments on it. Things are changing. And for the better, if the teachings of Jesus Christ can be allowed to permeate them all.

In a changing time it is great to have some place to go that still says God is fair. Rain falls on Jew, Gentile, rich, poor, high, low, all alike. God is fair. He plays no favorites. Nephews of rich uncles do not push real merit aside with God. It is something to find that doctrine still taught in a sacred place.

It is something to have an institution in the community that still teaches that forgiveness is right. That the weight of unforgiven ugly acts are loads which hold down and back, and mar otherwise happy, useful lives. And so on we could go. When I make my pledge I shall remember the church of which I am a part, and have obligated myself to support, teaches what the preacher calls "the eternal verities."

The man who has lived for himself has the privilege of being his own mourner.—Beecher.

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COMMAND
ATTENTION
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Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles......60
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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges......70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges......90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....1.10
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The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book is smaller.
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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God

with us.

24 Then Jesus being

nursed from sleep did

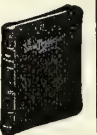
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....\$ 1.00
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Holman GEM Testament

POCKET
SIZE
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inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the
multitude, and to his dis-
ciples,



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4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....1.50
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Specimen of Type
THE book
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OBITUARIES

RESOLUTIONS OF RESPECT.

We, the members of the Ladies' Aid Society of the Cypress Chapel Christian Church, at our regular monthly meeting, February 8, 1933, wish to express our deeply felt loss because of the passing into the great beyond of a most loyal and faithful member and co-worker, Mrs. Mary Riddick Jones; now, therefore, be it resolved:

1. That we hereby express our great appreciation for her blameless life and character, so rich in deeds of love and kindness, never hesitating to perform her part in the most difficult tasks, and for her unceasing and untiring efforts to promote the welfare of the church and community.

2. That as we think of the influence emanating from her life as a devoted wife and mother, as a friend, as a sacrificing follower of her Lord and Master, we will cherish affectionately in our memory her noble life, her unfailing generosity, her wise counsel and her deep and abiding interest in every movement which had for its object the glory of God, the improvement of conditions and the uplift of humanity, letting the sweetness, purity and beauty of her character inspire us to nobler, higher aims and ideals.

3. That we extend to the bereaved family our heartfelt sympathy in their hour of grief, assuring them that "earth hath no sorrow which heaven cannot heal."

"There is no death; what seems so is transition,

This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death."

4. That a copy of these resolutions be sent to the family of the deceased, a copy sent to "The Christian Sun" for publication, and a copy be placed upon the records of the society.

MRS. C. W. ROUNTREE,
MRS. DORA KING,
MRS. CLARENCE BUNCH,
Committee.

WILLIAMSON.

Mrs. Virginia C. Williamson, of Mecklenburg County, Va., was born April 17, 1864, and died at her home near Buffalo Lithia Springs, December 20, 1933, aged 68 years, 8 months and 3 days. She was the daughter of Joseph and Mary Moore. Her parents preceded her by a few years to the spirit land.

About the year 1889, she was married to Henry Williamson, who died in August, 1926. To them were born three children. Gela, the only daughter, died in 1914. The two sons, Willie and Greely, survive and live at the old homestead. She is also survived by one brother, Colie Moore, and two sisters, Mrs. Johnny Williamson and Mrs. Hiram Farlines, and three grandchildren.

Sister Williams since early life had been a faithful member of Hebron Christian Church.

The funeral and burial were at her church on December 22, 1933.

C. E. NEWMAN.

DENTON.

On February 20, 1933, Bro. Sam B. Denton, of the New Hope section, in Franklin Co., N. C., passed quietly from this life.

He was born April 26, 1896. He was married twice during his life, the first to Miss Lillie Dean in 1906, who died one year later. To this union was born one child, who is living.

His second marriage took place in 1910, to Miss Lela Dean, and to this union was born five children, four of whom are living. With his five children he leaves behind a wife, four brothers, three half-brothers and two half-sisters.

Bro. Denton was a loyal and faithful member of the New Hope Christian Church for twenty years.

May the bereaved family be blessed and comforted in the words of our Lord, "Blessed are the dead which die in the Lord."

J. RAY DICKENS.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father hath seen fit in his infinite wisdom to call from time into eternity, our friend and brother, Deacon J. S. Drewery, who was a charter member of the Wakefield Christian Church, and,

Whereas, we feel our loss is his eternal gain; therefore, be it resolved:

1. That we humbly bow to the will of him who doeth all things well.

2. That we extend our sympathy to the family in their sorrow, and that we seek to emulate his virtues.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be put on the records of the Wakefield Christian Church.

Respectfully submitted,

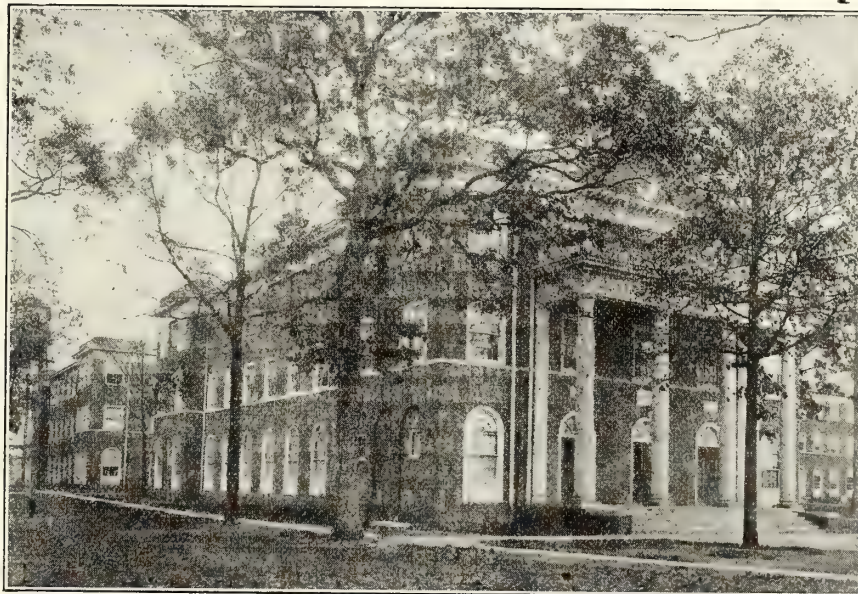
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WARD.

Claude A. Ward, age 43 years, died Wednesday morning, January 11th, at 6 o'clock, in Randolph Hospital, Ashboro, N. C. Mr. Ward had been in declining health for about four years, but was not thought serious until about three weeks ago, when he was carried to the hospital for treatment, and an operation which proved to be very serious.

Mr. Ward came to Ramseur fifteen years ago, was connected with the Ramseur Milling Co., for about eight years, and since that time had been in the mercantile business. He is survived by his wife, the former Miss Lillie Cox, his parents, Mr. and Mrs. R. M. Ward, of Greensboro, N. C., four brothers, Tay Ward of Liberty, N. C., J. B., Arthur, and R. D. Ward, all of Greensboro, six sisters, Mrs. W. P. Coward of Liberty, N. C., Mrs. John Coward of Ramseur, N. C., Mrs. A. A. Phillips of Sanford, N. C., Mrs. J. L. Cox, Mrs. Roosevelt Wark and Miss Nannie Ward of Greensboro, N. C.

Funeral services were held Thursday afternoon at 2 o'clock, from the Pleasant Ridge Christian Church. Rev. J. C. Cummings, pastor of the Ramseur Christian Church, of which the deceased was a loyal member, was assisted by Rev. John M. Allred. Interment followed in the church cemetery. HERBERT F. BRADY.

RESOLUTIONS OF RESPECT. EANES.

Whereas, on January 28, 1933, the Lord called from her ministry on earth to her coronation in heaven, this devoted mother and our co-worker, Carrie Lou Lassiter, wife of George W. Eanes, we the members of the J. O. Atkinson Woman's Missionary Society of the Liberty (Vance) Christian Church, Epsom, N. C., wish to pay this tribute of respect:

In the words of the Proverb, she truly "Looked well to the ways of her household and ate not the bread of idleness." And the church and its branches held its place in her life; therefore, be it resolved:

1. While we regret and mourn our loss, we humbly submit to the will of him who doeth all things well.
2. That our warmest love and sympathy be extended to the bereaved family.
3. That a copy of these resolutions

be sent to "The Christian Sun," a copy to the family of the deceased, and a copy be placed in the minutes of our society.

MARGARET ALSTON,
MRS. GEORGE MACON,
MRS. SOLLIE AYSUE,
Committee.

666

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MARCH 23, 1933.

NUMBER 12.

.. THE SUN'S OBSERVATORY ..

Water Scarce—Oil Plentiful.—

When we think of oil, we usually think of Texas, Pennsylvania, and other well-known producing regions. We overlook Aruba, an island of the colony Curacao, Dutch West Indies, which is one of the largest oil producing areas in the world, in proportion to size and population. This island is only 69 miles square, has a population of 5,375, and in 1931 produced 2,500,000 barrels of gasoline, 22,000,000 barrels of fuel oil, and nearly 1,000,000 barrels of gas oil. In this region water is very scarce, which is a handicap for an even larger production of oil. Water is sold at a retail price of about 8c per bucket.

Millions in Gold Returned to Banks.—

Government officials have refused to state the exact amount of gold which has been returned to the banks since the declaring of the National bank holiday, but it is conservatively estimated that \$400,000,000 in gold has been redeposited in the past two weeks. Virginia has fared unusually well in regard to bank re-openings, only about two dozen banks remaining closed at this writing. The whole of the Fifth Reserve District seems to be in better financial condition than are some other districts. With the passing of the bill to aid State banks as well as national banks, many others will soon be ready for business again.

France Takes Up Question of Payment.—

One of the results of the recent closing of the banks of the country, has been the taking up again of the question of paying the \$19,000,000 installment which the French refused to pay last December. Deputy Rene Richards has introduced in the French Chamber a resolution calling for its immediate payment. There seems to be a changed front in regard to this payment. France realizes that a financially sound United States is essential to world affairs and she also realizes that a falling dollar is not to her advantage. It is a time when she can court favor with the American people and at the same time possibly save more than she pays.

Dr. Amos R. Wells.—

The world of religious literature suffered a real loss on March 6th, when Dr. Amos R. Wells, former editor of the *Christian Endeavor World*, died at his home in Auburndale, Mass. Dr. Wells was born in Glens Falls, N. Y., seventy years ago. He was a graduate of Antioch College, where he later served as professor of Greek and geology. He gave up his professorship to enter the Christian Endeavor movement, and it was in this field that he was best known to the general public. He was the author of many books and for many years has edited *Peloubet's Notes*, one of the best known of the various helps on the International Sunday School lessons. He was also for some time a contributing editor to the

Christian Herald. Dr. Wells was very conservative in his thought, but was at the same time most tolerant. He was a member of the Congregational Church at Auburndale, and his funeral was held from that church.

The Church and the Social Order.—

It will be interesting to read a report of the results of the American section of the World Alliance of Presbyterian and Reformed Churches, which sat in the New York Avenue Presbyterian Church, Washington, D. C., February 14th. This organization represents over three million communicants in the United States and Canada, and is the only general delegated church body representing both the Dominion and the Republic. The church and the social order were prominent in the discussions, as per the announced order of procedure. The most interesting, however, because of its radicalism, will be a report of the result of the discussion of the recent report of the laymen's commission on foreign missions, now a subject of wide discussion among Protestant Churches, and is a rock upon which Protestantism is likely to split or be ground to powder. The list of speakers includes leading Presbyterians from the sections represented.—*Christian Evangelist*.

Automobile Tags at a Bargain.—

The Governor of Georgia promised when running for office to relieve the automobilist of some of the burden of taxation which he was bearing. Conforming to his campaign pledge, he asked the State legislature to enact legislation making the price of the license \$3.00 instead of the present minimum of \$11.25 for the smaller cars and a higher rate for larger ones. When the legislature failed to redeem his promise, he last Monday issued an executive order setting the price of all license tags at \$3.00. When the head of the motor vehicle department hesitated about carrying out his order, he ordered the adjutant-general to "stand by" and see that his orders were obeyed. He said: "I have issued an executive order on the \$3.00 price tag to carry out my campaign pledge to the people of the State, and if I can't enforce an executive order, I might as well resign. However," he added, "I have no intention of resigning." The reduction in price of the tags will leave \$3,500,000 in the pockets of the people of the State at a time when they probably need it most. There is likely to be some embarrassment for the government, because of decreased revenue, but many people will rejoice at his decision.

The Status of the States on the Beer Question.—

Unless disapproved by the courts, it seems certain that 3.2 per cent beer will be placed on sale throughout many parts of the United States in the next few weeks. There are at least fourteen

States in which beer can be sold immediately upon Federal legalization, which will be fifteen days after the bill is signed. These States are: Arizona, California, Illinois, Indiana, Kentucky, Missouri, Montana, Nevada, New Jersey, New York, Oregon, Pennsylvania, Washington and Wisconsin. Three other States have set dates after which beer could be sold if legalized by the National Government: North Dakota, West Virginia and Wyoming, while beer can also be sold in Wilmington, Del., and Baltimore, and two counties of Maryland. The other twenty-nine States have laws of one kind or another which will still prohibit the sale of beer. Meanwhile the question of ratification of the Twenty-first Amendment goes on. Twelve States have made provision for constitutional conventions, and in twenty-one other States the matter is pending in the legislatures or in the governors' hands. This leaves fifteen States in which no action has been taken. Thirteen States can hold up the repeal, either by failing to call conventions, or if conventions are called, by voting dry. We predict that if the Twenty-first Amendment is not ratified in the next eighteen months, Prohibition will remain the law of the land. The swing is now slowly, but we believe surely, back to the dry side.

Prohibition Loses a Leader.—

In the death of J. Sidney Peters, who died in a Richmond, Va., hospital on Monday of this week, the dry forces have lost a most valuable and conscientious leader. Dr. Peters was born in Norfolk, Va., November 12, 1866. He received his undergraduate education at Randolph-Macon College, later studying law and serving in the Virginia Legislature. He was converted while studying law, and on the day upon which he was to take his bar examination, was licensed to preach instead. This was in 1893. Twenty-one years later, in the wet and dry election in Virginia, he was the enthusiastic and efficient organizer of the dry forces, and with the dry victory became the State's first prohibition commissioner. He was also at one time an associate editor of the *Richmond Christian Advocate*. A local daily paper, though in the opposite camp, said of Dr. Peters, editorially: "The waning cause of prohibition had no more devoted champion in Virginia than the energetic clergyman who died this morning. In his eyes there could be no true temperance without teetotalism, for he regarded intoxicants as dangerous at all times and in all amounts and for that reason an essential part of religion. No labor was too long, no campaign too arduous for him if it brought statutory prohibition one step nearer in Virginia." Even those who disagreed with him conceded his absolute sincerity, and many of his political enemies were his personal friends. Virginia is much poorer for his going. The dry forces of Virginia have suffered an almost irreparable loss.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"This is the victory that overcometh the world even our faith."

The church is the only institution known among men which even tries to heed the command of our Lord Christ: "Go ye and preach my Gospel to all the nations."

March, April, May, June—spell opportunity and privilege in our Christian Churches for all who will avail themselves—privilege for progress in helping to enlarge the Kingdom of our Lord through our missionary effort.

Many churches are proclaiming the Good News in these days looking toward Easter and the resurrection. It is a time of soul-searching and spiritual examination and penetration, and the one question arising in the minds of many Christians is: "How may we share the love and the resurrection power of our Lord with others?"

Dr. Fred B. Smith, who has been speaking on a series of Forum programs in Florida, was entertained at a men's dinner at the West Palm Beach Church. Seventy-two men attended. Dr. Smith is a former Moderator of the General Council of Congregational and Christian Churches. He made an interesting address to the men of the church. The pastor of the church is Rev. Frank Atkinson.

It is with deep regret that we note the death of Mrs. Sallie I. Ellenor, of Suffolk, Va., mother of Mrs. I. W. Johnson. Our sympathy goes out to both Dr. and Mrs. Johnson in this hour of bereavement. Mrs. Ellenor was not well known to the writer, but in the few times in which he had come in contact with her, her lovable character had made its impress upon his mind. Her presence has passed to the great beyond, but the memory of her will continue to make this a better world in which to live.

Dr. Kenyon L. Butterfield, who is spending the winter in Winter Park, spoke at a union meeting of all the Protestant Churches of Winter Park upon the subject: "Rural Missions in the Far East." Dr. Butterfield was formerly president of the Massachusetts Agricultural College and later of the Michigan State College, and also of the American Country Life Association. He has recently been abroad in connection with the Layman's Inquiry, and made a special study of agricultural conditions in the Far East. Dr. Butterfield is a prominent Congregationalist.

Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, conducted a series of meetings at Elon College the past week, which meetings were deeply appreciated by, and a spiritual uplift to, students, faculty and community of Elon College. No preacher comes to Elon who understands student approach and young life better than Brother Hardcastle, and who more thoroughly grips the attention, sympathy and co-operation of college and community life than he. His sermons were plain, practical and spiritual. A most hearty welcome awaits "Hardy" at any time at Elon.

Our readers will learn with great sorrow of the passing of Dr. D. B. Atkinson, who died March 1st. Throughout his life of more than sixty years, he has been an uplifting force in the denomination to which he belonged. He filled many quite prominent positions in the Christian

Church and was one of the presiding officers at the Seattle Convention. At the time of his death he was with Piedmont College, Demorest, Ga., and his loss to that institution will be inestimable. Indeed, to quote Dr. F. G. Coffin, "His gracious manner, perfect poise, Christian perception and unyielding industry will leave unfilled a peculiar and important place in our church councils."

Our good friend, Mrs. W. B. Bagwell, Durham, N. C., was struck by an automobile on the night of March 1st, as she was crossing the street on her way to prayer meeting. One leg was fractured and she was badly bruised. She was carried immediately to the hospital where she has been receiving the best of treatment, and we are happy to report she now seems on her way to recovery. Sister Bagwell is one of the most faithful and ever-present members of our Durham Christian Church, and her enforced absence from services, because of the painful and deplorable accident, is felt and deeply regretted by the entire congregation, who as much expect to see her present at a church service as they do her pastor.

In one of his practical and gripping sermons at Elon the past week, Rev. H. S. Hardcastle, using as his text: "The Master is come and calleth for thee," emphasized a fact often ignored in our preaching and practice, viz., That the Master needs us even as much as we need him. He calls for us because of the need for human assistance and help. It is the way he has chosen to walk the earth and to save a sinning world and, though Sovereign Lord of all and Creator of all, made his work in the world dependent upon the attitude and activity of human beings. If perishing souls are to receive the bread of life, they will do so at the hands of those who are his friends and who are willing to take up their cross and share his burden with him.

When it comes to courage and Christian fortitude, commend us to the good women. Instead of being discouraged and ready to retrench and retreat in their missionary activities, the good women of the State Baptist Missionary Union in recent session at Winston-Salem, N. C., put a 10 per cent increase in gifts as their financial goal for Missions in 1933, making the total amount sought by their Board \$196,000 for the year. One good woman, in addressing the State meeting and stirring it to a pitch of spiritual enthusiasm, said that "the world I refer to is not the physical world, but a spiritual world that God has set in spiritual hearts. The women stand for foreign missions," declared the speaker, "and God will empower his people by his Spirit to keep the world in their hearts."

Literature and suggestions for our Mission Period went to all pastors and Sunday School superintendents last week. Truly God hath spoken to us in these last days, and is calling us to adventure and spiritual activity in his name. If the church fails or falls down in its missionary morale and activity in a time like this, there can be no hope, since the one task for which the church is founded and being built of our Lord is its missionary task—that task which distinguishes and sets it apart as a spiritual body, a task which the church alone of all institutions undertakes. If other churches are to be built; if other gospel preachers are to be secured, supported and sent out; if the gospel is to be proclaimed elsewhere than in the churches already established, this must be done through missionary consecration and contribution.

Rev. Leslie J. Barnette has been called to the pastorate of the church at Coral Gables, Fla.

Mr. Barnette has been acting as interim pastor for the past three months, following Dr. Arthur E. Leonard, who had to give up the work because of the illness of his wife. Mr. Barnette was in Miami at the time and was immediately engaged as interim pastor and has now been called to the permanent pastorate. He was formerly Secretary of the New York Church Extension Boards, and before that was pastor of the Lewis Avenue Church, Brooklyn. Mr. Barnette has made a special study of Religious Education, and has published several articles along that line. He is welcome to the fellowship of the churches in Florida, and especially to the fellowship in Miami. Mr. Barnette is married and he and his wife have already made themselves beloved by the church and community.

The funeral of Dr. Harlan P. Beach was held at Winter Park on March 6th. Dr. Beach had been spending his winters at Winter Park in recent years. He was formerly missionary in China and later Professor of Missions in the Divinity School of Yale University. For six years prior to becoming Professor at the Divinity School, he was Educational Secretary of the Student Volunteer Movement. He exercised a wide influence in the missionary education of Protestant Churches. He was one of the originators of the present annual study books of the different missionary countries, and wrote a number of the earlier texts including "The Cross in the Land of Trident," 1895; "The Knights of the Labarum," 1896; "The Dawn on the Hills of Tang," 1898; and "Princely Men of the Heavenly Kingdom," 1904. Professor Beach was a Fellow of the Royal Geographical Society, and a member of the American Oriental Society.

Hon. Ben T. Holden, who had been in ill health at his home in Louisburg, N. C., for two or more years, passed away on the morning of March 11, 1933. The interment was in the cemetery at Oak Level Church, in which church the family held its membership, Sunday, March 12th, the brief funeral services at the grave being conducted by Rev. E. M. Carter, pastor, assisted by J. O. Atkinson. A very large number of relatives, friends and acquaintances was present to pay tribute or respect, and the floral offerings were quite appropriate and beautiful. Mr. Holden had been a trustee of Elon College for several years, and usually attended the meetings, and was a very valuable member while his health and strength permitted. He was a son-in-law of our late, lamented Dr. W. W. Staley, having married his youngest daughter, Miss Willie, and leaves to mourn his departure a consecrated wife and four children. While active as able counsellor-at-law, he represented his county, both in the lower and in the upper houses of his State legislature, where his talent and ability as a statesman were highly prized. Our sympathies are extended to the bereaved family.

POUNDED.

Upon arriving at my car after finishing the service at Berea to return home, the writer could hardly believe his own eyes, for good friends of the congregation had taken possession of the situation and an old-fashioned pounding had taken place—everything that goes to swell a pantry and make eating enjoyable.

These dear people are always looking for things to do that rejoice the heart of their pastor. Perhaps there are other congregations just as good as the one at Berea, but none better. Always congenial, pleasant, agreeable in all things. The work goes well, not only at Berea, but at Haw River and Carolina as well.

G. C. CRUTCHFIELD.

THE CHRISTIAN'S VOCATION.

Jesus did not believe in a hermit life or a hermit church. We are here for a purpose, and each has a definite vocation. It is to manifest Christ to the world. We are not here to become critics of others, to find fault with others, least of all to force our principles upon others from the outside by external pressure. We are here to manifest Christ to the world, to be unto men as an angel or messenger of God. The great hope that fills the soul inspires it with a sense of responsibility to manifest Christ as our Lord and Master. Our present generation is very indifferent to the voice of the church, and I cannot blame it much. The reason is plain. We have offered the world in our time a Saviour too small for the tragic necessities of life. In easy times the Jesus of popular literature, the Good Companion always at our side may suffice, but in the deep moods of the spirit, in the sharp stress and strain of our mortal existence, the soul will cleave only of the world. There is a very pathetic feeling after God in our world today. We can sense it all around us. What is needed is to rekindle the fires upon the cold altars of our hearts, to make them flame and glow within us until the world can feel the light and heat. Then in that buoyant hopefulness, that calm and undisturbed peace, the world will see the manifestation of something beyond it, and will come again, as it always did, asking the reason for the hope that is in us, and we can say we have sanctified Christ in our hearts as Lord. For what the world is looking for now is not so much some new philosophy of religion, but typical personalities whose experience explains the vitality of the Christian faith.—*The British Weekly*.

"I'VE HAULED THE FLAG DOWN!"

The army chaplain sat in his hut planning his work for the day. The temperature outside was 40 degrees below freezing point; and it was none too warm inside.

There came a hesitating tap at the door, and in answer to a cheery, "Come in!" there entered a man looking the very picture of misery.

"Hallo, Smith, what's the matter?" cried the chaplain.

"I've hauled down the flag, sir."

"Hauled down the flag? Whatever do you mean?"

The man who stood before the Padre was his righthand man in all his work. He was the one to "beat up" the boys for services and meetings. He could always be relied upon. He was the man with the wonderful voice who so often had sung sacred solos at the evening services.

The man looked shamefacedly at the floor, and, hanging his head miserably, said:

"The boys got hold of me last night, sir, and made me drink, and I went back to my quarters, drunk! Yes sir, I'm that ashamed of myself; but I'm done for now. I've hauled the flag down!"

"But come, Smith, even if you have hauled the flag down, you know enough about Jesus Christ and his love and his power to haul it up again!"

"Well, yes, sir. I've done that—in a way. I've confessed my sin to God and I know he has forgiven me. We have his promise, sir, haven't we? If we confess our sins, he will forgive us our sins and cleanse us from all unrighteousness. You can't guess, sir, what a comfort that is to me. I'm forgiven by God, I know. But I can't ever face the boys again. I can't help you any more. I've hauled the flag down before them all and I'll sit in the back seat all the rest of my time here."

"Listen to me, Smith. We're going to kneel down right here and we'll both consecrate ourselves afresh to God. Then, tomorrow night, I'm

holding a service in the hut, and I want you to sing a solo. Don't answer me now. Think it over and pray about it. But don't fail to turn up tomorrow night."

The chaplain waited. The time of the service was at hand. The boys were there in full force, but Smith wasn't. As the opening hymn was sung, the door was swung open, and Smith entered awkwardly. Yes, he would sing.

When the Padre announced that Private Smith would now sing a solo, the amazement of the boys knew no bounds. Some smiled. Others looked at each other knowingly. "Didn't the Padre know?" "Hadn't he heard?" "What an old hypocrite Smith was."

So they thought.

Meanwhile Smith had come to the front, and was standing nervously before their piercing gaze. His face was like a huge tomato! At least, it was red enough.

"Boys," began Smith, "you know all about it—and the chaplain knows, too. He's good enough to trust me. God is trusting me, too. I know I hauled the flag down two nights ago—but I've hauled it up again."

Then he told them of his quiet time of confession to God, of the certainty of God's forgiveness, and of his new resolutions. He touched on

the wondrous love of Jesus Christ to give him a second chance.

And as he spoke, few eyes were dry. He was confessing his sin and his suffering and his Saviour before the men who had dragged him down. No indeed! Smith was no hypocrite!

"Boys," he cried in conclusion, "you know all about it. Will you let me sing to you again? Will you?"

"Yes, mate!" came a muffled murmur. And Smith sang. The words rang out clearly:

When I fear my faith will fail,
Christ will hold me fast;
When the tempter would prevail,
He can hold me fast.
He will hold me fast;
He will hold me fast;
For my Saviour loves me so,
He will hold me fast.

Tears coursed down the faces of some of the men, and smothered sobs were heard from different parts of the hut. That song was a more powerful sermon than any the chaplain ever preached.

Those brave men are back in the homeland today, but as long as life lasts no man who heard the solo will ever forget it:

He will hold me fast.

These words will ring in their ears till the music of heaven is heard.—*A. E. Richardson in Glad Tidings*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HEADED TOWARD THE SALOON?

Let none of us deceive ourselves. The wet propaganda has in view the return of the saloon. Nothing short of this will satisfy. Representative Claiborne, of Missouri, speaking before the Congress at Washington in behalf of the beer bill that was passed, is quoted in the press as saying: "As a good drinking man, I am interested in this beer bill for drinking purposes. I not only want a good glass of beer, but I want a good drink of whiskey, and I hope the time will come when I can walk into a decent saloon and get both of them openly." One will, at least, give Congressman Claiborne credit for his brutal candor. There are not a few people who are yet willing to sell their birthright for a mess of pottage and destroy the souls of others, if they may but themselves gratify their own beastly and animal appetites.

Let us not be deceived. Our whole country is excited with the desire for a change and the anticipation of conditions that are different. Thousands are willing to vote for anything, take any turn, subscribe to any creed, that will bring about a change from present conditions. Multitudes of us do not know just what we want, but seem ready to take the plunge into the cess-pool of change at any hazard. Any reasonable person knows that some changes are necessary, and some changes must come, but let us not deceive ourselves into thinking that we can drink ourselves into prosperity or that booze can bring us bounty and blessings.

Those who lived in the days of the open saloon, or who have taken the time to inquire, know that the open saloon is the most ruinous, most destructive, most deadly institution that ever cursed hu-

manity, or burdened human society. The saloon was a menace to every community in which it was established. It defied and degraded the law, whose protection it evoked, and then evaded and sent more promising youths to untimely graves than all war, famine and pestilence combined. The saloon is Satan himself unleashed in a community to do his most destructive and dealy work to body, mind and soul.

It may be that our desire for a change, our mania and madness to try the untried, combined with the ignorance of many youthful voters who did not know the devastating work of the saloon, will bring it back again. If so, may God in heaven pity us, and have mercy upon our day and generation!

The politicians and the wet propagandists have managed to obscure the moral issue, and muddled the waters so that many cannot see their way out; but one cannot help believing that when the issue is drawn between bringing back the saloon or continuing its outlawry, the moral sense, to say nothing of the public conscience, will assert itself, and that our citizenry will stay the deadly hand of this hideous monster, the saloon. Representative Claiborne will never realize his hope of walking into a "decent saloon," for he well knows that there is no such thing, and never can be, since the saloon thinks only corruption, vice, crime, and all sorts of immorality, debauchery and death.

J. O. A.

REMEMBERING THE SERMON.

Dr. J. M. Rowland, distinguished divine and editor of the *Richmond Christian Advocate*, lays this question before his readers: "How much preaching do we remember?" And then the erudite editor answers his own question by saying: "It is discouraging to think how little of our preaching people remember." He thinks that it would be quite humiliating for any minister to check up among his leading members a few days after as to what he had preached the Sunday before.

Maybe, after all, the preacher should not be humiliated. Is the preacher supposed to say the things that his congregation will remember, or to so expound the Scripture that it will be remembered? So far as this writer is concerned, the more important question is not how much preaching do we remember, but how much Scripture, by virtue of the sermon, lives in the memory, mind and heart of the hearer. As he thinks over it now, the writer can recall very few, if any, of the truly great sermons he ever heard, but he can recall the Scripture text, paragraphs or incidents recorded in Scripture that the sermon expounded and was built around.

For our part, we have decided long since that about the only preaching that counts is that preaching which makes a text of Scripture live in the mind and life of some who hear. It is not the preacher's word, but the Word of God that is to do the work. It is not the sermon, but the Scripture, which is the basis and the inspiration of the sermon, that is to be remembered and that does the work. "And the Word became flesh." When it can be said of a sermon that it made "the Word of God become flesh" in some person, or persons, of the congregation, that is a sermon. The highest commendation, in our humble judgment, that can be paid a preacher of a sermon is for some one to say: "Brother, I heard you preach one year, or five years ago, and I do not remember a word of your sermon, but I do remember your text. The text still abides and will ever be fresh in my memory." Now that is something to be said to a preacher of a sermon. The best preaching, the biggest preaching, the most lasting preaching, and the most eloquent, is that

which makes a text of Scripture live in the mind and life of the hearer.

So let no minister be humiliated by the fact that his congregation does not remember his sermon, but let him hang his head in shame and defeat if he cannot make some Scripture live in the memory and become vital in the life of the congregation. The most that any minister can hope to do, and the greatest thing he can do, is to give hands and feet to a verse of Scripture so that it will walk up to a hearer and lay hold on him with a grip that will not let go. That, to us, is preaching and is the vital thing in any sermon. It is not the word of man, but the Word of God, that brings conviction, transforms life, lifts one to a higher level of thinking and of acting.

J. O. A.

INCREASED HIS MISSION CONTRIBUTION.

Here is a very sane and refreshing letter, written by a contributor, and finding its way into the columns of the *Southern Churchman* (Episcopal): "I am pretty hard hit this year, by a loss of nearly \$5,000 in my income. It means such close economy that I am resigning my membership in all patriotic and fraternal organizations, and cancelling my subscriptions to all current periodicals. In order to increase my contribution for missions.

"The fact that my income is reduced leads me to believe that many others who are hard hit will be reducing their pledges to the work of the church. It seems to me that I ought to increase mine rather than decrease, in order to make up for the losses from others. I am doubling my pledge to missions through my parish."

This is unique and refreshing for two reasons: 1st. Many church members put their membership in the church on a level with their membership in fraternal and patriotic organizations, and feel that they have done about all they can do when they make a contribution to physical and material needs through their fraternity or civic club or church. This Episcopal brother sees it differently, and feels that the call to show a preference for his church in its distinctive work of sharing with others the Bread of Life to perishing souls is to be preferred. 2nd. Most of us, on seeing others about us reduce their pledges to the work of the church, take it as an excuse for reducing our own by saying: "Since others are reducing, I must." This good brother sees it otherwise and increases his offering to help make up losses from others.

Here then is an example of singleness of purpose and devoutness of heart that may well be emulated by others, especially by those of our Christian forces who are called upon in our Mission Period to help see to it that our work of sharing with others the Gospel of our Lord shall not be further curtailed or paralyzed.

J. O. A.

DEALING WITH "HEATHEN" AT HOME.

One of the main reason why the church has so many "heathen" at home, and so many unsaved souls about us, is because the church has been so little concerned about obeying its Founder, Lord and Master. Jacob Riis, who came to our country as a poor immigrant and who, in later years, then President, Theodore Roosevelt, declared was the most useful private citizen in America, spoke of a paragraph from his own experience which is worth repeating:

"Every once in a while I hear someone growl against foreign missions, because the money and the strength put into them are needed at home. I did it myself, when I did not know better. God forgive me. I know better now; and I will tell you how I found out. I became interested in a

strong religious awakening in my city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen, God gives you ten dollars' worth of purpose to deal with your heathen at home."

Mr. Riis was not a preacher, but author, writer and private citizen who had learned that which many even in the church will not learn. Just put it down that when and where you find people opposed to foreign missions, and insist on the needs at home, they speak either from ignorance, as did Mr. Riis in his former days, or they speak from an unwillingness to do their duty even at home. God, history and the census reveal the fact that the people who are doing today most for home needs are those who, through love to their Lord, are willing to make an offering in his name now and then, at least, that they may share his life with those who do not know him, whom to know is life eternal. J. O. A.

SHIFTING THE MORTGAGE TO HIS OWN SOUL.

The College of Bishops of the Methodist Episcopal Church recently issued a call to all members of their church which sounds like an appeal from the hearts of our own people who are interested in the work of the kingdom and the salvation of the church. We feel that the College of Bishops issued a call which can be heeded with profit, not only by the Methodist Church, but by all churches and members who have a care for the kingdom of righteousness, and the cause of winning a world to Christ. The address to the church by the Bishops is too lengthy for our columns, but we quote this paragraph, which should come home with force to CHRISTIAN SUN readers at this particular time when we are moving toward the period of our missionary offering, and are in the midst of our missionary teaching and preaching. Says one paragraph of the address:

"With local obligations pressing the church, it is not always easy to maintain loyalty to the larger interests. But the man who takes money that belongs to missions or other sacred causes to pay a church debt shifts the mortgage to his own soul. To sacrifice any kingdom interest for any local reason is to impair, if not so destroy, the great structure of Christian ministration. The entire circle of interests deserves and should have full consideration and proportionate support. It is a matter of deep regret that many of our great interests are now in grave peril. Our missions are in serious distress. The income from the apportionments has steadily decreased for three years, and our missions face imminent danger. A special effort is being made to bring in between now and Easter Sunday sufficient funds to save from calamity our mission work and other interests just as important. Unless the church heeds this call and out of its reduced income lays upon the altars of the Lord a generous and sacrificial offering, we will be not only recalling missionaries, but surrendering enterprises of God's kingdom at home and abroad which have been built up through years of toil and faith. This would be a tragedy."

It will be a tragedy, indeed, for our Christian hosts not to rally to the call of our Christ through his church and for which he founded the church, viz., that it might exalt his name and share the Good News of his love and life with those who know him not. J. O. A.

"EXCEPT FINANCES."

The accepted salutation to a layman is, "How do you do?" The ordinary greeting of a preacher to a preacher is, "How are things going?"

The usual rejoinder of the minister in these days is, "Everything is going fine except finances." There is no news in this response.

News generally is bad news and the word that all is well in a church does not contain much of interest. News ought to be specific and such a general statement is not arresting. News is supposed to tell of some new thing and financial difficulty in a church is far more common than Horace Greeley's "dog biting a man." But, though our fishing for information in our daily greetings does not bring us news it at least starts a few meditations.

For things to be going well except in finances is a continuous condition in the history of the Christian Church. It was so in the beginning. "The servant is not better than his Lord." The Author of our faith was rich yet for our sakes he became poor. He had not where to lay his head. When the temple tax became due he sent Peter to the lake to catch a fish. On the great feast day when he would be the host of his friends he was compelled to borrow a room to eat his last supper with his disciples. The first pope, if he was ever a pope, confessed on the porch of the temple: "Silver and gold have I none." The greatest of the apostles, while serving his strongest and richest congregation, worked at a side line to pay his personal expenses. He was in hunger and thirst, in cold and nakedness, having learned in hard experiences how to be abased as well as how to abound. The minister who feels the pinch of these times may know that he is keeping step with the holy apostles and martyrs for they knew financial distress.

We do not despise money. It is life and labor coined into a convenient symbol for the purchase of the things that make life full and beautiful. Money can do so many things that only a fool will discount its power and yet the man who regards it as the only and indispensable thing in life is not altogether wise. Things may go well when financial resources are at the lowest. Prosperity and power have not always been associated in the church. The Kingdom of God has sometimes seemed to be at its best when times were worst.

The homeless Christ went about doing good and bequeathed to his followers enduring and supreme values. The penniless Peter said to the lame man, "Such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. Dependent Paul made no apology for his poverty for he prided himself "as being poor, yet making many rich; as having nothing, and yet possessing all things."

Financial difficulties should be a spur rather than a source of despair. Necessity is the mother of invention, also of industry. Receiving less from men should we not seek more from God? Realizing our depleted possessions in goods we would do well to seek more power in goodness. Having less of substance to give let us give ourselves with sublimer abandonment. A time like this demands that Christians make testimony to essential and spiritual values. We should prove to the world that if everything is well except finances that the exception cannot defeat us. "A man's life consisteth not in the abundance of the things which he possesseth."—*Methodist Protestant-Recorder*.

THE GREATEST TRAVELING LIBRARY IN THE WORLD.

One of the most fascinating libraries in the whole world is that of the American Merchant Marine Library Association.

It is the largest of all traveling libraries and its green, seagoing chests, each of which contains

seventy carefully chosen books of fiction and non-fiction, travel in ships all over the globe. When a ship is loading for a long voyage these libraries are eagerly watched for; the seamen call them "life savers," as they mean so much on long voyages where there is no other diversion.

The successful operation of ships is due in large measure to a happy and contented crew and in this the traveling library plays an important part. It serves not only the crews of American merchant ships, but the men in lighthouses, light-ships, and isolated coast guard stations. These men, deprived of public library privileges because of their calling, have more time to read and fewer diversions than almost any other class of working men, and their appreciation of the A. M. M. L. A. Service is shown by the countless letters of thanks which they write to the Association, often accompanied by contributions of cash.

The work of this Association is barely eleven years old, and yet just before the depression it kept in circulation during one year alone nearly 400,000 books and distributed approximately 200,000 magazines.

Seamen are encouraged to make known their wishes for books not included in the "libraries," and the Association fills large numbers of such special requests, especially for technical books concerning the business of the ship, such as navigation, seamanship, and engineering.

Mrs. Henry Howard, president of this Library Association, served during war days as Chief of the Social Service Bureau of the U. S. Shipping Board Recruiting Service, and when she saw thousands of men going to sea for the first time in ignorance of the difficulties they might encounter, especially in foreign ports, she conceived the idea of a "Seaman's Handbook for Shore Leave," that would supply much-needed information.

This pocket-sized handbook has proved to be a veritable Baedeker for Jack Tar. It gives information about 366 ports or 401 cities in 95 different countries. It tells seamen about American Consulates, amusements, dental clinics, excursions, inexpensive hotels, legal aid, laundries, libraries, physicians, seamen's homes, banks, agencies and unions, etc.

As a special guide for medical service at sea, there is given a complete list of all ships carrying physicians, their regular routes and radio call letters, as well as a list of the coastal stations of the Radio-marine Corporation of America.

This "Seamen's Handbook" is the only book of its kind and is arousing much interest both in this country and abroad.

THE CLUB OR THE CHURCH?

Mr. Donald A. Adams, of New Haven, Conn., president of the New Haven Chamber of Commerce and past-president of Rotary International, who becomes an executive officer of the National Commission on Missions of the Congregational and Christian Churches April 1st, in accepting this position, said:

"The trying times of the last two years have been a searching test to many a business man's soul, bringing out hidden sordidness, greed and truthfulness and furnishing new evidence of how true it is that a man's life may be divided into un-connected compartments in one of which religion may be kept for us on Sunday only. If civilization is to be saved I am more than ever convinced that it will only be saved by the religion of Jesus. We laymen have got to decide which is more important, a country club or the church. We must make a re-appraisal of the values in life."

He that will believe only what he can fully comprehend must have a very long head or a very short creed.—*Colton*.

CONTRIBUTIONS

SUFFOLK LETTER.

"There is a light in the valley of the shadow of death for me." With smiling face a saintly mother lay upon her bed and triumphantly uttered these consoling words. Mrs. Sallie I. Ellenor was born in Nansemond County, Va., May 14, 1846, and died in Suffolk, Va., March 12, 1933, after a brief illness. She is survived by two daughters Mrs. T. O. Knight, of Whaleyville, Va., and Mrs. I. W. Johnson, of Suffolk, Va. She united with the church at the age of 12 years, nearly 75 years ago. During all these years she had been loyal and faithful. After she was 70 years old she read her Bible through eighteen times and finished the 45th chapter of Ezekiel for the 19th time during this period. She read a great deal, but she made it the daily rule of her life to read the Bible before reading anything else. If the daily newspaper carried sensational head-lines and her attention was called to some startling news, she would say, "I will read that after I have read my Bible."

She knew the end of her earthly journey was near. It was a long journey—nearly 87 years—for her. Sixteen years ago her husband was called to his reward, after more than 50 years of companionship along the way. She had missed him, and yearned for the reunion. During these years she had made her home with us. She had been happy and added much to the happiness of our home. She greatly enjoyed the visits of other ministers in our home. Her eyes were dimmed by age. Her mind was clear. She quoted many beautiful promises in the Bible. It was a precious Book to her. She had proven many of the promises. She believed they were all true. The words of the Psalmist were often upon her lips: "Bless the Lord, O my soul, and all that is within me, bless his holy name." The chorus of a familiar song brought joy to her soul:

"Some day, some day, some glad sweet day,
I shall with joy his face behold."

It seemed that light of heaven was shining in her face.

"Mother Ellenor" was a woman of unusual piety and strength of character. She had a keen mind, judgment and broad sympathetic spirit. She was industrious, looked well after the affairs of her household, liberally supported the work of the church and was deeply concerned about the salvation of others. She touched the young and the old alike by her modest, unassuming manner and deep spiritual devotion. After her death, two children who did not know her name, came to the door, and said: "May we see the lady who sat at the window, and smiled at us as we passed by?"

She went home early Sunday, March 12th, just as the daylight began to break the darkness of the night. The soft stillness of the night was unbroken. The pillow of suffering became a pillow of peace. Sweet rest followed years of toil and anxiety. "The light in the valley" was replaced by the sun of righteousness. God had given a choice spirit to earth, and he had taken it away. As we knelt for a moment and gave thanks for such a life, the thought came: "This is not death; this is another step in life—eternal life." Her room became a sanctuary. The Sabbath a sweeter day.

This letter may be too personal—but life is personal, and death is personal. And the church needs to be reminded that all people have not bowed the knee to Baal. God lives. Doubts will disappear for the people who walk with God.

Death will lose its sting for those who fully rest in his love. No skeptic can prevail against the testimony of a consistent Christian life. The Cross is the way home. It is sometimes a hard way, but it leads the faithful home.

I. W. JOHNSON.

RELIGIOUS EMPHASIS AT ELON.

The faculty, religious organizations, the College, church and Sunday School have felt the need of new emphasis placed upon the religious life of the campus and the community for some time. It was the feeling of those interested that some effort should be made to bring the question of personal religion individually and definitely to the attention of every individual connected with the College and those of the community. Accordingly, a period was set aside, to be known as Religious Emphasis Week. Rev. H. S. Hardcastle, an alumnus of the College and pastor of the Suffolk Christian Church, was invited to conduct a series of continuous meetings. There were two services each day—at 10 o'clock, A. M., the regular chapel hour, and at 7:30 P. M. The interest in the meetings increased from service to service. The attendance on the part of the student body was remarkable. A member of the faculty remarked that it was nearly 100 per cent.

Mr. Hardcastle brought very interesting and helpful messages. They were practical and convincing. It was a season of spiritual refreshment for us all. The very atmosphere of the meetings called for a rededication of life to the higher and better things on the part of everyone.

There were several public reconsecrations and three conversions. The meetings began with the chapel hour Tuesday morning, and closed with the evening service Friday.

It is the unanimous opinion of all concerned that the meetings were of great benefit and blessing to the College and community.

I am taking this opportunity of expressing publicly to Brother Hardcastle, the College's, the church's and my own personal appreciation of his stay and services rendered. The services were a benediction to all.

L. E. SMITH.

DOWN WITH CHILD ROBBERY FOR REVENUE!

It is unthinkable that a Christian nation can be willing to allow its children to be robbed of their food to furnish revenue to help balance the budget! But that is the plan!

"Beer is the poor man's drink," and when he spends his money for it he cannot buy the daily amount of milk, fruit, and vegetables that each of his children need for the proper development of teeth, bone and mental ability.

It is now well known that children who do not have the right kind of food in adequate amount will have poor, soft, defective teeth and bones resulting in various diseased conditions and retarding mental development that will handicap them for life.

The number of such handicapped children will be enormously increased by the return of legalized beer and other intoxicants—legalized for revenue!

Are our church people going to make no effective effort against this cruel robbery of our helpless children and their toiling mothers?

Is it sound finance thus to injure for life the nation's greatest asset—its children—for revenue? How many of them will later become inefficient citizens and public charges upon this community?

Legalizing beer and other intoxicants for revenue is but taking money out of one of Uncle Sam's pockets and putting it in another pocket. Beer and other intoxicants waste and destroy the earning ability of the people, and will put many of them in the breadline, the criminal class, and the charity wards of our hospitals, and starve millions of our children while increasing enormously the wealth of only a very few brewers, distillers, and liquor people, and those millionaires who, it is alleged, bought up controlling interests in large hotels that were hard pressed, expecting to reap large fortunes from the sale of intoxicants in them. These are the interests, it seems to have been clearly shown, that have put up the money to fight for the return of legalized beer and wine that will rob our children of their needed food.

How can one rise from his knees after praying, "Thy will be done on earth as in heaven, give us this day our daily bread," and then give his silent consent to such robbery of the children's "daily bread," or pray, "Lead us not into temptation, but deliver us from evil," and then sanction, or consent to, the return of legalized beer and the saloon with its constant temptation to evil and crime?

Visualize those millions of little children doomed to starvation rations and thus injured for life, and those boys and girls who will be debauched by the return of legalized beer and wine and of the saloon, and those drunken fathers reeling home as in the old days of licensed drink. Beer and wine will bring a flood of advertising as already promised, and they will also be the entering wedge for distilled liquors.

Will our nation thus bow down to the golden calf of "Beer for revenue to balance the budget," forgetting the divine command, "Thou shalt have no other gods before Me," and then expect His aid to save us from this sea of depression and wreckage?

GEORGIA ROBERTSON.

PORTSMOUTH.

We are glad to announce that we are now located in our new home and have taken up the work of the pastorate of First Christian Church, Portsmouth, Va. We are very favorably impressed with our new field of labor and the members of the church seem deeply interested in the work of the Kingdom and united in their purpose.

Tuesday evening members and friends of the church made an informal call on the minister and his family. As each one entered the living room, they passed on to the dining room, leaving a package on the table. After the visitors left we were busy stacking the pantry with the abundant food supply which had been so generously presented. During the evening, following the pounding, our guests entertained with songs, music and readings, and the fellowship was delightful to all present. The preacher announced that he would be at home every Tuesday evening.

The program of work for our Portsmouth Church is a full one and too large to be undertaken, save in the strength of Christ, who has said: "My strength is made perfect in weakness." We feel our weakness, but we can do all things through Christ.

During the year's pastorate, under the leadership of our devoted and consecrated minister, Rev. H. C. Caviness, the church began and now sponsors monthly service at Naval Hospital, weekly service at the jail, almshouse, two cottage prayer services weekly, and other services in various places. Pray for us.

R. A. WHITTEN.

The finest kind of courage is openly to acknowledge one's mistakes and then, with grim determination, see that they are never repeated.—*William Porkess, D. D.*

PROGRESS AND PERMANENCE.

By TIMOTHY THOMAS.

The relation of progress and permanence is a most engaging and timely topic for discussion or study. What progress is, whether it be viewed from the standpoint of philosophy, or considered in the light of experience, leads into interesting fields of thought. That which was yesterday seemingly safe, fixed, and beyond improvement, is today antiquated and discarded. The philosophies of life that once aided in the guidance of men in their acts are today not considered in a good code of ethics. That which men have formed and fashioned endures but a day. Each development is not the final step, but a new beginning in the field of industry or endeavor.

The Psalmist raised the question of permanence and progress—of things permanent and things temporary—in the nineteenth chapter of that marked and marvelous and wonderful portion of Holy Writ. There are certain elementary needs of life and these remain unchanged, but the form and methods of meeting these needs do not remain the same. Food and sleep and raiment are among the outstanding elementary needs, but the methods of procuring these needs have been changed from time to time.

God created the world—created man, but he never finished the world or completed man. Progress is not of man alone; progress is the unfolding, the revealing, and the developing of God's program through man. The things which may seem a backward trend are none other than our failure to comprehend fully the greatness, the vastness, and the elaborateness of God's program of permanence through progress.

Religion is one of the absolute essentials of man. Man, created of the Divine, longs for the Divine. The hours and days and weeks of doubt may come; troubles, trials, tribulations, may wend their way across the beaten paths of our hearts; man may feel his independence and self-consciousness and feel that he needs no anchor for eternal hope. But the time does come in the life of every being when the soul yearns for God—longs to have hope and happiness in a higher and divine power.

There is nothing permanent save that which finds itself in line with God's eternal and ever-unfolding program. Great buildings and other great material undertakings do not, cannot, abide.

There is no real permanence in material things; only in the divine program can there be real, abiding, and everlasting permanence of progress.

JOHN KNOX AND JOHN WESLEY.

Among the long list of religious reformers, few names are more prominent or more important than that of John Knox, the founder of Presbyterianism, and that of John Wesley, the founder of Methodism. In leading up to the subject of the "Restoration" it seems impossible to omit a brief sketch of these great leaders.

JOHN KNOX.

John Knox was the leader of the Reformation in Scotland. He is not usually credited with being the founder of the Presbyterian Church. John Calvin is generally given this distinction. But the facts are that Calvin was not the founder of any particular denomination. His doctrines, known as "Calvinism" were more fully accepted by the Presbyterian Church than by any other, but he was identified with the Reformed Church of Switzerland until the day of his death. Knox, however, fought Catholicism in Scotland until it was finally overthrown and Presbyterianism became the established religion.

John Knox was born in a suburb of Haddington called "Gifford Gate," Scotland, November 24, 1505. He received his early education in the

grammar school of Haddington and in 1521 entered the University of Glasgow. Here he distinguished himself as a disputant in theological questions. He also acquired here that freedom of political opinion and independence of thought that afterwards characterized his public life. At about the age of twenty-five he was ordained a priest in the Catholic Church, but soon after, his faith in the Roman Church was shaken by his study of the church fathers. In 1543 he openly professed himself to be a Protestant, whereupon he was degraded from his priestly office, and for fear of assassination fled for refuge to Douglas of Longniddry, where he remained till the end of 1545.

Cardinal Beaton was at this time head of the Catholic Church in Scotland. He seized George Wishart for preaching Protestantism and burned him at St. Andrews, while he looked out of a window and enjoyed the spectacle. Knox was a friend and companion of Wishart. Two months after the burning of Wishart, Cardinal Beaton was brutally murdered in his own castle. The castle was then seized by the nobles who had put Beaton to death and became a refuge for the Reformers. Knox took up his abode there, and soon

the church of St. Andrews resounded with his indignant voice denouncing the errors of the popery. The castle was soon captured by the French. Knox was taken prisoner and spent the next two years as a galley slave on a French vessel. After his release, he went to England and became one of Edward VI's chaplains. He greatly influenced the English Reformation.

Upon the accession of Mary he was forced to flee to the continent. He finally settled at Geneva, where he became an ardent disciple of John Calvin, and helped to prepare the Genevan version of the English Bible.

He returned to Scotland in 1559 and entered upon his triumphant career as a Reformer. He fought many battles.

In the end of 1572 he died in Edinburgh.

JOHN WESLEY.

The name of no religious reformer is better known in this country than that of John Wesley, the founder of Methodism. He came of a long line of ministers of the Church of England, of Puritan principles. Some of them were non-conformists. John Wesley was the son of Samuel and Susannah Wesley. He was born at Ep-

(Continued on page 14.)

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. **to Mercy and truth gathered; righteousness kissed each other.** **xx Truth shall spring**

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8 ¶ Jē-hōi'-ā-chin was 8 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Father, God, to whom shall we go? Thou hast the words of eternal life. Oh, that men would love the Lord with all their heart, soul, mind and strength. Oh, that men would serve the Lord with gladness and thanksgiving. Oh, that men would praise the Lord for his wonderful works to the children of men. In the name of our living, reigning, coming Saviour, we humbly pray. Amen.

FACING 1933.

We are yet in the early months of this good year. The question that faces every true and courageous soul is: Shall we conquer conditions or shall conditions conquer us? We, of the Christian Churches, will largely answer that question so far as the churches are concerned, during our Mission Period—March-April-May-June. Let us face a few facts that we may understand our situation and get our bearings. In our Congregational and Christian Churches, we have some over one million members in our six thousand churches. Although 1932 was a year of strain under economic depression, our churches gave \$2,019,000 to their conference, conventional and international work. This was an average of a fraction more than \$2.00 per member that our church members gave for benevolence, educational and missionary work, beyond their own local expenses. While this sum, as a total, is considerable, it was \$412,000, or 17 per cent less, than we gave in 1931, and 0812,000, or 28.3 per cent less than we gave in 1930. The question we face now is what will happen in 1933? Shall we still show a decrease in our contribution in 1933, or shall we accept the challenge to go ahead through self-denial, that our Lord's work shall not suffer?

We have retrenched already. Shall we continue on the down grade? Our local churches have reduced their budgets and largely curtailed their pastors' salaries. Our conferences have reduced their calls and apportionments; the home boards have reduced both overhead and field expenditures, and while some home mission points have closed their doors, new buildings are not encouraged, and emergency aid is called for by congregations confronted with mortgage difficulties. The work in our home mission field is curtailed, handicapped and facing, seemingly, impossible difficulties. Furthermore, the American Board is closing four missions in the foreign field, with scores of churches and workers. About fifty missionaries have been either retired on the field or withdrawn from the service. A whole multitude of native assistants have been dropped from the work on the foreign field. The budget for the current year has been reduced \$243,000, with a further cut of \$70,000 ordered to be made. These reductions lay untold burdens on the Christians in mission lands. While we in the homeland, through our benevolent activities, are pouring out millions to give employment to the unemployed, material food, clothing and shelter for physical bodies, we are withholding, with an ever-tightening hand, our gifts and donations, that the Bread of Life may not be shared with perishing souls. One of the missionaries of the home board out West writes:

"We started our ministry here and began our married life together at the same time last May. During the seven and a half months to December 31st, it cost us \$671.80 to live, although we only received \$640.00. On this we both lived and 'set up housekeeping.' We have worked things

out very well so far, but what of the future? I have two suits, but one is too shabby to wear at even week-night functions. During the extreme cold weather I have worn a light spring coat, which is all I possess."

Then another missionary away out in West Africa writes:

"Every family is giving one month's average income to our Christian enterprises, divided between the local church budget, the medical service of the mission, our station school, with one full quarter going to missionary work beyond our own immediate vicinity."

And the question arises: Shall our support reveal our devotion to that for which our Lord instituted his church, viz., To give the Good News of his saving power to those who are perishing without it? If we will but practice the principles of personal stewardship and the plain teaching of our Lord as to self-denial in his name, we can face 1933 with the hope of recovery and with a faith that knows no defeat. Both in our personal lives and in the work of the church, we must obey the deepest impulses of our Christian faith during this difficult time. Let us determine, by the help of God, that "the line shall not break where I stand."

These facts and sentiments, and many others of similar character, are contained in a leaflet issued by our American Board, a number of which any SUN reader or pastor can have, without cost, upon request to the Mission Secretary.

J. O. A.

MISSIONARY OFFERINGS. WEEK ENDING MARCH 18, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,416.69
Ocean View, Va.	3.14
Leaksville, Luray, Va.	2.08
Oak Level, Youngsville, N. C.	1.00
Mayland, Broadway, Va.	1.00
Liberty (Vance), Henderson, N. C.	3.25
Mt. Carmel, Zuni, Va.	1.51
Durham, N. C.	8.85
Winchester, Va.	4.28
Wake Chapel, Fuquay Springs, N. C.	7.20
Third Avenue, Danville, Va.	5.30
Total	\$ 1,454.30

Individual and Church Offerings.

Previously acknowledged	\$ 340.39
"A Friend," Burlington, N. C.	15.00
Mrs. J. T. Stewart, Summerfield, N. C. ..	5.00
Total	\$ 360.39

Summary.

Previously acknowledged	\$ 7,293.20
Sunday Schools, Regular	37.61
Individual and Church Offerings.....	20.00
Total to date	\$ 7,350.81

J. O. ATKINSON, Sec'y.

Go through the world, discovering and advertising the best in others, wiping tears from off all faces, ministering to suffering, soothing alarm, heartening the fearful: bearing, believing, and hoping all things; and never failing any in the hour when they turn for sympathy and help in their distress, and you will drink of the most exquisite joys that are known by mortals.—F. B. Meyer.

MONTHLY MISSIONARY PROGRAM.

(APRIL, 1933.)

By MRS. W. M. JAY.

Program 4, from the booklet, "Christianity in Revolutionary China," by Rowland McLean Cross:

"OUR RESPONSIBILITY."

It is not learning, grace, nor gear,
Nor easy meat and drink;
But bitter pinch of pain and fear
That makes creation think.

—Kipling.

Hymn—"We Are Living, We Are Dwelling."

Scripture—I. Cor. 12:13.

Prayer—Thanks for the blessings that are ours.

For strength that we may make the best use of our blessings in meeting our responsibilities to those less fortunate.

Hymn—"We've a Story to Tell to the Nations."

Opening remarks on subject by leader.

Talk or Address—"Relief of Suffering Due to Natural Calamities."

Talk—"Kindly Treatment of Chinese in the United States."

Special music.

Address—"Sympathetic Appreciation of China's Struggles."

Talk—"Adequate Support of the Missionary Program."

Summary or Round Table Discussion.

Missionary Doxology.

Mizpah Benediction.

MISSIONARY PROGRAM.

THE CHURCH AND INTERNATIONAL LIFE.
(Missionary Society Program.)

Prepared by Miss Mabel E. Swift, in the *Missionary Herald* for April:

Worship Approach.

Hymn—"The Whole Wide World for Jesus."

Readings—The vision of the ages. The hope of the prophets (Isa. 2:14); The hope of Christ (Jno. 10:15-16; 17:19-21.)

The vision and purpose of today: "The great internationalism is the world mission of Christianity. The tens of thousands of missionaries, as ambassadors, interpreters, and mediators, are doing more than any other one factor to throw out strands of understanding, friendship, and unselfish collaboration between the peoples of Asia, Africa, and Latin America on the one hand, and those of Europe, North America, and Australasia on the other."—John R. Mott, in *Present Day Summons*.

The final victory. (Rev. 21:23-26.)

Hymn—"In Christ There Is No East or West."

Discussion.

(Based on two quotations from Basil Mathews' "Roads to the City of God.")

1. "To get a world voice, to exercise a world influence, the Christian forces must share a world fellowship. The demand thus made for international cooperation is immediately obvious. . . . No enterprise is actually and manifestly more international in its make-up than that of the world-wide expansion of Christianity." (pp. 102-103.)

How does the church share in world fellowship?

(a) Through our missionaries. (If possible, read a personal letter from a missionary on the field, and consider how this brings about a better understanding.)

(b) Through the church's treatment of students from other lands. (What is the usual welcome given these students into our churches and social life?)

(c) Through World Peace. (Discuss the stand of the church on such subjects as peace, disarmament, war-debts, etc. Are these within the scope of the church?)

2. "Our Lord's thought and action, the teaching of his apostles, and the fact that the church, as the body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to his city, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to 'bear one another's burdens and thus fulfill the law of Christ, should permeate all interracial relationships. Any discrimination against human beings on the ground of color or race, any selfish exploitation and any oppression of man by man, is, therefore, a denial of the teaching of Jesus." (pp. 69-70.)

Discuss the above quotation and its significance in relation to the church and international life.

Closing Hymn—"The Church's One Foundation." (The three stanzas define the strength of the church, give her a world-wide challenge and close with the promise of victory.)

SEAWELL MEMORIAL PROGRAM.

At the February meeting of the Woman's Missionary Society of the Durham Main Street Christian Church, a memorial service was held for Mrs. Sarah Linda Seawell. After a prayer of gratitude for her life of Christian service, the Society voted to create a memorial in her honor.

She was a life member of the Missionary Society, and one of our most devoted and active members.

Her life was one of real sacrificial service. She reared a large family, having been left a widow when the children were small, but they now rise up and call her blessed. She also cared for her aged parents in a most noble way. In her neighborhood she was an "angel of mercy." She would divide her time, which seemed so much needed at home, and take suitable nourishment to the sick—both white and black were the recipients of her kindness.

She came to us in her riper years, but took as active part in all her church enterprises as her strength would permit. She had a real passion for missions, and was one of our most loyal and liberal workers. We shall miss her from our midst.

These are the times when we need more such women, and at the request of the leader, the Society rose and resolved to try to attain the high degree of Christian life for which our departed sister strove. Sympathy and prayers are extended the family in this great loss.

Mrs. W. B. Bagwell, one of our most faithful and beloved members, read an appropriate and beautiful poem as a part of our memorial program.

MRS. RUTH JONES KERNODLE,
Durham, N. C. *Reporter.*

NOTICE.

The Woman's Missionary Conference of the N. C. and Va. Congregational-Christian Conference, makes the following announcement as to the missionary rallies to be held this Spring:

Vance-Warren District—Miss Margaret Alston, supt., Fullers' Chapel, Friday, April 7th.

Durham-Wake District—Mrs. C. H. Stephenson, supt., Chapel Hill, Tuesday, April 11th.

Alamance District—Mrs. J. W. Patton, supt., Long's Chapel, Wednesday, April 12th.

Randolph District—Mrs. R. E. Caviness, supt., Ramseur, Thursday, April 13th.

Lee-Chatham District—Mrs. R. L. Ross, supt., Turner's Chapel, Friday, April 14th.

Guilford District—Miss Jessie Sharpe, supt., Howard's Chapel, Tuesday, April 18th.

Halifax District—Mrs. Luther Carlton, supt., Ingram, Va., Wednesday, April 19th.

It is hoped that each of the churches in each of the districts will be represented at its respective rally, that pastors will attend and that the men as well as the women may be present to benefit from the program.

PROGRAM.

Motto—"Be Strong!"

"We are not here to play, to dream, to drift.
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift:
Be Strong!"

MORNING SESSION.

Call to order—10:30.

Hymn—"Lead On, O King Eternal."

Worship led by:

Mrs. W. O. Cunningham,
Mrs. A. I. Ladee,
Mrs. C. M. Cannon,
Mrs. I. H. Foust,
Miss Ruth Sargent,
Mrs. Grace Stewart,
Mrs. S. R. Gay,

Recognition of societies, churches, ministers, visitors.

Greetings from the Leader.

Hymn—"Onward, Christian Soldiers."

Appointment of committees.

Announcements.

Offering.

Special music.

Address—By a Missionary.

Prayer.

Adjournment.

AFTERNOON SESSION.

Call to order—2:00.

Hymn—"The Son of God Goes Forth to War."

Prayer.

Address—"High Spots in Missions Today," Dr. J. O. Atkinson, Mission Secretary.

Forum on Problems and Methods—Miss Priscilla Chase.

Reports of committees.

Reading of minutes.

Closing service.

Adjournment.

"Say not the days are evil: who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name
Be Strong!"

MRS. C. H. ROWLAND, *Pres.*

DISTRICT RALLIES.

The Twelfth Annual District Missionary Rallies of the Eastern Virginia Congregational-Christian Conference will be held as follows:

Norfolk District—Mrs. J. E. Cartwright, superintendent. First Church (Berkley), Tuesday, April 4th.

Nansemond and Franklin District—Mrs. B. D. Jones, superintendent. Cypress Chapel, Wednesday, April 5th.

Waverly District—Mrs. E. T. Atkinson, superintendent. Richmond, April 6th.

Each church in the Conference is requested and urged to send a large delegation. All the pastors are most cordially invited.

Following is the program:

Theme—"Pitch Your Tent on Olivet's Top."

MORNING SESSION.

Call to order at 10:30.

Hymn—"Lead On, O King Eternal."

Worship Period—Prov. 29:18; John 6:27.

Greetings.

Recognition of Societies, Churches, Ministers, and Visitors.

"Come Visit My Missionary Society Today," by a group of women.

Hymn—"The Church's One Foundation."

Appointment of Committees.

Announcements and offering.

Special music.

Address—"High Spots in Missions of Today," by Dr.

J. O. Atkinson, Mission Secretary.

Adjournment for lunch.

AFTERNOON SESSION.

Call to order at 2:00.

Hymn—"Fling Out the Banner."

Current Events.

Special music.

"How I Interest My Young People and Juniors"—Miss Priscilla Chase, General Superintendent of Young People's Work.

"Are You Making the Foundation Secure?"—By a worker with Beginners.

Miscellaneous items.

Reports of committees.

Reading of the Minutes.

Closing service.

Adjournment.

MRS. L. W. STAGG.

ANNUITY FUND FOR MINISTERS.

By HERBERT D. RUGG.

An increase of \$300,389 in the assets of the Annuity Fund for Congregational and Christian Ministers last year is announced in the annual report of the general secretary, the Rev. Dr. Lewis T. Reed.

The assets of the fund now are \$5,169,320. In addition to its own assets the fund is benefited by the income of the Pilgrim Memorial Fund, a permanent endowment amounting to \$4,980,763 plus a profit reserve of \$325,897. The entire resources of the Annuity Fund in the two investment accounts total approximately ten and a half million dollars. The assets of the Pilgrim Memorial Fund showed an increase of \$3,454 last year.

The Annuity Fund, organized in 1914, has become the central feature in the ministerial pension system of the united denomination. It is conducted on a voluntary membership basis. Its membership with 102 accessions last year showed a net growth of 68 and reached to 2,714, a new high figure.

The number of annuitants receiving pensions increased during the year by 50 to 728. Payments to annuitants were \$224,005.

"The investments upon which rest to a large degree the hopes of the members of the Annuity Fund for the financial security of their advanced years," Dr. Reed states, "have endured the storm of present conditions with exceptional success. They have been watched by the treasurer, William T. Boulton, and by the investment committee with scrupulous care and with the utmost regard for safety. Where the prospect of loss of principal or income has been imminent, securities have been sold. This policy has minimized losses which otherwise might have been very substantial."

The present market value of the investments of the Annuity Fund, distinct from the Pilgrim memorial Fund, including mortgages at their face value show a shrinkage of only 10.58 per cent from the original cost.

"This shrinkage," Dr. Reed says, is regarded as very slight in view of the fact that a large portion of the funds came during the boom years and had to be invested at a time when securities were at their peak."

The investments of the Pilgrim Memorial Fund "purchased in large part between 1920 and 1922, when bonds of the highest grade were at a low price," have a present market value only 3.42 per cent below their cost. The income of the Pilgrim Memorial Fund turned over to the Annuity Fund last year and applied toward the dues of the members was \$263,750—\$7,000 more than was turned over the previous year.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

EASTERN VIRGINIA YOUTH FELLOWSHIP CONFERENCE.

Next Saturday afternoon at 1:30 o'clock at the Christian Church, Suffolk, Va., young people from the Eastern Virginia Conference will gather for a serious consideration of what young people can do to make the world Christian. A fine program has been arranged, and outstanding leaders will be present to share with the young people themselves in discussions and making of plans.

This is a wonderful opportunity for the young people of the conference to share with each other the best they have learned in Christian service. It is the first conference of its kind to be held in this area, and there seems to be great interest among the young people throughout the conference. It is expected that practically all of the churches will be represented by two delegates. In order that every church may be benefited, and the group not be too large for real work, only two delegates are requested from each church.

Every pastor, superintendent and young people's leader, as well as young people themselves, should be sure that the two delegates are in Suffolk Saturday morning, and that they stay through Sunday. The program for the two-days' session follows:

SATURDAY, MARCH 25, 1933.

Theme: "Make Christ Real in Life Today."

- 1:00—Registration and housing.
- 2:—Conference of group discussion leaders, conducted by Rev. F. C. Lester.
- 3:00—Get-acquainted period.
- 3:15—Worship service, Miss Doris Eure.
- 3:30—Report on Defiance Conference, Miss Ethel Hurley.
- 4:00—Discussion period:
 - (a) Devotional Life—Led by Mr. Watson Cobb; Counsellor, Miss Ethel Hurley.
 - (b) Service—Led by Miss Emily Tidwell, supt.; Counsellor, Miss Priscilla Chase.
 - (c) Leadership Training—Led by Miss Lottie Mae Cross, supt.; Counsellor, Rev. H. S. Hardcastle.
 - (d) Moral Standards—Led by Mr. Aubrey Todd, supt.; Counsellor, Mr. C. E. Warrington.
 - (e) Publications—Led by Mr. Lanson Granger, supt.; Counsellor, Miss Elizabeth Sharpe.

- 6:00—Supper and fellowship period.
 - 7:30—Worship service, Miss Priscilla Chase. Address, Miss Lucy Eldredge.
 - 8:00—Return to discussion groups.
 - 9:00—Upper Room Service, Miss Ethel Hurley.
- SUNDAY, MARCH 26, 1933.
- 7:00—Communion service, Rev. H. S. Hardcastle.
 - 9:30—Church school, Misses Lucy Eldredge and Priscilla Chase.
 - 11:00—Morning worship—Suffolk Christian Church.

- Dinner in the homes.
- 2:00—Song.
- Report of findings of discussion groups.
- Open forum, led by Miss Lucy Eldredge.
- 3:30—District meetings.
- 4:30—Closing service, Miss Lucy Eldredge.

"I WAS ELECTED."

Many a youth has said with some degree of enthusiasm, "I was elected." It may be that he or she was elected as president of his class, fraternity, or some other position in youth organizations. He is delighted by his election. Perhaps he would say that it is family pride, and not conceit, which swells his chest.

Many people have been elected to office in the Sunday Schools, the Christian Endeavors and churches who felt that it was an honor to be elected, and who let it stop at that. They never learned that the honor comes from the service which they render after election. To be superintendent of a Sunday School carries with it honor only if the person elected performs the duties which are his by virtue of his office. The Christian Endeavor officer who does nothing about his job retards the progress of his society and brings disgrace upon himself, even if he does not realize it. Any person elected to office should either serve or resign. To do less hinders the organization that gave him the opportunity, and brings disgrace upon the individual who fails to function.

This may sound like preaching, but it certainly has some fundamental facts in it. This writer is convinced after hard experience that the reason our Sunday Schools and churches grow so slowly is that those who are elected do not perform their duties as they should or could.

It may chance that some of you who read this are among those who have been elected, by your church or some other organization to an office which carries with it some degree of honor, but have not done the service which will bring honor to the office, and to you. You may have what seems to you a good reason. However, I believe you will agree with me that unless you are willing to put into your office some service you are not being fair either to the people who elected you, to yourself, or to the Kingdom of Christ.

At this writing the people of the United States are delighted with the new President. There is just one reason why they are so delighted, and that is, he is putting into his office the best of his abilities and is doing it with enthusiasm. If young people and church people will follow his excellent example and use the best of their abilities in accomplishing the task to which they have been directed by election, there is no question but what our churches will grow.

It is not enough to say, "I was elected;" we must be able to say, "I have done my best."

CHRISTIAN ENDEAVOR NOTES.

APRIL 2, 1933.

"CAN AND SHOULD WE LOVE ALL MEN, EVEN OUR ENEMIES?"

Daily Readings for this Week.

Monday—"Love is Friendliness." Prov. 24:21, 22.
 Tuesday—"How Jesus Showed His Love." Luke 9:51-56.
 Wednesday—"Jesus' Treatment of Enemies." Luke 23:34.
 Thursday—"Paul and the Jailor." Acts 16:25-40.
 Friday—"David and His Foe." I. Sam. 24:1-12.
 Saturday—"The Christian Principle." Rom. 13:10.

Program.

Instrumental prelude—"There's a Wideness in God's Mercy."
 Call to worship—"Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye

kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:31, 32.

Hymn—"There's a wideness in God's Mercy."

Scripture—Matthew 5:43-48.

Prayer—Father, we thank thee for thy great love for thy children manifested in thy bountiful provisions for our happiness and welfare, and above all in thy gift of Jesus thy Son to show us the perfect way of life. We thank thee that the heart of Jesus was so tender and forgiving that he could love all men, even his enemies.

We pray, Father, that our hearts may be so filled with love that there will be no place of hatred, jealousy, envy, and the other seeds of enmity. In the name of him who taught us the way of love, we pray.—Amen.

Hymn—"Love Divine, All Love Excelling."

Introductory talk—

Development of the topic—

Hymn—"Saviour, Teach Me Day by Day."

Poem—"Make Me, Too Brave." "Youth Adventure with God." (p. 154.)

Benediction—

If I have wounded any soul today,
 If I have caused one foot to go astray,
 If I have walked in my own willful way,
 Good Lord, forgive!"—Amen.

—C. Maude Battersby.

Additional Hymns—

"Joyful, Joyful, We Adore Thee."

"Somebody Did a Golden Deed."

"Blest Be the Tie that Binds."

"A Little Bit of Love."

Suggestions for Advance Preparation.

1. Appoint someone to lead a discussion on the causes of hatred and ill-will.
2. Ask another person to lead a discussion on the causes of ill-will between races, social classes and nations.
3. Have some rather mature person speak on the effect of hatred on individuals and on groups.
4. Have another brief discussion on how we may overcome ill-will between individuals and groups.

Love and enmity represent two extremes in human relationships. The spirit of each is contrary to the other, and they cannot abide in the same human heart without constant struggle that wrecks the personality of the individual.

We have seen that much of the enmity between young people results from superficial causes and could be overcome. The situation was different in the life of Jesus. It took true greatness for him to love his enemies. No man has even suffered more at the hands of his opponents than the Master, yet he said: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

Love does not "keep a memorandum of the injuries received, but forgets, forgives, and tries to help." E. R.

Unlock the door this evening
 And let the gate swing wide;
 Let all who ask for shelter
 Come, speedily inside.
 What if your house be narrow?
 What if your house be small?
 There is a Guest whose coming
 Will glorify it all.

—Joyce Kilmer.

We want men who love God supremely and souls next. We want men, not only willing to do, but also to suffer, the will of God; men of faith who can afford to despise the world and look forward to the surpassing glory in store.—J. Hudson Taylor.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS MINISTERING TO JEWS AND GENTILES.

LESSON I—APRIL 2, 1933.

GOLDEN TEXT: "Other sheep have I which are not of this fold; them also must I bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10:16.

LESSON TEXT:—Mark 7:24-37.

And He Could Not Be Hid.

Jesus was trying to get away from the multitudes so that he and his disciples could get a rest and also have an opportunity to talk things over, but it was impossible to be hid. If his spirit is really in a person's life it is bound to manifest itself. Vital religion will express itself.

The Woman Was a Greek.

A foreigner had a daughter who had an unclean spirit, and she besought Jesus that he would cast out the devil out of her daughter. There is that in Jesus which attracts people of all races to him. He is universal in his appeal. And this is especially true when people are in need. They turn to him. There is an instinctive hunger for him. And there is always a response on the part of Jesus when people, no matter of what race or creed, call upon him in sincerity and in truth.

A Test of Faith.

Jesus' words to the Syrophenecian woman seem rather harsh to us, especially in their English form and in the printed page. But the words which he used throw a new light upon them, and we may be sure that the way in which Jesus said them made all the difference in the world. It was rather a test of faith. For a time he seemed indifferent. It was necessary for the woman to be sincere and Jesus brought this out. It is so with us. There are times when God seems to be indifferent to our needs and to our entreaties, but he is nigh to all that call upon him in sincerity and in truth.

The Reward of Faith.

"And when she was come to her house, she found the devil gone out and her daughter laid upon the bed." The cure was effected at a distance. A mother praying for her boy can reach across space. When we bring the needs of our loved ones and others to Jesus he can do his work by the word of his power. This is the victory that overcometh the world, even our faith.

The Cure of the Deaf and Dumb Man.

Friends brought to Jesus one who was deaf and had an impediment in his speech, and interceded in his behalf. Jesus took him aside from the multitude—he did not want to become known simply as a wonder worker. He put his fingers in his ears—he aroused hope and faith in the man. He spit and touched his tongue—he used material and physical means at hand. He looked up to heaven—he introduced the divine factor. He said, "be opened," and straightway his ears were opened, and the string of his tongue was loosed, and he spoke plain again. Jesus opens the ears of men deaf to the voice of the Spirit of God and enables them again to hear. He looses the tongues of those who have not been speaking of him.

He Doeth All Things Well.

In these words, the people of Decapolis unwittingly characterized the work of Jesus. "He doeth all things well." There is nothing shoddy about his work. We who are his disciples should try to be worthy of him in this respect.

THE COUNTRY CHURCH.

Most country churches are one-room buildings. And many of them will remain so—others will not. Some of those which are not remodelled could and should be—it is these that I have in mind as I write.

Our homes need repairs, additions or alterations and they get them. Perhaps not at first, but eventually, in normal times. Sanitation and modern invention in life make us believe that we must. Electricity, aqueduct water, with the latest improvements depending on each, add to our comfort and enjoyment. It is right that we do these things, but why not more for our church, also? It is quite likely we have a furnace, perhaps electricity, if it is available, and then what? Is it not true that after that we think only of repairs as the necessary outlay? Folks, I am sure we have made a mistake in so thinking. A building is not all that is needed, but it may be a greater help.

A country church should be a vital part of the community life. If it is relegated to second place or lower, the community is in a bad way. Therefore, be sure that the church does not get into a disgraceful state of repair. Keep the exterior looking well. Good paint, well-kept steps and porches, and fine looking lawns and shrubbery in season. The inside, too, should be watched. Paper and plaster coming off looks bad and distracts from the service. A good organ or piano, according to convenience and preference, with plenty of hymn books in usable condition. Pews, with or without cushions, according to the kind, and somebody whose business it is to keep the interior clean.

A church according to the above plan will encourage worship. However, to encourage real teaching in the Sunday School and to assist its growth, something else is needed. Where the church is and must remain, for a time at least, in a one-room building, movable partitions or hanging curtains will greatly benefit the work done for Christ and his kingdom. Each department at least should be by itself or on opposite corners of the room from one another. But it is very fine where a room or rooms can be made in the gallery or basement for some of the classes. There is much to be said of the possibilities along this line.

Advertising or publicity can be used with profit if done with proper decorum, and not cheapening God's house. An outside board with at least the church name and denomination and the hours of services. An inside bulletin board with notices of all church activities for each person to read, in advance, of the coming events.

This article has been written with a desire to help the country church. Twenty-one years of ministry to country churches have shown me their needs.—Rev. Walter F. Lewis in *Wesleyan Methodist*.

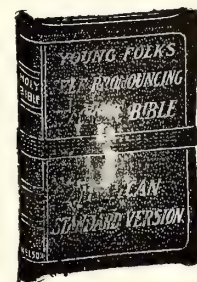
LEADERSHIP.

A review of Professor William Heard Kilpatrick's new book, "Education and the Social Crisis," has this definition of leadership: "The proffering of any step or movement which does in fact advance the process under way." Think of that! This means that a large proportion of the people can share in one or another kind of leadership. It is a matter of quality. The distinctive mark of leadership is progressiveness.

Under this thought provoking definition we see that it is not the size of the crowd which is following a man that makes him a leader but the direction it is going. There are many who have control of large groups, who cannot be called leaders. They are disorganizers; disrupters and drags.—*Exchange*.

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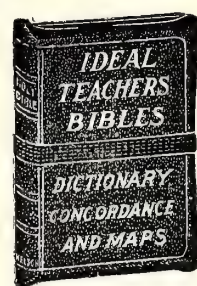
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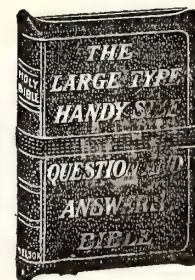
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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

JESUS' REVELATION OF GOD.

"No man cometh unto the Father, but by me."

"If ye had known me ye should have known my Father also; and from henceforth ye know him and have seen him."

"I am in the Father and the Father in me."—Jno. 14:6-10.

This revelation of God in Jesus is the real center of the Christian religion and our Christian faith. Everything in our faith and trust must be brought to that test. Christ is our visible God. "He that hath seen hath seen the Father." To see Jesus this way eliminates all theory about God, and makes it not only possible, but real to see him and know him, and love him.

Thus as we read and know Christ, know his way of life, his attitudes, his spirit, his ethics, we come to know God, "whom to know is everlasting life."

John Wesley expressed it beautifully in the following: "Let my religion be plain, artless, simple, meekness, temperance, patience, faith, and love be my highest gifts."

He who lives this way grows into a sympathy with the human brotherhood and all human need, like Christ, reveals God.

Prayer—Our Father, give us the spirit, feelings and scope of Jesus for humanity. Lead us to a dedication of our lives to thy church and Christlike deeds.—*Amen.*

TUESDAY.

ENDURANCE PRODUCES CHARACTER.

"We glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope."—Rom. 5:3-4.

"He that endureth to the end shall be saved."—Matt. 10:22.

This Scripture has a large significance as a way of life. To endure trials and troubles as seeing God the invisible is a law in the upbuilding of character as undisputable as the law of gravitation or the law of the harvest; it as large as life itself; it is the law of harvest in the moral and spiritual realm. Character is the accumulation of an every-day investment through the period of life. It cannot be obtained as a mushroom springing up over night; it cannot be produced by a clever trick; it comes from endurance and fortitude. Booker T. Washington once said: "Character is the sum of all we struggle against."

Prayer—Our Father, we pray thee, who art able to make us all that thou wilt, to give us power to insist, at every step of life, upon a discipline and obedience to thy divine laws, and work thou out in our lives the ripe fruit of a full and good soul.—*Amen.*

WEDNESDAY.

"We know that all things work together for good to them that love God."

"For whom he did foreknow he also did pre-destinate to be conformed to the image of his Son."—Rom. 8:28, 29.

This text is usually thought of as hard to believe. There is too much of life which does not seem good to us to admit this in our weak faith.

Our fault is to think it claims too much. We read into it a superficial optimism which does not face the hard and tragic facts of sorrow and of sin.

If we read this text rightly it seems that God is a partner in this life and we have his aid and interest in everything. The comfort of it is: we look life full in the face, with all its tragedy and evil, we feel God in us and this nerves and energizes us for our greatest endeavors.

Prayer—O Lord, our God, in the unfaith of our times we need this work of thine. Give us a consciousness that we stand within the presence of the most high at all times. Thou didst not fashion this world in sadness, but thou didst give it to us for good. That good must be ours if thou are leading still. Teach us to bend all our efforts to make every part of it to which we are related and with which we have to do, sane, tolerable and good. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

GRATITUDE IN HARD TIMES.

"I have learned in whatsoever state I am, therewith to be content."—Phil. 4:11.

"Be content with such things as ye have."—Heb. 13:5.

I walked a mile with pleasure,
She scattered all the way,
But I am none the wiser
For all she had to say.

I walked a mile with sorrow,
And ne'er a word said she,
But, oh, the things I learned from her
When sorrow walked with me.

—Anon.

Thank God for poverty
That makes and keeps us free.
And let's us go our unobtrusive way,
Glad of the sun and rain,
Upright, serene, humane,
Contented with the fortune of a day.

—Dodd, Meade and Co.

Prayer—O Lord, our Father, we confess our weakness to want the comforts of life, and to be discontented when we have them not. Give unto us this day thy blessing to see thee and thy way, and to subordinate our earthly desires to the higher ways of Christian living.—*Amen.*

FRIDAY.

PUTTING AFFECTIONS INTO LOVE.

"Be kindly affectioned, one to another with brotherly love."—Rom. 12:10.

"In other words," said Dr. Leacock, recently, "learn to like people as well as to love them in a formal sense."

Would you know how to interpret this Scripture better? Turn to the 16th chapter and there read Paul's catalogue of heroes and friendships, and there we learn of Paul's outrushing affectionate likings for folks. Folks were a genuine joy to him. This affection took the form of a genuine desire to help others and to serve them at a sacrificial cost.

This reminds us that we may love our fellowmen in an official or superficial way, and still not like them. There is so much in others we think we dislike. It is impossible to help this unless we are actuated by God's spirit and look only for the good. How much good we really do find in others when we look for it—good that we really like! If we do not like folks we are missing half the fun of life and we miss the true Christian attitude and relationship to men.

Prayer—O Lord, our Father, we confess our infirmities in love. Help us to love folks so they may fill our souls for good, and may we all come to like and love one another better.—*Amen.*

SATURDAY.

SPlicing THE CURRENT.

"How shall Pharaoh hearken unto me?"—Read Exodus 6:28-7:5.

King George's speech was to be broadcast to all North America through fifty-nine radio stations, and the current for this epochal event was to flow through one set of wires energized by one generator. Just before King George began, some one in the Columbia broadcasting rooms tripped over the wires and broke them. Instantly Harold Vivian, the chief control operator, grasped the broken ends, and for twenty minutes literally spliced them with his body, allowing the current to flow through him, till the break was repaired. The success of the tremendous operation is due to his grit.

A Monarch far greater than King George has a message for all the world, and he is trying to get it through. The wires are sadly broken, however, by human folly and sin. Splice the wires, ye Christian preachers, ye noble teachers. Splice the wires, ye anxious parents and relatives and friends!

It may cost something. The current may flow through our own hearts. But what of that, if only it gets through to other men?

Prayer—Thy voice is as potent as ever, O thou living Word! But thou canst speak through the lives of believers only. Let each of us say bravely and promptly: "Here am I, use me."—*Amen.*

AMOS R. WELLS.

SUNDAY.

FAKE JEWELS.

"He that walketh uprightly walketh surely; but he that perverteth his ways shall be known."—Read Prov. 10:1-9.

Modern science has found many ways to imitate all kinds of jewels, and the imitations are so perfect as to deceive all but the expert; but a jeweler is never deceived by them; he can tell them almost at a glance.

There are said to be very easy tests—if you know how; as that glass diamonds are warm to the tongue while real diamonds are icy cold, or that artificial pearls feel smooth when rubbed across the teeth, while real pearls feel rough.

This ease of discovery is not confined to fake jewels. Set it down on your heart that any dishonesty is quickly and surely exposed. No one will long be held to be more learned than he really is, more kindly, more generous, more truly religious. Character will out. Paste convicts itself. He that perverteth his ways shall be known.

Prayer—But we thank thee, O God, that thou thyself art the truth, and that all who walk with thee in truth are sure to share thy permanence and power.—*Amen.*

AMOS R. WELLS.

All that Jesus did for his church was but the expansion and unfolding of his love. Traveling to Bethlehem, I see Love incarnate. Tracking his steps as he went about doing good, I see Love laboring. Visiting the house of Bethany, I see Love sympathizing. Standing by the grave of Lazarus, I see Love weeping. At Gethsemane, I see Love sorrowing. Passing on to Calvary, I see Love suffering, bleeding, and dying. The whole scene of his life was but an unfolding of the deep, wonderful, and precious mystery of "Redeeming Love."—*McCheyne.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

PERSONAL PEACE.

By JOHN G. TRUITT.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit."—Romans 15:13.

Every day I am more convinced of a Christian's joy and peace. The joy and peace that a real Christian has is beyond human understanding. It is something quite inspiring. It is something to be sought after as the one pearl of great price. To find it one should give everything else besides. Why did Jesus say all those beautiful things in the Upper Room in that farewell address? "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

With what things we are too often filled today! The tiny little frets and fears that eat away the full bounty of our joy! Little self-pityings and sighings that only serve to set aside the mighty peace that passes all understanding, that peace that moves steadily onward against all odds. Do you know what I mean? They tell us that standing on the shores of Greenland one may see great white mountains of icebergs moving down toward the Gulf stream unhindered by the mighty winds and whipping waves and spray that beat against them. The reason for that, only a very small portion of the iceberg is above the water—the mass of it lying deep in the bosom of the ocean. Shallow, light barks are whipped to the shore, and are soon forgotten. They have no weight of calm, unruffled power beneath.

Instead of being filled with joy and peace so many lives today are filled with mental agony, fear, despair, and turmoil; strivings that are purely selfish and thoroughly un-Christian, worries that mock and mar their lives and belittle the Lord the claim of trust. All worried about some silly remark made by another, or some fear of what may be tomorrow, never really and truly casting our cares upon him who careth for us.

Dear Lord and Father of mankind,
Forgive our feverish ways;
Re-clothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace!

In our text Paul is writing to the Christians in Rome. He is writing in this text one of earth's greatest drafts on the spiritual treasures of God, to the effect that they are to be filled with joy, peace and abundant hope on the one condition, "in believing," and even in that they are to have the help and power of the Holy Spirit.

I. "Now the God of hope fill you." Let no other gods fill you. Bow not down to them, nor serve them! Let the God of hope fill you. He will fill you with joy. For mental anguish he will give you joy; for worry about tomorrow, he will give you joy; for the present fear and sorrow and sighing, he will give you joy. Find a man with clean heart, just acts, kind words, constructive service, and listen to the song on his lips. Paul and Silas, without this world's goods, imprisoned by angry officers, bound by chains and beaten with rods, singing! Bunyan, stripped of all, thrown into a dungeon, writing the royal road of Christian into the very shining gates of the City Celestial! Fanny Crosby, blind from

six months old, singing: "There are heights of joy that I may not reach till I rest in peace with thee." She is said to have written more than three thousand songs and there is joy in them all.

Not only does Paul's draft on God call for joy, but peace also. The twin graces, like goodness and mercy in David's Psalm, to "follow me all the days of my life"—joy and peace. "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Thus Jesus gave his disciples both joy and peace. Now Paul is drawing a draft for us for joy and peace, that we may "abound in hope," that all despair may be banished from our lives. It dishonors God for a Christian to be empty of joy, and unfilled with peace. But how are we to have it?

II. "In believing." In believing what? This is not a dissertation in Coue. It is a preaching of the Gospel of Christ. When Paul says "believing" there comes before the eyes of his hearer the Cross of Christ. Paul believed something very definite—and that something was Jesus Christ and him crucified! "For I determined not to know anything among you, save Jesus Christ, and him crucified." Again he says: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

The Romans must have known what Paul meant when he said, "in believing," for in this selfsame letter he has already said: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed."

Paul, in writing to young Timothy concerning his afflictions, adds: "Nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul put his trust in Christ Jesus. He committed his ways unto him, and throughout the letters of Paul is found abundant evidence of that abiding peace and joy which was given as the world does not give. To great extent Christians are seeking to short-cut to joy and peace without the bother of believing in the Lord Jesus Christ.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus—this is rest.

Peace, perfect peace, our future all unknown?
Jesus we know, and he is on the throne.

But how often we may come to that place in our religious experience where we may think our belief is about fifty per cent doubt. Like the poor, humble father with the sick son, before Jesus we cry: "Lord, I believe; help thou mine unbelief." And Jesus did just that very thing, and healed the child. Will he likewise help us?

III. "Through the power of the Holy Spirit." If we had to depend on the world for help with this business of believing we should be quite unable to achieve it. If we had ourselves only to look to we should be as Paul admits he was:

"When I would do good, evil was present." If we had to depend on our foes, or even our friends—even a mother cannot believe for her son—we would still fail to have the joy and peace, and still would we fail to abound in hope. But such is not the case. To this promise is added: "Through the power of the Holy Spirit." The father of the sick son was helpless in himself. He was still helpless when he had the disciples trying to help him. And even Jesus showed the disciples how God's power was necessary, for he said: "This kind can come forth by nothing, but by prayer and fasting."

We shall not be able to short-cut to the goal of peace and joy! We shall never reach it until we have it from God, through the power of the Holy Spirit. We must seek the power of the Holy Spirit by communion with God—"prayer and fasting"—says Jesus.

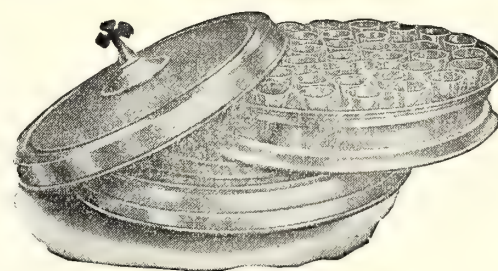
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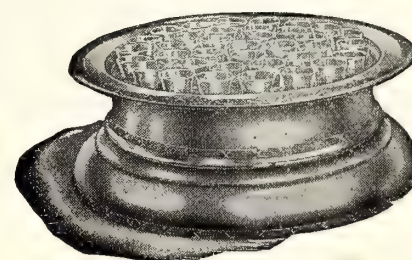
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We had a very pleasant visitor some weeks ago. A good old mother who had been interested in the Orphanage for many years, but was on her first visit to see the institution that she had loved all these years and had delighted in helping. The matron showed her the rooms where the little children live, also the kitchen, dining room, pantries, etc.

After she had looked the buildings over, she said: "This is my first visit here. I have wanted to come for a long time. I have been contributing all these years to help the Christian Orphanage. I do not regret one dollar I have given."

We are always happy to have people visit us and see how their money is spent that they send here to help us care for these little children. And it is a joy to us to know that they are pleased when they come. When you invest your money here, you are investing it in young life—boys and girls without a chance in life. It is a fine investment.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 23, 1933.

Brought forward \$ 1,758.31

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Greensboro, Palm Street	\$ 6.00
New Lebanon	2.63
Durham	31.51
Union, N. C.	2.57
Carolina	5.00
3rd Avenue, Danville	5.30

53.01

Eastern North Carolina Conference:

Piney Plains	\$ 4.20
Bethel (Wake)	2.00

6.20

Western North Carolina Conference:

Pleasant Hill	\$ 2.00
Ether	.72
Glendon	7.25

9.97

Eastern Virginia Conference:

Wakefield	\$ 1.48
Mt. Zion	1.90
Johnson's Grove	.36
Liberty Spring	7.00

10.74

Valley Va. Central Conference:

Dry Run	\$ 2.51
Newport	1.47
Leaksville	1.50

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Special Offerings.

Mrs. Ray, support Marie Ray.....\$ 10.00

Thanksgiving Offerings.

W. J. Carter, Burlington, N. C., payment on pledge.....	\$ 30.00
D. E. Sellers, Burlington, N. C., N. C., payment on pledge.....	125.00

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Endowments.

Lawrence S. Holt Endowment..... 150.00

Total for the week \$ 400.00

Grand total \$ 2,158.71

John Bunyan tells us that his great guilt immensely helped him read his Bible right. The Bible was written for the salvation of guilty sinners alone; and no man, learned or simple, has ever read the Bible aright, or ever will read it aright, unless he comes to it as a guilty sinner.—*Alexander Whyte.*

JOHN KNOX AND JOHN WESLEY.

(Continued from page 7.)

worth, Lincolnshire, England, where his father was rector, June 17, 1703. He had two brothers and sixteen sisters. He received his M. A. degree from Oxford University in 1726 and was elected a fellow of Lincoln College, Oxford. The same year he was appointed Greek lecturer and moderator of classes in this school. He became curate to his father about the same time, and in 1728 was ordained to the priesthood in the English Church. While a tutor at Oxford he began those religious associations from which Methodism ultimately sprung.

In 1735 he and his brother, Charles, went to Georgia—Charles as secretary to General Oglethorpe and he as a missionary to the Indians and Colonists. On their voyage across the Atlantic, John was deeply impressed with the religious views of some Moravians who were on board, and especially at the calmness and self-possession during a violent storm. In a conversation with their preacher he was asked if he had the "witness in himself." "Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley was disturbed by these inquiries and smitten with inward misgivings. While in Georgia he fell in love with the daughter of the chief magistrate of Savannah, whom he wished to marry, but upon advice of the Moravian bishop and elders, to whom he submitted the matter, he withdrew from her. She soon married another man, and Wesley refused her admission to the communion, whereupon her husband raised an action at law. Wesley, finding Savannah no suitable place for him, and, as he said, "shaking the dust off his feet," returned to England, having resided in America less than two years.

Upon his return to the homeland he sought out

the Moravians in London and joined them. He received much spiritual comfort from them; for on May 24, 1738, while one was reading Luther's preface to the book of Romans, "he experienced such a change of religious feeling that, notwithstanding all his previous zeal, he ever afterwards regarded this as the time of his conversion." After this he visited the Moravians at Herrnhut, Germany.

Returning to England again, he became associated with his old college companion, George Whitefield, whose example of open-air preaching he began to follow in 1739. From this time on the history of Wesley is the history of Methodism.

In 1740 he quit the Moravians because he found that he differed from them on important points of doctrine. In the same year also came the great doctrinal breach between him and his long-time friend and fellow-minister, Whitefield, which separated the Methodists into two sections, Calvinistic and Arminian.

No man ever worked harder to promote a cause than did John Wesley. He was a great evangelist. From about 1740 until near the close of his life March 2, 1791, he traveled on horseback averaging about forty miles a day, and preached from two to four times daily. In addition, he did a great amount of writing.

It was not the purpose of Wesley to establish a new religious organization. He saw the cold, formal, lifeless condition of the Church of England, and he hoped to reform it—to inject into it some real, heartfelt religion, some zeal, some religious fervor. He loved the established church. He said a few months before he died: "I declare once more that I live and die a member of the Church of England, and that none who regard my advice will ever separate from it." He died in London.—*L. L. Brigrance in Gospel Advocate.*

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OBITUARIES

TUCK.

Miss Nora Tuck daughter of the late Dr. John and Flora Apt Tuck, was born May 3, 1883, and died January 8, 1933, at her home in Virgilina, Va. She is survived by one brother, L. O. Tuck, of Louisville, Ky., one sister, Miss Bessie Tuck, of Richmond, Va., two aunts, Mrs. A. Hayes and Mrs. Ida Tuck, of Virgilina, Va., one niece, Mrs. Keister Adams, of Winchester, Va., and several other nieces and nephews. Since the death of her sister, Mrs. Carey Brooks, in 1931, Miss Nora had lived on in the Tuck home, caring for the son of Mrs. Brooks, to whom she was very much devoted.

For years she had been a consistent member of the M. E. Church. At the request of the family, the funeral was conducted by the writer, assisted by Revs. J. B. Pettus of the M. E. Church, and E. R. Harris, of the Baptist Church. The service was held at the home, Monday, January 10th, at 11 A. M., and burial was in the family plot in Union Cemetery.

A large number of relatives and friends were present. The floral designs were many and beautiful. Her church, missionary society, and the entire community have sustained a great loss, but there is comfort in thinking of her useful life and heavenly reward, and in the hope of meeting her again.

C. E. NEWMAN.

DAVID B. ATKINSON.

Within a few days Piedmont College has met a heavy loss in the death of Prof. Daniel B. Atkinson. Today the executive committee of the trustees desire to express their sense of that loss and to assure Mrs. Atkinson and her daughters of a deep sympathy with her and their personal sorrow.

Dr. Atkinson had come to Piedmont from distinguished and devoted service in other schools. There he had given crowded years of effort to the education of boys and girls, young men and women. He had given them unsparingly the best that he had; and his best included a keen and just mind, careful scholarship, high ideals of truth, honesty and duty, and a constant aim to awaken young people to the realities of character and social usefulness—of a character which is useless unless it be social and of a social service whose best contribution is high endeavor.

What he had given to other schools he gave to Piedmont; and here he rounded out a singularly noble life.

Demorest, Ga., March 13, 1933.

TOMLINSON.

Mrs. Ruby Freeman Tomlinson, daughter of the late Felix Henry and Mrs. Rosa Freeman, was born June 6, 1905, and died in Stuart Circle Hospital, February 26, 1933, after much intense suffering.

Early in life she gave her heart to God and united with Burton's Grove Church, and was happy to work in and for it.

On July 10, 1929, she was united in marriage to Charles Tomlinson, Jr., and to this union were born two children.

Mrs. Tomlinson had established her home and started her family, to which she was devoted, but God saw fit to remove her from all that was dear to her on earth, to a home not made with hands.

The funeral was from the home of her sister, Mrs. F. E. Branch, and the interment was in Waverly Cemetery, being conducted by the writer, assisted by Rev. W. A. Orser.

She is survived by her husband and children, her mother, Mrs. Rosa Freeman,

four sisters: Mrs. Thos. Presson, Mrs. F. E. Branch, Mrs. Claude Brittle, and Mrs. Willie Laine, and a host of friends.

God comfort those who mourn.

C. E. GERRINGER.

J. FRANK TURNER.

Whereas, our heavenly Father hath seen fit, in his infinite wisdom, to call from time into eternity our friend and brother, Mr. J. Frank Turner, who was a good and faithful member of Liberty Springs Christian Church, therefore, be it resolved:

1. That we bow in humble submission

to the will of him who doeth all things well.

2. That we seek to emulate his worthy example in all walks of life.

3. That we extend our sympathy and love to the family.

4. That a copy of these resolutions be sent to "The Christian Sun," a copy to the family, and a copy be entered upon the church record.

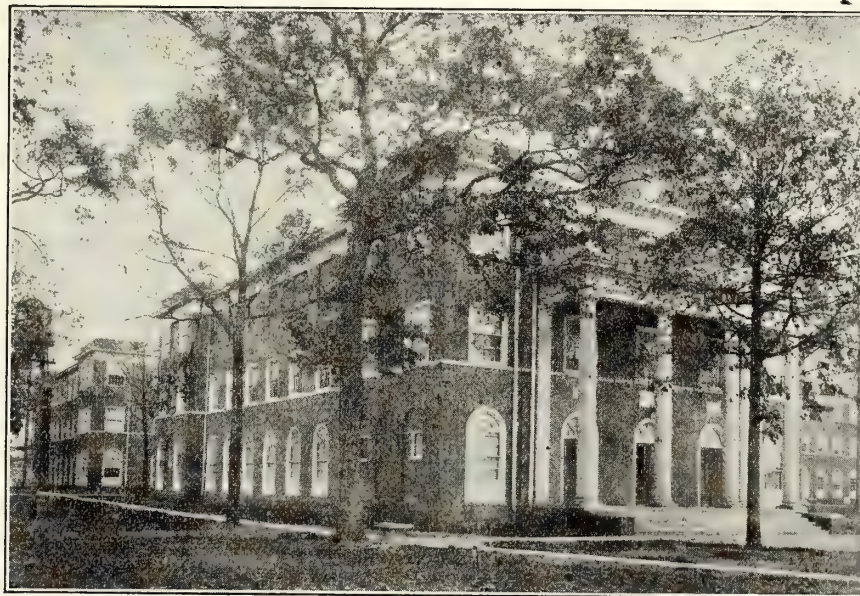
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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FRANCISCO.

Mrs. Rosa Brown Francisco, daughter of James and Isabella Brown, was born March 5, 1875, and died January 24, 1933, age 57 years, 10 months, and 19 days.

When young she professed faith in Christ and united with Union Christian Church, Virgilina, Va., and was faithful member until death. In 1917, she married Mr. George W. Francisco, who died in January, 1932. Mrs. Francisco was never very strong, and for several years had suffered much, but with patience. Several minutes before the end she was taken to the hospital where she died.

She is survived by two sisters and three brothers: Mrs. L. G. Gillis, Virgilina, Mrs. Laura Davis, Richmond, Mr. John E. Brown, Virgilina, and Lewis P. and William L. Brown, of South Hill.

May the promises of God's Word comfort the surviving loved ones and may they meet in the home of the redeemed.

C. E. NEWMAN.

SEELY.

Our community was greatly shocked and saddened February 10th, when it was announced that Mrs. Paulyne Anderson Seely had suddenly slipped from among us.

She was born in Dendron, Va., November 19, 1899, making her age 33 years, 2 months, and 22 days.

On December 26, 1922, she was happily married to Walter Clifton Seely, and to this union were born three children: one daughter and two sons.

Mrs. Seely was educated in Wakefield High School, where she and her husband were classmates, and then she attended State Teachers College, Farmville, Va., after which she taught two years in the public school.

Early in life she united with Wakefield Christian Church, and remained until the end in which she enjoyed working when and where she could.

The funeral services were conducted from the home, Sunday, February 12th, by the writer, her pastor, assisted by Revs. W. A. Orser and F. C. Lester, in the presence of a large gathering of sorrowing relatives and friends, and the body was laid to rest in the Wakefield Cemetery.

She is survived by her parents, Mr.

and Mrs. W. L. Anderson, Richmond, Va., her husband and children, one brother, Mr. C. A. Anderson, Wakefield, one sister, Mrs. W. G. Wood, Richmond.

May God richly bless those who mourn for her.

C. E. GERRINGER.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MARCH 30, 1933.

NUMBER 13.

.. THE SUN'S OBSERVATORY ..

Fewer Millionaires in Britain and Ireland.—

The announcement that there are fewer millionaires than formerly in the United Kingdom causes little surprise. Indeed, the surprising fact is that there are only thirty-nine less to report in 1932 than in the preceding year. For purposes of calculation all persons having an income of over 50,000 pounds are deemed to be millionaires. During the fiscal year just passed these numbered 523. For the year 1931 there were 562.

No Beer for Virginia.—

Unless there is a decided change of opinion on the part of Virginia Solons there will be no special session of the legislature called to legalize the sale of beer in that State. Governor Pollard has made the statement that he would not call the session unless two-thirds of the members favored such a call. A poll taken by a Richmond paper showed that fifty-nine members were definitely opposed to the calling of the extra session, while only nineteen were recorded in its favor. The poll showed very conclusively that the Governor had accurately gauged the sentiment of the assemblymen when he refused to take action.

Loans of Over \$2 Billions.—

Up to March 21st, the records of the Reconstruction Finance Corporation show that that body has loaned during the period of the depression a total of \$2,083,750,080. Up to the present time repayments have amounted to \$407,368,772. The larger part of the money was loaned to banks, railroads, insurance companies and other financial institutions, \$1,225,105,613 going to banks alone, while \$359,885,015 went to the railroads. It is possible that before the banks throughout the United States have opened this vast sum will be still further increased. Nearly \$700 millions have been authorized for loans which have not been disbursed.

The Stratoplane.—

Professor Piccard, the pioneer explorer of the Stratosphere, the region above our ordinary atmosphere, in an address before the National Geographic Society prophesied a few weeks ago that Americans would soon travel from Washington to Paris in six hours by stratoplane. It would be easy, he said, to make five hundred miles an hour in this upper region and there would be no clouds, storms or interference of any kind to contend with. There would likely come later interplanetary travel by rocket, but this was not yet in the offing. The stratoplane, however, he regarded as an assured fact. It would ordinarily pursue its course fifty thousand feet above the earth and would have no difficulty in keeping in touch with what was going on below by means of radio. When we reflect that ordinary airplane travel would have been regarded thirty years ago as

more fantastic than the suggestion of the British scientist, we may well wonder what can possibly happen next.—*Christian Evangelist*.

Japan Leaves the League of Nations.—

After thirteen years, Tokio quits the League, believing "there remains no room for further co-operation." This action was taken on last Monday by the Japanese privy council, meeting at the imperial palace, and notice of the action was transmitted immediately to Geneva, with the approval of the Emperor. The transcript issued from the palace reads: "His majesty has been pleased to commend his government to secede from the League of Nations," due to the disagreement of the empire's policy in support of the Manchukuo government and the opinions of the League. After condemning the League for the attitude taken, the transcript continues: "Nor can the terms laid down in its recommendations ever be of any possible service in securing enduring peace in these regions. The Japanese government has been led to realize the existence of an irreconcilable divergence of views dividing Japan and the League on policies of peace and especially in regard to the fundamental principles to be followed in the establishment of a durable peace in the Far East." The military element has the upper hand in the "flowery kingdom," and there is small chance of a change of attitude on the part of this element.

Undesirable Citizens.—

A recent issue of *The American Legion* published a list of Chicago citizens who, though possibly not deserving the title "undesirable," were, to say the least, according to its standard, either socialistic or communistic in their thinking, to say nothing of being unpatriotic because they were opposed to war. The list included such folks as Jane Addams, Mrs. Catherine W. McCullough and E. E. Tittle. Dr. R. W. Gammon, writing in the *Congregationalist and Herald of Gospel Liberty*, says: "The present condition that holds in the economic order would seem to warrant a good deal of drastic criticisms which most of the folks in the list are competent to give. The opposition of these folks to war is probably based upon such facts as those revealed by David Lawrence in an article appearing in the *United States Daily*, of which he is the distinguished editor. He estimates the budget of the United States for this year to be \$3,500,000,000. Of this sum \$2,200,000,000 is directly due to war. This is made up of \$1,260,000,000 in interest and sinking fund on the public debt, and \$931,000,000 the cost of service for veterans. This leaves \$1,369,000,000 for governmental expenses. The army and navy will require of this for maintenance purposes \$584,000,000. \$141,000,000 is appropriated for public works, \$40,000,000 for the District of Columbia and \$67,000,000 for the post office defi-

cit, so only \$545,000,000 is appropriated for the strictly civil functions of our Government. The papers today report that some of the veterans are memorializing the Government to cut the budget even at the expense of some of the service that is at present being rendered to the veterans. This is good news. So far as we are concerned we stand with the above-named 'undesirable citizens' in seeking a great reduction of war expense."

Currency Standards.—

What are currency standards? Many have asked this question recently, who never before gave it a thought. *The American Bankers Association Journal* tells us that there are two general groups: those based on some metal and those which are not. Gold and silver have for ages past been the metals used for a metallic basis. Gold has been in most general use in the modern world, and a country has been said to be on the gold standard "when the internal value of its currency is kept at a parity with gold by the maintenance of a free gold market. . . . Gold must be unlimited legal tender." There are three sub-heads under which a "gold standard" may be maintained. "The gold-coin standard is that form wherein the currency may be freely converted into gold coin at a fixed ratio and without maximum limit." The second is the gold-bullion standard and under it "the currency is convertible into gold bullion and vice-versa, at a fixed ratio and without a maximum limit." The third form is the gold-exchange standard. Under this standard "the currency is convertible into some foreign gold-coin standard or gold-bullion standard currency, and vice-versa, at a fixed ratio and without maximum limit in other word, the currency is indirectly convertible into gold. . . . Thus, so long as the dollar . . . remains on a gold basis, currencies kept convertible into dollars . . . are on the gold-exchange standard." As an example, currencies based on sterling exchange were, prior to September 21, 1931, on a gold-exchange basis, but when Great Britain suspended gold payments, currencies on sterling-exchange standard ceased to be on the gold-exchange basis, and fell under the group known as inconvertible systems. A simple inconvertible system is one which is either temporarily or indefinitely separated from a metal base system. There is no attempt to regulate such money's purchasing power. The other subdivision of this latter group is the "managed currency" system. Under this system, money's purchasing power is controlled by the issuing or retiring of currency as prices raise or lower. While it is perfectly possible to have such a currency system, there has always been a tendency to abuse the issuing power, and for this reason conservative financiers are loathe to abandon metal based currencies.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Shall the Mission Period prove our victory or our defeat? The denominations about us are making a determined effort to go forward and not backward in their missionary program.

Three churches in the miramar section of Miami, Fla., are uniting in Sunday evening services. They are the First Congregational Church, the Evangelical Lutheran Church, and the Boulevard Christian Church. At these services outstanding guest speakers are invited, the speaker on March 19th being the well-known author, Clayton Sedgwick Cooper, speaking on the subject: "Some Fundamental Requirements for Prosperity."

It is announced that the women of the North Carolina Conference are to have as a speaker in some of their Rallies, Miss Marie Crosby, formerly a Canadian secretary of missions, and also a missionary for some time in Africa. The Rallies this year are seeking to put on a practical program that will help solve problems, and it is desired and believed that Miss Crosby will help turn some of these problems into privileges and bring messages of real worth through information and inspiration.

An unusually fine program is being prepared for the first annual conference of the Carolina Conference of Congregational and Christian Churches, to be held at Elon College, May 2nd and 3rd. The chairman of the committee is also president of the Conference, Rev. C. H. Rowland. Dr. J. O. Atkinson, by invitation, assisted very materially in valuable suggestions. Dr. W. C. Wicker, Rev. W. T. Scott, Miss Priscilla Chase, Mrs. C. H. Rowland, Rev. Carl Brady, Dr. J. Edward Kirby, and the president of the Eastern Carolina Conference are the committee members.

Alan T. Jones and his splendid church, now known as Williams Chapel, are exceedingly happy that they are soon to finish the erection of their new building. It is a fine portable building which has stood vacant at Anderson, S. C., for a number of years. Recently, when a full acre of land located on a prominent corner near the fine residence district of Waycross was given to this church, an appeal was made to the Building Society for this building, which originally cost \$6,000. The request was granted and the removing of the building has been made and it will not be long before another dedication service in Georgia will be announced.

The united "youth movement" in the churches throughout the United States will center its attention the next two years upon various phases of the question: just what is the Christian "mission" or objective in the world today? This general topic has been agreed upon by the special committee on emphases representing the denominational departments engaged in young people's work and the allied interdenominational organizations including Sunday School and religious education agencies, Christian Endeavor, Y. M. C. A. and Y. W. C. A. Harry Thomas Stock, D. D., Boston, Mass., national young people's secretary of Congregational and Christian Churches is the chairman.

Rev. Leslie J. Barnette, pastor of the church at Coral Gables, Fla., announces the following interesting series of topics for the Lenten Sunday morning services: "Variations of an Old Theme,"

"Three Great Verbs of the Gospel," "Because," "Christ Could Not be Hid," "A Little Farther," "The Shouting and the Tumult." On Good Friday, there is a service at noon the topic of which will be "The Seven Last Words of Christ." An important feature of the Sunday evening in this church is a Young People's Forum. The creed of this church is: "In the Search for Truth and in the Spirit of Jesus We are United for the Worship of God and the Service of Man."

The 50th annual meeting of the Florida State Conference will be held at Ormond on April 18th-20th. Among the speakers expected at that meeting will be Dr. W. Knighton Bloom of Washington, D. C.; Dr. Edward M. Noyes of Seabreeze, Fla., and Newton Centre, Mass.; Dr. Wm. S. Beard, formerly secretary of the Laymen's Advisory Committee, and Dr. Charles H. Beale, of St. Petersburg, Fla. One of the important features of the program will be a Men's Forum in which the book "Re-thinking Missions" will be reviewed and discussed. An historical address will be given by Rev. Charles DeW. Brower, of Interlachen, on the topic: "Fifty Years of the Florida Congregational Conference."

Mrs. Marion Ballou Fisk, formerly Assistant Superintendent of Ohio, and Miss Pattie Lee Coghill, have been spending the past week in further touring the churches, visiting especially the ladies' societies and speaking in the interest of missionary promotion. They spoke at the Sunday School in Melbourne on the 19th, and in the evening at the Holly Hill Church. Then they visited the Woman's Society and the churches at Jacksonville, Sanford, and Mount Dora, at which place a union meeting was held, the ladies from the churches at Tavares and Tangerine being present. Then similar union meetings were held at Lake Worth and North Miami. In all, they have visited or spoken before delegations representing twenty-seven of the Florida churches. This week Miss Coghill is teaching in the Interdenominational Training School in Miami.

Rev. J. L. Neese reports a most happy experience in revival services recently concluded, after continuing for two weeks, in the Bessemer Presbyterian Church, Greensboro. There were two services a day, the night service being with capacity congregations. The other ministers of the community—Methodist and Baptist—joined in the services. The pastor, Rev. K. L. Whittington, and Brother Neese doing the preaching, the latter also conducting the song service and altar service. It was a great community awakening and many souls professed faith in Christ for the first time. The meeting reached the climax when the High School adjourned for a service, bringing 250 of its students to the meeting, 72 of whom were happily converted and reclaimed, and dedicated their lives to the service of their Lord. There were many accessions to all three of the churches of the community, some 225 professing salvation through Christ. Brother Neese reports that it was good to be there, as the whole community, with its three pastors worked in perfect harmony, as did the principal of the school.

The Nashville *Christian Advocate*, organ of the Methodist Episcopal Church (South), gives figures for 1932, showing a considerable decrease for missions beyond that of previous years, and then it declares with confidence and hope that which we trust every pastor in our Christian Church and every Sunday School superintendent is declaring. The following are the words, which we trust will apply to our condition as well as to the condition of Methodism: "In the Self-Denial Offering which will culminate on Easter, this record, of which we are not proud, will be redeemed.

Every charge in every conference must and will do better. The Self-Denial idea is 'catching fire' and gathering momentum. Enthusiasm is running high in every quarter. The clamor for 'more envelopes' is insistent—the demand has far out-run the supply. In spite of (or perhaps because of) material difficulties too universal and too well-known to be mentioned, the church has seemingly made up its mind that missions shall no longer languish. We are determined." Our envelopes are going out to the churches, this week, some orders having already come in, which leads us to hope that missions shall no longer languish, and that together we, too, are determined.

Our Baptist friends are conducting a "Crucible Campaign" in their churches. A service of this campaign was put on in the First Baptist Church of Burlington on a recent Sunday. Announcing which service, the *Daily Times-News* said: "During the morning worship Sunday, members of the First Baptist Church will present fragments of gold and silver. These gifts will be sent to Philadelphia for refining and the proceeds will be applied on the mission debt of the Southern Baptist Convention. Hundreds of the churches of the Southern Baptist Convention are taking part in this 'Crucible Campaign.' One church in the convention has already reported as having received a bushel measure full of gold and silver fragments. Every member of the First Baptist Church of this city is urged to take a part in this worthy campaign by bringing Sunday morning a fragment of gold or silver, watches, chains, rings, lockets, medallions, brooches, pendants, cuff links, bracelets, spectacle frames, cameos, pins, dental scraps, tie clasps, watch fobs, drinking cups, vanity cases." Our Baptist friends realize, with the rest of us, that only through self-denial can we enter into that spirit of missions, which is the spiritual task of the church, a task which no other institution than the church undertakes.

The resignation of Rev. William T. Scott, at Salisbury, N. C., was accepted by the United Church at a meeting held Saturday night, March 18th. For three years he has served this church faithfully and well. He was liked by all. But about the time he came to Salisbury there was a movement in Winston-Salem for the establishment of a United Church there. The leaders of both denominations felt strongly that Mr. Scott was the man to take hold of his new work. For more than a year he has served Winston-Salem and Salem Chapel and recently Belew's Creek, as well as Salisbury. The work grew. Winston-Salem is about to build a new first unit of a well-planned church plant of a very prominent corner in a fine residential district. It became necessary for Mr. Scott to devote so much time to this new and larger project that he felt it necessary to leave Salisbury. This church will depend on the pastor-at-large for two Sundays a month, and the Rev. Arthur Swartz, of Albemarle, for two Sundays a month, to carry on the services. An Easter and pre-Easter series of services is being planned and the people seem determined to work harder than ever to bring to a large success the ministry of this church in the community. They, in appreciation of the faithfulness of Mr. and Mrs. Scott, prepared and offered them a beautiful tribute on the last Sunday he preached there.

Tuesday, March 21, 1933, will long be remembered by the Congregational and Christian ministers of Georgia. It was the first annual gathering for fellowship and counsel. All but three met in Winecoff Hotel, Atlanta, for a full day's session. The whole work of each church was reviewed by the pastors and general discussions were exceedingly valuable. Plans were made by several pastors for the full summer program, in-

cluding revivals, student summer service, leadership training conferences, etc. The nineteen present all heartily insisted that the same kind of gathering be held about the same time next year. A program of united effort in promoting our second Piedmont Summer Conference, was entered into with zeal and wisdom. This will be held at Piedmont College, July 24th-31st. A very helpful and inspiring part of the program was the devotional services conducted by Dr. Lewis T. Reed at the beginning of each of the three sessions. Dr. W. Knighton Bloom was happily present and contributed largely to the success of the meeting. Dr. F. P. Ensminger and Miss Marguerite Davison, of Alabama, were welcome visitors, as were two Georgia Teck students at the evening session. Following the full day Tuesday, on Wednesday morning, Dr. Bloom, with his staff, Rev. F. P. Ensminger, Miss Marguerite Davison, Miss Annie Campbell and Rev. M. J. Sweet, planned definitely for the Blue Ridge Conference of Congregational and Christian Churches to be held in Robert Lee Hall, Black Mountain, N. C., June 20th-27th. Student summer workers were announced and assigned to the several states where their work will be. Those appointed for the Carolinas and Georgia are: Ruth Scotford, Mt. Holyoke, Mass.; Charles A. Hoyt, Jacksonville, Fla.; Eben T. Chapman, Williams College; Carl H. Voss, Union Seminary, N. Y.; Yvonne T. Kelsey, Massachusetts State College; Dorothy E. Thompson, Connecticut College; Genevieve Chace, Schauffler, Cleveland, O.; Scott Reed Chatterton, Brown University, Providence, R. I.; Miss Mildred Risterfi, Piedmont College, Nova Weatherbee, Piedmont College; Dorothy Grigsby, Piedmont College; Robert Barksdale, Piedmont College. Other special workers will be announced later.

GENERAL COUNCIL MEETING POSTPONED.

Dr. Charles E. Burton, General Secretary of our General Council, 287 Fourth Avenue, New York City, writes the following of interest to many SUN readers and to delegates elected from our Southern Convention, some of whom anticipated attending the Council meeting:

The Executive Committee of the General Council has voted that it would be unwise to hold a meeting of the General Council in 1933. The reasons are doubtless obvious to all. We think first of the cost to the denominational treasuries when every dollar is desperately needed; the cost to the entertaining city and the cost to the delegates, many of whom would feel under obligation to attend, while many others would be prevented from attending. At the same time the financial conditions would make the promotional presentations of the Mission Boards comparatively futile. Above and beyond these considerations was the feeling that every ounce of strength, personal and financial, should be exerted just now in the local church and on the field. The committee there, fore regards the course not as a defeatist move but as a constructive proposition.

Naturally the Executive Committee raised the question of their competence to call off the meeting. They were compelled, however, to consider that they were charged with just such responsibility by the wording of the by-laws, which say: "The Executive Committee shall be the General Council *ad interim*." Interpreting this to mean that they should act just as they believed the Council itself would act if in session, the postponement was decided upon. The action was taken, however, only after correspondence with all conference superintendents and may others, and with full consultation with officers of the missionary societies, whose meetings are held conjointly with the Council.

It was the sense of the meeting of the Committee that May, 1934, would be the logical date for

the Council meeting, but this idea can be determined in the light of developing conditions. Should the meeting be held then it would be possible for the Council itself to determine whether to meet again in 1935 or in 1937. An alternative would be the amendment of the constitution, which now provides that meetings shall be held in odd numbered years so as to meet in 1936, and thereafter in even numbered years.

C. E. BURTON.

MID-YEAR CONFERENCE.

The third Mid-year Session of the Virginia Valley Central Congregational-Christian Conference met yesterday (March 24th) at the Mayland Christian Church, at 10 A. M., and was called to order by Rev. R. L. Williamsin, president. The worship service was conducted by Rev. A. W. Andes, who used as his theme: "Burdens of the Ministry and Churches." Bro. Andes read from Ex. 17:8-13, as the Scripture lesson, and declared prayer to be the medium through which many of our burdens are lifted.

This was followed by the roll call of churches and ministers. Many of the churches were represented and all of the ministers were present.

The address of welcome was delivered by Mrs.

Marion Siptzer, and the response by Roy Hosaflook. Mr. Hosaflook used as his theme: "How to Make the Church Go Forward." The main address of the morning was then delivered by Dr. M. L. Weekley, who used as a basis for his theme, Psalm 90:12. The theme was: "Proper Use of Time." The main points in the address were: 1. Begin every day with good-will toward everybody; 2. Use today to correct any wrong or mistake that we have done; 3. Make all personal contacts spiritually significant; 4. How to evaluate passing events; 5. Begin the day with the conviction that nothing will bring disaster to our lives.

Conference then adjourned to the schoolroom, where a fine dinner was spread.

At the afternoon session, Mrs. R. A. Larrick, of Winchester, led a splendid worship period, using as her theme: "Following Jesus." Rev. B. J. Earp then spoke on "Conference Problems," and R. L. Ettel of Mt. Jackson, led an interesting Round Table on the problems in the local church. The rest of the day was spent in committee meetings and miscellaneous business. The time and place of the next session were left in the hands of the Executive Committee.

B. J. EARP.

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

METHODS AND MEN.

"Man is looking for better methods; God is looking for better men. Man is God's method." That quotation is from one who has studied and learned the Bible. The Bible is a record of God's approach to man and is, therefore, a revelation of his method, hence much of the Book is written in the first person, and the rest of it about God in his quest for persons. Everywhere in this Book, God is the aggressor, the central figure, Person and Power. Moses and Samuel, Job and David, Isaiah and the others did not claim in their writing that they had any method whereby mankind could be made perfect, but as they did claim, and sought with all the resources of mind and soul, to show that God was perfect and that his approach to the world was through man. "The heavens declare the glory of God and the firmament sheweth his handiwork;" but the voice of God walks in the Garden and calls to Adam and in the wilderness, through John, saying: "Prepare ye the way of the Lord, make his paths straight."

Men are not so. Because of their weakness and poverty, they call their legislatures, assemble in Congress, and Parliament, in Civic Club, and benevolent society and fraternal order, that they may come to measures and methods that will help. Such methods, if wisely reached and adopted, give opportunity for man to assert himself and privilege for personal prowess and progress. But God adopts man as his method and uses man to utter his words, proclaim his power and reveal his grace, mercy and truth.

Let us not deceive ourselves. No program and no method of man's making can save society and

redeem the souls of men and women. The so-called men, men aflame with the love of God, women consecrated and dedicated to the worship and service of God, these are yet the hope of the world and the method of God's revelation in the world.

Somebody has written a book on "The Miracle of Missions." If one wishes in our day to discover miracles and realize what God can do, one must study and learn of Missions, for there is no other way to explain the life, love and attitude of the real heroes of religion in the mission field than that God is still calling and men and women are answering: "Here am I, send me." And there is nothing that reveals the spiritual resources or the spiritual bankruptcy of the church as the attitude of the church to Missions and its missionaries. We adopt methods for better social conditions, but God adopts men and sends them out into the fields nearby and afar that they may proclaim the power of God to reach, redeem and save men and women to the uttermost. Truly, man adopts methods, but man is God's method of doing his work in the world.

J. O. A.

FORWARD OR BACKWARD?

This Christian Church of ours will decide within the next three months whether it will go forward or backward during the good year 1933. God prospers and builds a church only as it is missionary. He never has prospered a non-missionary church, neither can he do so, in keeping with his character as revealed in his Word. From the time he called Abraham and sent him out: "Not knowing whither he went," until this good hour, God has been increasingly revealing himself as the God of all the nations and whose love reaches to the remotest parts, as well as to the parts nearby. The towers of strength in the world today for proclaiming the "Good News" and for doing the work of human relief, as well as personal salvation, are those churches dedicated to teaching and preaching a world-wide religion, and consecrated to the task of making self-denial in its plans and programs that the gospel may be carried to those who are perishing without it. It is not enough to give material relief to physical bodies. The world will do this, and is increasingly doing it. The church is being weighed in the balances to see if it has power to give that for which our Lord instituted it.

The Jewish nation, as such, came to grief, and helplessness, because it tried to localize and nationalize the religion of Abraham, of Isaac, of Jacob, and the prophets. And so when Christ came to reveal in person the universal dominion of our Lord, and to establish a kingdom without end or limitations, they crucified him, for they would have no other religion than their national religion and their local synagogue.

Paul went out and in one life-time planted churches in the name of Christ, not only in Europe and in Asia, but even to the uttermost parts. Our churches are called upon to act in the light of this vision. It is the vision, glorious. It is the vision of a Christ having his way in the hearts of men and redeeming their lives. It is a vision of a heavenly kingdom on earth. It is a vision of righteousness, ruling out unrighteousness, and light shining into the dark places and lighting up the whole world.

It is the privilege of our pastors and people in this Mission Period to behold and proclaim such a vision, a vision of God who walks among men through his blessed Spirit and calls men to proclaim the "Good News." Surely, at a time when civic clubs, benevolent societies, a friendly state and great government are pouring out millions to give material help to relieve physical needs, the church will not be deaf to the call for

spiritual help to relieve burdened and lost souls. During our Mission Period, the church decides whether it will go forward or backward, for it goes forward only as it pushes on to build other churches, establish other Sunday Schools and thus proclaim and teach the "Good News" to others who haven't heard the words of him who said: "I am the Way, the Truth and the Life. No man cometh unto the Father but by me."

J. O. A.

"THE GOOD NEWS."

The Commission on Evangelism and Devotional Life for the Congregational and Christian Churches issued in very limited numbers a print of three brief pages that CHRISTIAN SUN readers could read and meditate upon with profit. The title tells the story. It is, indeed, the "Good News." A paragraph or two will bring us to the heart of this presentation and give us food for thought:

"The 'Good News' is the gospel preached and lived by Jesus that God is the loving Father of the souls of men and that the relation of men to God is best expressed in terms of this affection. And this is the 'Good News' that has been preached through the centuries and has brought salvation to millions."

But in order to comprehend something of what this "Good News" has meant to the world, one has to glimpse the world that Jesus knew:

"The world into which Jesus was born was one in which men everywhere were the victims of their own passions, views, prejudices and follies. They were unconscious of God as a God of love. Religion was thought of in terms of law and the religious leaders were occupied in propitiating God by rites and ceremonies. Greed and oppression were everywhere practiced, the poor groaned in their fear and want, and the rich were arrogant and selfish."

Greed and oppression have been practiced in our own day, despite the fact that the "Good News" has been proclaimed through the centuries and the poor yet groan in their fear and want, and many of the rich are arrogant and selfish, but the "Good News" is still being proclaimed and is having its weight and worth in the world. The most unselfish money that man has ever invested was that which he invested in helping to proclaim the "Good News" to the world. God is still saying "How can they believe in him of whom they have not heard, and how shall they hear a preacher, and how shall they preach except they be sent?" This then is the message of "Good News" even in our time and is the message that the church is called upon to deliver to the world.

In sending out and supporting missionaries at home and abroad, we are trying to give the "Good News" to those who haven't heard and heeded it. In this season of Lent, when we are called upon to shut out worldly pursuits and pleasures and think of him who gave all for us, we do well to enjoy the "Good News" ourselves, but we do better if we share the burden of our Lord and make denial of indulgence and pleasure and help send and support those whose lives are dedicated solely to the work of giving the "Good News" to a perishing world.

God intended from the first that his kingdom even on earth, should be inclusive, and that there should be no metes and bounds to the dominion of his Son, and so:

"It was 'Good News' that sinners and publicans could 'join in' and to know that eternal life was a present, here-and-now relationship with God. Jesus told men that if they established this spiritual relationship with God, a loving, personal

(Continued on page 11.)

CHRISTIAN STEWARDSHIP AS RELATED TO MISSIONS.

*Assistant Secretary, General Council of
Congregational-Christian Churches.*

This is not a discussion of Christian Stewardship as such, nor of Christian Missions, as such, but, rather, of the relationship of the former to the latter.

Christian Missions.

We do not present an argument for Christian Missions. We take it for granted that missions is the very heart of the church. The world mission of Christianity is the central interest for us as Christians. Missions symbolize the faith of Christians, and really reflect their attitude of life. Missionary work is primary. The gospel of Christ is to be preached and taught in all lands. We must go, or help others to go with the gospel to the uttermost parts.

Dr. J. E. Crawford has well said: "Missions is the voice of Christianity uttering its heart." There is no greater movement than the Christian movement. It is the most inspiring task of the world. It relates us to vast purposes. It offers the greatest moral venture in human experience. It is the greatest brotherhood in existence. It includes all humanity—every rank, creed, color, nationality, and economic condition. The message of Christianity has in it the solution of every problem of man, home, business, society, and international relations. The church's message is not a system of religion; it is religion itself. It is not a civilization; it is the inspiration of the highest civilization. Missions is not a side issue, a special course. Christianity is a missionary religion, which is to encompass the whole earth and transcend all barriers of race, clime, and prejudice. This Christian movement must have corresponding great spiritual, material and leadership resources.

Facts in the Case.

If missions is the principal business of the church:

Why is that so few Christians have any seeming concern about it?

Why is it that scarcely one-third of the professed Christians of our churches participate in them in any financial way, ever so little, even when our splendid mission boards have used every possible appeal for their practical cooperation?

Why is it that so few Christian fathers and mothers, even church officials, are willing to lay the claim of God upon the lives of their sons and daughters for such service?

If it is the principal business of Christians to extend Christ's Kingdom, why is it that so few are ready to furnish money, leadership and influence for the same? What causes this deadening paralysis? Why all the hesitancy and indifference? It is not that they do not know of the fields of the world, the needs of men, women and children, both physically and spiritually, for we are in a day and land of intelligence, and are a nation of readers. Our mission boards, with other Christian agencies, have not failed to give specialized knowledge and information of world fields, opportunities and needs. They have told the story in our pulpits, brought missionaries to churches, presented pictures and furnished us attractive informative literature. They have sent commissions to learn the best ways to implant the Christian movement in particular lands and under varying conditions. Evidently, there is something lacking somewhere. Indeed, there is a tremendous responsibility and a corresponding privilege to be placed somewhere when two-thirds of our church members are not enlisted; when many pastors are not greatly concerned! when any number of officials of our churches are not much inter-

ested, and will sometimes take funds raised for missions and use them for other purposes. Surely the need is great enough the world around; surely Christ's commission is not out of date. Means of approach are easier than ever. Churches and Christians are abundantly able to provide men and money for a steady advance of the Kingdom. They not only have a personnel and funds, but need to go, give and send.

Retrenchment.

Boards and benevolence agencies are cutting budgets to the quick. They are calling missionaries home; retaining those on furlough, declining to send out new ones, closing and reducing mission stations, schools and hospitals. Secretaries are reducing their own salaries and eliminating every possible expense. Local churches in the same way are reducing the already small salaries of their ministers, curtailing their budgets, and reducing benevolences. Many of these churches are sincere, and see not other solution. Of course, all Christian work should always be done without waste and as economically as possible. Christians should not waste money, and extravagance should never go with Christian work, for dollars, as well as lives, are sacred. *But, is tragic retrenchment the only way out?* I think not. Battles are not usually won by retreating. Rather, has not something been omitted from our teaching and practice? There is money enough to do all the work the church has undertaken. Such tragic reductions may be necessary now, but if so, they should never need to happen again. They will happen again, however, unless the remedy is found and quickly applied. It is noticeable that when mission boards and churches unduly reduce budgets, the same tragic fact usually stares them in the face at the end of the year—another deficit. My opinion is that cutting budgets does not solve this part of the missionary problem, but that teaching, preaching, practicing the principals of Christian Stewardship will accomplish it.

The United Stewardship Council has said: "Stewardship, in its full New Testament meaning, involves responsibility to man, and provides a solution for the social, racial, industrial and economic problems which confront the modern world." Christian Stewardship is the outstanding need of the church today. It will solve the problem of missionary support. God's people have not learned Christian Stewardship principles, and stewardship of possessions in particular. Therein lies the key to the solution of the support of the missionary enterprise. If the present work of the Kingdom is to be maintained and successfully financed and extended, the principles of Christian Stewardship must be applied.

Dr. Charles A. Cook is correct when he says: "The great work of missions will never be adequately supported until God's people fully realize their privileges and obligations as Christian stewards, and that missions cannot exist without stewardship." The relationship between stewardship and missions is most intimate and vital.

The Soil.

Many missionary and church societies are ever trying to reap funds for their work, forgetful, seemingly, of the stewardship enrichment necessary for the soil from which they would continuously reap. Haste is necessary and they fail to spend time and expense sufficient to give stewardship cultivation apart from the immediate raising of funds. Many people give out of loyalty to their church or minister, or because of a pride in having their church meet its apportionment, or because others are giving. A farmer realizes that he must constantly invest in, and plan for, enrichment to improve the producing qualities of the soil. What we too often do the farmer calls

"forcing the plant," so that he may gather the fruit quickly and in sufficient amount, knowing full well that it is not a wise nor permanent method. Rather, he carefully cultivates the roots so that the plant will be constantly and richly nourished, then the fruit will be abundant and regular. Christian agencies must learn that great truth, for they cannot reap year in and year out without continuous stewardship cultivation. Stewardship principles and practices must be worked down into the hearts and lives of Christians. Far greater emphasis of Christian Stewardship must be had in our churches if the missionary enterprise is to grow. Such teaching will need to be a continuous process. There is much hardened soil on which missionary seed is sown; there is much shallow ground on which the seed falls and much occupied soil, and Christian Stewardship is the element that prepares these soils to bring forth a thirty, sixty, and an hundred-fold harvest.

Intimately Related to Christian Missions.

Many Christians have never realized that they are stewards. They live and act as though they were owners of what they possess, rather than partners or trustees. Stewardship instruction as to principles of support, the proper sharing of their income, motives of giving, reflex action on character, have never been definitely taught to them. Therefore, personal responsibility for the extension of the Kingdom has not gotten very far into their lives. They do not find much joy in their religion, and do not give much to extend it. Their motives in giving are accordingly quite short of the highest.

It is stewardship that distinguishes between partnership with God and a scramble for possessions for self; it is stewardship that assists church members to more fully realize that missions is not a side issue worthy only of haphazard giving of left-overs. The lack of stewardship teaching, too, is the primary reason for the long inactive roll in our churches, and inactive members do not help the missionary causes. Stewardship will furnish funds for all the needs of the church and her mission agencies.

Robert E. Speer says: "The church should be recognizing and perfecting the principles of trusteeship in the matter of her wealth. There is wealth enough and to spare in the church to enable her to do her entire work so far as its doing depends upon financial support. At present nine-tenths of the gifts of the church come probably from a tenth of its membership. There is hardly a congregation where some one individual member is not spending more upon himself and his family each year than the whole congregation, including himself, is giving together to the benevolences of the church. A step into stewardship on the part of one-quarter of the church would revolutionize the scale and power of all its work."

Lifting Giving to a Stewardship Basis.

Giving can never be what it ought to be until it rests squarely on stewardship principles. The emphasis must be shifted from giving to stewardship. Even the financial problems of missions cannot be solved by the matter of giving. Boards and ministers are nervously overwrought through a ceaseless effort to get funds from church members who are not stewards, and even when they secure such funds, they have left little or no enrichment in their lives. Giving on the stewardship basis will not only increase the amounts given, but will bless the givers as well. Is not that an essential feature of giving? We want them to give themselves as well as their money, and two-thirds of them are not yet even giving money. The promotional agencies of the churches do well when they major on stewardship agencies, for it is the business of stewardship to set the

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Beer or the Bible, which shall it be? The Congress of the United States has voted for beer. The great majority of the secular newspapers have almost daily advocated this action for several months. The small minority of Congressmen who voted against beer are being severely criticised by some of these newspapers, and their political future is being threatened. The advocates of beer are openly antagonistic to any person who refuses to vote for the return of the legalized sale of liquor. The program includes the sale of alcoholic liquors to children. Congress refused to pass an amendment forbidding the sale of beer to minors under 18 years of age.

On its face, this beer movement is discouraging to many people. At the present time beer is having its victory. In its victorious march it is determined to make the victory complete and final. Politicians must enlist under its banner and get on the beer wagon. Members of Congress and State legislatures must vote for the repeal of the Eighteenth Amendment and the legalized sale of alcoholic drinks, or they will lose their places and people who will vote wet will be elected to fill their places. Ministers must stay out of this fight. Church people must vote for beer, or the church will be unable to endure under the "new deal." This is the attitude of beer today.

What does all this mean? Why such a beer revolution? Why are people who want beer so deeply interested in law observance? Why have so many women become ardent advocates of the legalized sale of liquor, even to children?

Under the Eighteenth Amendment and the Volstead Act the "beer rebellion" has quietly and systematically defied the law and used every possible means to make prohibition ineffective. An immense amount of money has been spent in newspaper publicity in the effort to convince the people that they should have unlimited opportunity to make, sell and buy alcoholic drinks. All the ills of the past ten years have been produced by the Eighteenth Amendment, as set forth in this ceaseless propaganda. The whole question of liquor has been reduced to a matter of financial profit and political expediency. Political leaders, newspaper editors and the general public have banished all the teachings of the Bible from their minds, in discussing the merits of beer and the failure of prohibition. The beer garden, in some minds, is superior to the church, and the example of a beer-tender is to be commended more than the preaching of the minister in the pulpit.

Alcohol is a poison. Its continued use means death. It makes people drunk. The Bible says: "Nor drunkards shall inherit the kingdom of God." Temperate drinking leads to drunkenness. The Bible is the source of all authority for advocating the prohibition of the manufacture and use of alcohol as a beverage.

The Bible is against the liquor traffic. It says more against this evil than against murder. Murder is a crime against God. Drunkenness is in the class of sin. If it is wrong to take life with a gun, why is it not wrong to take life with beer, or whiskey, or wine. Why not repeal the law against murder?

Why drink wine and beer? Why sell it? For pleasure and profit. The traffic in liquor is not based upon any desire to help humanity or produce revenue for the government. The whole thing is selfish. Of course, the manufacturers and sellers of alcoholic drinks are willing to pay a large amount for this privilege. But they are

not charitably minded towards society or the government. They think first of profits for themselves and drink for themselves. They must ignore God and the Bible in their arguments for their business and their drink habits.

There is but one position for any person who wishes to stand by the Bible and obey the voice of God. That way is total abstinence. The government cannot afford to go into the liquor business. It has already voted to do so. The States will vote on this question. The Bible should be our guide in this matter. Beer should be dethroned and banished into exile.

I. W. JOHNSON.

VIRGINIA CHURCHES.

Anyone who goes out in a time like this soliciting donations for any cause whatsoever, either possesses daring courage or fails to possess just ordinary common sense. I realize the truthfulness of this statement, but in the face of grim necessity, I dared to enter upon such an adventure. This much, however, should be said: that when such a course was arranged, conditions were not quite so treacherous as they are today.

It is useless to say that our College is in sore need of funds. Everyone realizes this fact. The church and the board of trustees authorized me, as president of the College, to appeal to individuals and churches for financial assistance for the institution. Accordingly, and by invitation of Pastors Johnson and Morgan, I journeyed from North Carolina to Virginia on March 4th, to meet engagements with these two brethren in their churches at the regular hours for worship. It was my privilege to spend Saturday evening in the home of Dr. I. W. Johnson. I enjoyed the evening and appreciate the fact now more than then. Mrs. Johnson's mother, Mrs. Ellenor, was then living—apparently in her usual health and very happy. Since then, to the great loss of Dr. and Mrs. Johnson, and her many friends, she has been called to her reward. May the blessings of heaven ever be upon her sainted memory.

Liberty Springs Church.

On Sunday morning, March 5th, I visited Liberty Springs Church; had the privilege of being with them at Sunday School and of speaking to them about the College at the 11 o'clock service. Dr. Johnson invited me, with the expressed understanding that I was to speak about the College and about College affairs. We had a splendid congregation—most attentive and responsive. At the close of the service, opportunity was given to take memberships in the Dollar-a-Month Club. On the evening before, the President of the United States had ordered the general closing of banks throughout the United States. Naturally, people were disturbed about financial conditions. No one responded to the appeal, but individuals assured me that they were interested and would do what they could for the College. Liberty Springs has always done what they could for the College and I am sure this splendid church will not fail us in this time of need. I was invited to the home of Mr. F. F. Brinkley. Those who have ever dined at Brother Brinkley's know that there is always an abundance to satisfy the normal demands of the physical man. It was a most delightful occasion and I enjoyed the fellowship.

Oakland Christian Church.

In the afternoon, we drove over to Oakland Christian Church at Chuckatuck, Va. Here we found another large and attentive audience, I

spoke in the interest of the College. At the close of the service, the opportunity was given to take memberships in the Dollar-a-Month Club. Mrs. W. C. Moore and J. E. Turner joined. In all probability there will be others of this congregation who will join with Mrs. Moore and become members of the Club. This is the boyhood church of Dr. J. U. Newman, who has been professor at Elon College since the College was founded. It is also the home church of Professor L. D. Martin, who is teacher of history at Elon—also, we have students at the College from this church.

I appreciated greatly the opportunity of visiting Oakland Church again, also the cooperation and assistance which they extended.

Rosemont Church.

On adjournment of the service at Oakland Church, I drove to the home of Rev. J. F. Morgan, pastor of the Rosemont Christian Church, Norfolk, Va. I spoke at the regular evening hour for worship. Brother Morgan invited me for the specific purpose of speaking on Elon College. I have had the privilege of visiting Rosemont at different times and have always found an enthusiastic reception. The evening audience was unusually large—the music was good and the atmosphere inspiring. I spoke in the interest of the College and at the close of the service, an opportunity was given to those who would to join in the support of Elon by joining the Dollar-a-Month Club. There were eight who responded and since then Brother Morgan has sent in two others. He was already a member, so this makes a total of eleven memberships for the Rosemont Church, which makes them, according to the plan and the decision of the committee, a Banner Church. Very soon they will receive their certificate of recognition. Those who joined are:

A. S. Morrison, D. A. Dennis, Howard L. Gibson, H. R. Morrison, Mrs. H. L. Bondurant, A. J. Gwynn, Mrs. Ada Gladstone, Mrs. B. F. Gibson, Ladies Bible Class, No. 2; Junior Department, Rosemont Sunday School.

If every church in the Southern Christian Convention would become a Banner Church, which requires 10 memberships from the individuals and church combined, this would mean a worthwhile assistance to the College, and would work a hardship on a very few. I want to express publicly and sincerely my appreciation for the cooperation on the part of Dr. Johnson, Brother Morgan, their churches and congregations. By working together, we shall be able to keep the College going and make it possible for her to render the type of service that she should.

Following the meeting at the Rosemont Church, it was necessary for me to return to the College. However, on the following Saturday, March 11th, I drove back to Virginia to meet an engagement with Dr. Newman.

Holy Neck Church.

It was a beautiful Sabbath day. The weather was mild and the skies clear. I arrived in time for Sunday School and enjoyed teaching a number of classes that came together for the study period. At the church hour, I spoke on the College, endeavoring to reveal its efficiency and accomplishments—also to impress upon the church the absolute necessity of the continuance of the College for the training of efficient leadership. At the close of the service, cards were distributed for the signature of those who would become members of the Dollar-a-Month Club. There were two who joined: Mrs. E. T. Holland and Mrs. J. T. Rawls.

In all probability there will be others to join with these two and as conditions improve throughout the country, additional memberships will be secured. Holy Neck is one of our strongest and most influential churches. It has rendered a

great service and means much to the stability and leadership of the denomination. There is no more loyal soul to Elon College than its pastor, Dr. N. G. Newman. Both Dr. and Mrs. Newman are already members of the Club.

Windsor Church.

Sunday afternoon, March 12th, I drove from Holland to Windsor, Va., where I was entertained at dinner by Shirley Holland and family. Mr. Holland is an alumnus of the institution. A table of good things to eat was spread for the evening meal, but really when you visit one home after another in Eastern Virginia, you very soon find that your appreciation of a delightful meal is lessened on account of the lack of capacity. It was a pleasure to be in the home of Mr. and Mrs. Holland again. Rev. E. B. White is pastor of the Windsor Church. The church was filled for the service. I spoke in the interest of the College, emphasizing the importance of the training of the young men and young women of today by the church schools—that those who make up our citizenship might be developed from every standpoint—including particularly the spiritual life of the individual. In response to the appeal for memberships in the Dollar-a-Month Club, the following were enrolled: Mrs. R. A. Rhodes, Mrs. E. R. Laine, Rev. E. B. White. The pastor, Brother White, joined in with his members for the support of the College. It was a delightful service and a very inspirational occasion. Mr. Holland and others were already members of the Dollar-a-Month Club. This makes a total of seven for the church. It looks now that they, too, will have a Banner Church.

I want also to thank the churches of Holy Neck and Windsor, together with their pastors and members, for the most cordial reception and fine cooperation extended to me on these visits. If there are other churches in the Convention who would like to have me come and present the claims of the College, I shall be happy for such an invitation and will be glad to accept, if it is at all possible for me to come on the dates desired.

L. E. SMITH.

WHAT IS MONEY?

I stood one day and held in my hands several lumps of crude gold. To me it was precious, because I knew of its purchasing value. That bullion was taken to the mint and made into standard pieces and passed out among men. Some used it to make a home happy and others used it to wreck a home and bring grief and pain and misery. I wonder—what is money?

I sat in a courtroom and heard a judge say to a young man: "Life imprisonment," because he sought money beyond moral and legal means. I saw, too, a mother's face with a dozen years added to it in an instant, and a father's face buried in shame. I wondered then, and wonder now—what is money?

I knew a poor boy whose heart was aflame to help humanity. He touched the business world and every transaction turned into money. He laid his hands on no ill-gotten gains. He worked and he prospered, and he used his money to feed the orphans and the widows and to help relieve suffering in a hundred forms. I wondered then, and I wonder now—what is money?

I have seen character bought with the price of money and standards of living lowered beyond human expression over the scramble for money. I have known the love of brothers and sisters and the ties of friendship between neighbors rent asunder in an almost death-grapple for the mighty dollar. I have seen the presence of money drive the tears from the eyes of the poor and bring joy and peace and happiness. I wonder—what is money?

I have known men to circle the globe, forsake their homes, and leave their children as orphans for the quest of money. I have seen men take money and build a house, and a woman turn that house into a home by the uniting of love and money. I have seen that home a little paradise and the children rise up and call their parents blessed because money made comfort and hope and happiness. I have turned from such a scene with a knowledge of love, but I have often wondered—what is money?

I have known men to hoard money in secret places and live in near poverty to add more to their holdings. I have seen men in misery for the want of more money and die without the comforts of life that their money should be untouched. I have known them to die clinging to money and hoping that in some mysterious way they could carry it beyond the "sunset and evening star." I have known men to die as money-paupers. I have seen, too, the comforts of declining years enriched with money, and the "last call" met in peace because money made possible ease in death. I wondered then, and I wonder now—what is money?

I have seen the sacrifices of fathers and mothers that their children might have money. I have seen these parents in rags and with broken bodies from toil all for the sake of money. I have seen the children with the sacrificed money take and use it for their own degradation and gain and to break the hearts of sacrificing parents. In it all I cannot understand. Yet, I wonder—what is money?

I have known men with happy families and social and financial standing to cast it all on the junk heap of life's tragedies for the love of money. I have known men to bring shame and disgrace to their offspring and turn a loving companion's face

from a curious crowd because he could not separate right living from the use of money. In it all and through it all I have understood sorrow and sympathized with unfortunates, yet I wondered—what is money?

I knew a man, honored and loved and respected by all, the father of a man who enjoyed the highest gift within the suffrage of the people, who died without money. The nation paid him tribute. His passing was the crowning event of life—happy, cheerful, full of hope, no regret, no money to worry him, no earthly accumulation, and yet one of the earth's greatest and best men. Somehow, I am prone to wonder—what is money?

I have seen men and women dressed in clothes that were spotless and clean, and seemingly obeying every law of sanitation, and with money—filthy as it is—hold and caress it as if it be their god and all their glory. With no definition to find and no words to express my amazement, I simply wonder—what is money?

I have heard it said that every man has his price. Whether this be true or not, I cannot say. I have seen the good and the great, the honored and the worshipped, tremble and fall in the shadow of the eagle's wing and bring surprises to the multitude. I love men and measures and a few things that money can buy. But in it all, and through it all, I still wonder—what is money?

I have heard it said that is the age of gold and not the golden age, that men in their pursuits have as their goals the money-gain. No charge so great would I bring, and yet as I look out and see; as I read and read; as I try to understand, I cannot help but wonder—WHAT IS MONEY?

TIMOTHY THOMAS.

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Cana of Galilee; and
the mother of Jē'sus was

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carrying away into Bāb' y-lon are fourteen generations; and from the carrying away into Bāb' y-lon unto Christ are fourteen

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Father, God, to whom shall we go? Thou hast the words of eternal life. Oh, that men would love the Lord with all their heart, soul, mind and strength. Oh, that men would serve the Lord with gladness and thanksgiving. Oh, that men would praise the Lord for his wonderful works to the children of men. In the name of our living, reigning, coming Saviour, we humbly pray. Amen. L.

THE ROAD TO RECOVERY.

"We are on the road to recovery." It is good news for all of us—especially so for the unemployed and others upon whom the depression has inflicted serious personal loss and suffering. Congregational and Christian Churches will not only share in this recovery, but also make vital contribution to it in our own country and, through the American Board, in the world at large.

Christian people cannot be satisfied by the promise of returning prosperity alone, nor even by hopes for the prevention of such calamities in the future. They know that the world has deeper disorders even than its economic ills, that men personally and in groups suffer depressions because of their failure of faith and the dimness and distortion of their spiritual vision.

With prosperity restored and economic progress assured men still grope and stumble; class conflicts remain, and nations fall into the madness of war. Today religions, moralities, social cultures, are being shaken from age-old foundations and threaten to disintegrate under the strains of a new age.

Recovery, if it is real, means the moral rehabilitation of men and nations, the restoration of faith, a renewed sense of the dignity and spiritual destiny of man.

The Christian Church has the "open secret" of deliverance for the world in its present distraction. It has the Christian ideal, it has the Christian dynamic, it has the Christ. Economists must plan. Statesmen must create new forms of national and international life; all the intelligent techniques of our common life must be applied to the task. But the *power*, the *confidence*, the *hope* that will enable living men to realize the ends sought by such means come from above and within.

The above gives food for thought and is presented to our readers through our Commission on Missions. And then the Board recounts a fact which we should face:

"Since 1929 the income of the Board from all sources for regular work, has decreased from \$1,769,410 to \$1,520,522 and contributions from our churches have gone down from \$1,143,965 to \$911,702. It is easier to decrease than to increase, but increase is the way of things that have life and purpose in them. The contributing of money is the way in which members of churches can ACT, can express in practical doing, their devotion to Christ and their Christian love and concern for the world beyond our own borders. It would be a disaster far more vast and ominous than a world-wide depression if the intelligent Christian people of America should lose their faith in the power of Christ to go to the heart of human need and should surrender the conception of one humanity for an ever-narrowing provincialism."

Our task, then, first of all, is spiritual recovery and rehabilitation. And there is one way to this

and only one. That way is that of self-denial on our part for the sake of our Lord whose life and love we are called upon to share with others. Our basic need is spiritual and so our Board tells us the way to recovery in these words:

"The American Board embodies the conviction of the Christian and Congregational Churches that the world is one, that its basic need is spiritual, that Christ is the full answer to that need. Its concern is not alone for an assured or even an increasing income, but also for the reassertion by the people in the churches of the profoundest meaning of the Christian faith—the faith that Christ is humanity's supreme Helper towards health and wholeness. This is the road to recovery."

J. O. ATKINSON,
Mission Sec'y.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 25, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,454.30
Biscoe, N. C.	2.41
Ingram, Va.	6.00
Pleasant Hill, Liberty, N. C.	2.20
Berea (Nans.), Driver, Va.	2.46
Durham, N. C.	8.07
Cary, N. C.	.97
Mt. Auburn, Manson, N. C.	1.00
High Point, N. C.	3.60
First Christian, Portsmouth, Va.	7.32
First Christian, Portsmouth, Va.	9.27
Dendron, Va.	4.90
Bethlehem, Suffolk, Va.	7.45
Union Grove, Asheboro, N. C.	.90
New Elam, New Hill, N. C.	2.21
Newport News, Va.	11.00
Total	\$ 1,524.06

Summary.

Previously acknowledged	\$ 7,350.81
Sunday Schools, Regular	69.76
Total to date	\$ 7,420.57

J. O. ATKINSON, *Sec'y.*

A MISSIONARY APPRAISAL FROM JAPAN.

Dear J. O.:

Your very interesting letter of February 1st, came like a refreshing breeze. Before I say any thing further, I need to tell you that recently while I was riding my "bike" to school, it found a greased spot in the road and proceeded to skid. I was thrown down and my left foot catching between the frame and the crank and my right foot coming down hard on the pedal on the other side, I got an awful wrench in the region of my ankle. I walked to school and taught my Bible class, taught my English class, rode to the bank and did some business and went home. When my wife made an examination she found the foot had swollen to twice its normal size. In consequence I have played the gentleman of leisure for two weeks and have a week more to go on according to the orders of the doctor. But I am getting on famously.

We see from the reports of the papers that come to us from America how the members of the appraisal committee are trying to crawlfish in saying they did not mean this and they did not mean that. But Dear J. O., if professors of philosophy in the big universities and the college presidents can't write English so that the common people can understand it, pray what does an educa-

tion mean? Readers of the report have properly named the report "humanism," "fault finding report." I should say it is "another gospel," not the gospel of our Lord Jesus Christ. Dr. Hocking is reported as saying that the report will stand or fall because of its theology. Well, in my judgment, it is bound to fall. It is bound to fall for another reason. It is entirely misleading as to the facts of missions. As one of the members of the Christian Literature Society said to me: "The report is entirely untruthful in regard to the *Kyobunkan* which is the organ of the C. L. S. It has the best staff in Japan. Its output is the best that the best Japanese writers can produce. The report is entirely misleading."

May I interject here the fact that I was introduced to two of the "fact-finders." I told them that I was the oldest active missionary in Japan. (There are other missionaries older, but not working.) What do you suppose they had to say to a man who had spent forty years in Japan? Absolutely nothing. They shook hands, but had nothing to say. The fact-finders seem to have come to Japan with closed minds as to the real condition of missions. They were unable to see the colossal work that missions have accomplished. They were not able to give a correct appraisal of the missionary body. Mr. Olds of our mission is boosted to the skies. What has he done? He has gotten to be on friendly terms with eight Buddhists and three Shintoists with whom he and his wife and one lady have held meetings for three years, once a month. They have agreed not to proselyte. They have shared their experiences together. I judge they have eaten much cake and drunk much tea together. But Mr. Olds tells me that he does not know what to do next. I tell him he is like the man who said he did not know where he was going, but he was on his way. I think Mr. Olds has got into the limelight, but I think that if he has been able to do no more than to get on freindly terms in three years, he has no hope of getting any further. So the report in regard to Mr. Olds is entirely misleading.

As I wrote you, it is misleading in regard to value of the work of our women missionaries. It is misleading in regard to evangelism. It is misleading in regard to the quality of the men whom the Boards have sent out. As you read what the self-appointed committee of thirteen in which six denominations are represented, they criticize the report for its inaccuracies. Men who have not traveled in the country and who have not come in contact with the Japanese in all sorts of places and conditions of men are hardly fit to pass judgment on the stupendous work which has been accomplished.

I am glad that such prominent men as Erdman of Princeton and Robert E. Speer, are fearless in exposing the weaknesses of the report.

After the report has gone into the hands of the different missions, it is interesting to note their reactions. The Dutch Reformed say they are "committed to the purpose of making Jesus Christ known to all men as Redeemer and Master, both for the saving of their souls and the rectifying of their lives, personally and socially. No other basis can be considered."

The Presbyterian Board "adheres to the gospel embodied in the New Testament and in the historic witness of the church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour, and seeking to make him known as the Divine Redeemer of individuals and society."

The Baptists assert that the "paramount aim of the Christian missionary enterprise is to lead men everywhere to accept Jesus Christ as Saviour and Lord."

The United Presbyterians "repudiate any adherence to, or any sympathy with, the Report

wherein it deflects from the fact that Jesus Christ is the only and eternal Son of God, who made atonement on the cross for the sins of men, who rose from the dead, who is personally alive, who, by the presence of the Holy Ghost, energizes and controls the church in its divine mission to mankind, whose infinite love will not be satisfied until it has been made known to every creature, and who will ultimately render to him the loving and joyous admiration of the world."

When so many great missions repudiate the report, it is not to be wondered at that the members of the committee try to cover their mistakes. But in the report which they have made, they dropped their watermelon and it was too late to gather up the pieces. The report goes to tens of thousands, and the retractions and denials to a few only. As a teacher, when we found we had a text-book which had mistakes in it, we always put it out of the classroom at once. This report is shot through with misleading statements in regard to missions. It is not a safe guide for either the modernist or the fundamentalist. A few great Boards see this and govern their steps accordingly. The committee affirm that they were open-minded. But can a man be open-minded when he is committed to a modernistic philosophy which does not accept the Deity of the Lord and the necessity of propagating his gospel in every possible way? Instead of making our Lord a little Christ, or none, the proper thing to do is to exalt him higher and higher. The motive for propagating the gospel is to know the greatness of Jesus Christ and to understand the matchless love and honor and glory which he gives to all who believe on him. One who understands these things is glad to give to the Lord the entire devotion of body, soul and spirit, and to exalt him by words and deeds as gifts. And when we have done the best we can to glorify him, we deeply feel that we have done not half that is his due. Glory be to his name forever and ever!

I see that in the minds of some people it is a sufficient proof that a man is an ignoramus to call him a fundamentalist. Some people thought to put Jesus on the shelf by calling him a wine-bibber and a glutton and possessed with a devil. Let those who think they have a better religion, prove it by their works.

Now I will stop just to prove to you that I still have terminal facilities. Good-bye and all the blessings be on you.

A. D. WOODWORTH.

Azabu, Tokio, Japan.

DISTRICT RALLIES.

The Woman's Missionary Conference of the N. C. and Va. Congregational-Christian Conference, makes the following announcement as to the missionary rallies to be held this Spring:

Vance-Warren District—Miss Margaret Alston, supt., Fullers' Chapel, Friday, April 7th.

Durham-Wake District—Mrs. C. H. Stephenson, supt., Chapel Hill, Tuesday, April 11th.

Alamance District—Mrs. J. W. Patton, supt., Long's Chapel, Wednesday, April 12th.

Randolph District—Mrs. R. E. Caviness, supt., Ramseur, Thursday, April 13th.

Lee-Chatham District—Mrs. R. L. Ross, supt., Turner's Chapel, Friday, April 14th.

Guilford District—Miss Jessie Sharpe, supt., Howard's Chapel, Tuesday, April 18th.

Halifax District—Mrs. Luther Carlton, supt., Ingram, Va., Wednesday, April 19th.

It is hoped that each of the churches in each of the districts will be represented at its respective rally, that pastors will attend and that the men as well as the women may be present to benefit from the program.

PROGRAM.

Motto—"Be Strong!"

"We are not here to play, to dream, to drift.
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift:
Be Strong!"

MORNING SESSION.

Call to order—10:30.

Hymn—"Lead On, O King Eternal."

Worship led by:

Mrs. W. O. Cunningham,
Mrs. A. I. Ladee,
Mrs. C. M. Cannon,
Mrs. I. H. Foust,
Miss Ruth Sargent,
Mrs. Grace Stewart,
Mrs. S. R. Gay,

Recognition of societies, churches, ministers, visitors
Greetings from the Leader.

Hymn—"Onward, Christian Soldiers."

Appointment of committees.

Announcements.

Offering.

Special music.

Address—Miss Marie Crosby, Returned Missionary from Africa.

Prayer.

Adjournment.

AFTERNOON SESSION.

Call to order—2:00.

Hymn—"The Son of God Goes Forth to War."

Prayer.

Address—"High Spots in Missions Today," Dr. J. O. Atkinson, Mission Secretary.

Forum on Problems and Methods—Miss Priscilla Chase.

Reports of committees.

Reading of minutes.

Closing service.

Adjournment.

"Say not the days are evil: who's to blame!
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely in God's name
Be Strong!"

MRS. C. H. ROWLAND, Pres.

NOTICE.

The Twelfth Annual District Missionary Rallies of the Eastern Virginia Congregational-Christian Conference will be held as follows:

Norfolk District—Mrs. J. E. Cartwright, superintendent. First Church (Berkley), Tuesday, April 4th.

Nansemond and Franklin District—Mrs. B. D. Jones, superintendent. Cypress Chapel, Wednesday, April 5th.

Waverly District—Mrs. E. T. Atkinson, superintendent. Richmond, April 6th.

Each church in the Conference is requested and urged to send a large delegation. All the pastors are most cordially invited.

MRS. L. W. STAGG.

CHRISTIAN STEWARDSHIP.

(Continued from page 5.)

church right in her theory and practice of Christian giving. We must get below the surface. Financing the work of the church, and missions in particular, must be worked out from a stewardship basis. We must get down to bedrock stewardship principles. Back of the giving, back of the amount, is—how may one discharge his obligation as a Christian steward?

Awakens Power.

Christian Stewardship not only furnishes funds and lives necessary for the extension of missions, but it awakens power in both the individual and the church, and that sustaining interest and in-

creasing power are necessary for our growing missionary enterprise. Dr. James G. K. McClure says: "There was no power in Moses while he thought of his slow and stuttering tongue and forgot the entrusted message. But when he thought of his entrusted message, and put his tongue, such as it was, at God's disposition, and tried to deliver the message of Israel's release, Moses then emerged from weakness into power and became a force that Pharaoh and the world could not push aside." *All life takes on a new significance as soon as we realize that whatever we have is ours only as a trust.*

If the Christian movement is to go steadily forward, if the church's mission in terms of human life is to be realized, if the call of earth's unevangelized millions is to be met, if society is to be Christianized, if wars are to cease, if international relations are to be made beautiful, if world needs are to be met, if the spirit of materialism is to be changed—the ministry and laity of our churches must be aroused to the necessity of the basic message of personal responsibility as revealed through Christian Stewardship. There is no more vital message for our churches today, and for the missionary agencies, than that of the stewardship of life, possessions and leadership, both in pulpit and pew.

Our Ministry.

The ministry must be enlisted. I quote from a letter received recently:

"Last summer I did a little scouting on my own. I visited one of the larger seminaries in the middle west. I thought I would do some reading on stewardship. I found that the library did not carry the classification in its files. At last, I found that the only book of any kind, dealing with the subject, was a little pamphlet for young people. However, I found in the Church Management Department many books on church finance. We have much on system, but we need more. When I came back from the little investigation, I decided to try reselling stewardship to this hard-hit farming community in these hard times. I got several books on the subject, and outlined a series of sermons on stewardship: 'How to Make Money' (Stewardship of Talent); 'How to Spend Money' (Stewardship of Administration); 'How to Save Money' (Stewardship of Thrift); 'How to Give Money' (Stewardship of Giving). The attendance doubled; and everybody was interested. The word got around that the minister had something practical to say. During the month a deficit that would have amounted to 25 per cent of the budget, was raised, and the church fiscal year closed without a deficit, and this a depression year."

Our Laymen.

When once our laity catch the real message of stewardship, they, too, will take a more active personal interest in the world Christian movement. They will more fully realize their active partnership and will seek to put all they can into the business; they will work with the great church agencies; they will study the work and needs of the boards, institutions, and movements with a different interest, they will give to certain of these ready and full access of their time, thought and purse! they will find a new joy not otherwise realized, a new content of spiritual life; a new motive. Our laymen have great possibilities when once enlisted in the stewardship enterprise.

Christians are stewards of the Gospel, but multitudes are not aware of it. It is the message of Christian Stewardship to get beneath the surface of the needs and conditions of humanity and reveal the great vital principles by which men should be actuated in furnishing funds, and offering life to meet missionary needs.

Dayton, Ohio.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

FLORIDA COACHING CONFERENCE.

Leaders of our churches in Florida will surely be interested in the Leadership Coaching Conference which is to be held in the Community Methodist Episcopal Church at Daytona Beach, on May 1st-5th. This conference has been arranged to aid present and prospective deans and instructors in leadership training schools.

The conference is being sponsored through the cooperation of Christian (Disciples), Congregational, Methodist Episcopal, Methodist Episcopal (South), Presbyterian, U. S., Presbyterian, U. S. A. Protestant Episcopal and United Lutheran Churches. The expense for the conference is \$1.00 registration fee and \$8.00 for room and board.

Forest L. Knapp, Director of Leadership Training of the International Council of Religious Education, will direct the conference and lead the group of those interested in preparing to teach in the Young People's Division. Miss Mary E. Skinner, Director of the Children's Division, Department of the Local Church, Methodist Episcopal Church (South), will lead the group of those interested in preparing to teach units in the Elementary Division. Nathaniel F. Forsyth, Assistant Secretary in charge of Leadership Training, Board of Education of the Methodist Episcopal Church, will lead the group of those interested in preparing to teach general and administrative units.

For further information concerning this conference, our Florida people should write to Miss Pattie Lee Coghill, 127 W. Forsyth St., Jacksonville, Fla. My own experience from having attended such a conference at Charlottesville, Va., last summer leads me to believe that those who attend will be greatly benefited.

SUFFOLK YOUTH CONFERENCE.

More than half a hundred young people gathered at Suffolk Christian Church, Suffolk, Va., on last Saturday and Sunday, and there shared the Week-End Conference of the Youth Fellowship. To those who were present, Christianity became a shining way of service.

On Saturday afternoon and evening they met for group discussions on Devotional Life, Service, Leadership Training, Moral Standards, and Publications. Recommendations from these groups will probably be printed on this page in the near future.

At 7 o'clock Sunday morning, fifty people took their places silently in the church and looked across the communion table to a white cross, and after a quiet meditation were led in the communion by Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church. These young people seemed to feel the presence of him who sat at the head of the table one night and talked to his disciples in a heart-to-heart way, and then went out into the darkness of the night and through Gethsemane; and with the new day climbed up to Calvary, carrying his own cross. They determined anew to walk with him who said: "Take up your cross daily and follow me."

The group worshipped with the Young People's Department of the Suffolk Christian Church at the Sunday School hour, and with the church at the morning services. In the afternoon there was a fine open forum led by Miss Lucy Eldredge of Dayton, Ohio, in which many questions were

raised by the young people and discussed. Some of these questions will be discussed on this page later.

Miss Lucy Eldredge, of Dayton, O., and Miss Priscilla Chase, of Elon College, N. C., added greatly to the success of the Conference.

Full reports will be made at a later time, but this writer wants to testify that the young people of Eastern Virginia are seeing visions of Christian work, and are setting themselves to the task of building a new social order.

NEWS ITEMS.

Miss Lucy Eldredge is assisting Miss Priscilla Chase in a Leadership Training School at Albemarle, N. C., this week. A fine enrollment is reported and good work is doubtless being done.

Western North Carolina young people will meet at the Ramseur Christian Church on Saturday afternoon and evening of this week for a conference similar to the one held in Suffolk last week. Miss Lucy Eldredge and Miss Priscilla Chase will be the leaders of this conference. Every church should be represented and all those who attend will doubtless be greatly benefited.

The Board of Christian Education is still eager to receive calls for Bibles to be presented to boys and girls on their tenth birthday. From now on it will be necessary to give the child's name, address and date of birth. All calls should be sent to Waverly, Va.

Several leaders have been calling for literature to help with Easter programs. Every church should make much of Eastertide. If we can help call on us.

CHRISTIAN ENDEAVOR NOTES.

APRIL 9, 1933.

"WHAT DECIDING FOR CHRIST MEANS."

Daily Readings for the Week.

Monday—"Determination to Follow Christ." Luke 9:57-62.

Tuesday—"Choose Your Master." Matt. 6:24.

Wednesday—"Learning of Christ." Matt. 11:28-32.

Thursday—"We Become Children of God." John 1:11-13.

Friday—"Following Christ." John 8:12.

Saturday—"Serving Christ." John 12:26.

PROGRAM.

"What Deciding for Christ Means."

Instrumental Prelude—"Jesus Calls Us, O'er the Tumult."

Call to Worship—"If any man would come after me, let him deny himself, and take up his cross and follow me."

Hymn—"Jesus Calls Us, O'er the Tumult."

Prayer—

Hymn—"O Jesus, Thou Art Standing."

Introductory talk.

Development of the Topic.

Hymn—"O Jesus, Price of Life and Truth."

Quartette—"Have Thine Own Way, Lord."

Benediction—"Into My Heart." (Sung softly.)

Additional Hymns—"I Gave My Life for Thee,"

"More Love to Thee, O Christ," "O Master, Let Me Walk With Thee," "O Jesus, I Have Promised."

This topic is very suitable for a discussion meeting. The following topics may be assigned for brief talks to be followed by discussion:

1. What is the difference between a Christian and a non-Christian in (a) beliefs and (b) conduct?

2. Describe the life of the best Christian you know. Why do you place him in this rank?

3. If a foreign student from one of our mission stations should come to your Christian Endeavor Society, would he consider the members Christian? Why, or why not?

4. What would it mean for a young person today to live the life of sacrifice taught by Jesus in word and deed? Read Matt. 16:24-25.

Easter is one of the great decision seasons of the year. Churches of every denomination in the land are conducting evangelistic campaigns. Jesus commands us to go out in the highways and bring them in and teach them the meaning of true discipleship.

What we believe very vitally affects what we do. What should we believe? First, we should believe in a living God. Second, we should believe in Christ. Third, we should believe in the brotherhood of man which means equal opportunity for all. Fourth, we should believe in the Bible: "A lamp unto my feet and a light unto my path." Fifth, we should believe in the church as the organized expression of Christianity.

Deciding for Christ means living an active, consistent Christian life everywhere, all the time. Doing the will of the Father means living a life of service. Not all of us can go to distant mission fields or become great ministers, but we can all perform little homely acts of service. Deciding for Christ means dedicating our lives to the service of God and our fellowman.

Jesus does not call us to a life of ease and selfish living. He said: "If any many would come after me, let him deny himself, take up his cross, and follow me. For whosoever would save his life shall lose it; whosoever shall lose his life for my sake, shall find it."

Deciding for Christ means giving our loyalty to those principles and ideals for which he gave his life. Loyalty to Jesus must be placed above social popularity, must be placed above business success, or even national patriotism. Loyalty to Christ demands loyalty to his church. This loyalty finds expression in regular attendance, sharing our time and talent in carrying on the work of the church, and sharing our means in supporting all its enterprises at home and abroad.

The study of this topic will lead us to think that it is not easy to be a Christian. But nothing really worth while is easy. Is it not worth all the sacrifice and effort involved in deciding for Christ to hear him say: "Well done. . ."? There is a deep inner peace and satisfaction that comes from having shared in bringing abundant life to some other person that cannot be matched by any thrill that comes from selfish, superficial living.

E. R.

2300 YEARS B. C.

Dr. Breasted quotes an unknown Pharaoh as addressing this instruction to his son: "More acceptable is the virtue of the upright man than the ox of him that doeth iniquity."

From the Eloquent Peasant of Heracleopolis, twenty-third century, B. C.: "Righteousness is for eternity. It descendeth with him that doeth it into the grave . . . his name is not effaced on earth, but he is remembered because of right."

From an Egyptian tombstone about the twenty-second century, B. C.: "A man's virtue is his monument, but forgotten is the man of evil repute."

From Neferrohu, Prophet of Egypt, 2,000 B. C.: "The people of his time shall rejoice, the son of man shall make his name forever and ever. . . Righteousness shall return to its place, unrighteousness shall be cast out."—*Exchange*.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS REQUIRES CONFESSION AND LOYALTY.

LESSON II—APRIL 9, 1933.

GOLDEN TEXT: "If any man would come after me, let him deny himself, and take up his cross and follow me."—Mark 8:34.

LESSON TEXT: Mark 8:27-38.

Pointed Questions.

"Whom do men say that I am?" Jesus wanted to know what impressions he was making on people, he wanted to know how far they had understood his mission and his person. He wanted to know to what degrees they thought of him in terms of The-One-Who-Should-Come, God's Messiah. He put the question to the disciples because he knew they were close to folks, and knew what was going on.

"But whom say ye that I am?" Jesus wanted to know more than what folks in general thought of him. He wanted to know what his disciples in particular thought of him. Jesus had a disturbing way of being personal. He insisted that men think in terms of their individual and personal attitudes toward him.

Significant Answers.

In reply to the first question they said, "John the Baptist, Elias, one of the Prophets." The answer is highly significant. It shows that people recognized in Jesus the prophetic passion and power. It shows also how the many-sided personality of Jesus had impressed the people. "One of the prophets"—how varied in temperament and method they were! How many-sided is the character of Jesus! He is the embodiment of all that is best in character.

In reply to the second question Peter said plainly that the disciples thought he was the Christ. "Thou art the Christ," said the spokesman of the disciples. "You are the One," said Peter, "who fulfills the conditions of God's Anointed. You are the One Who Should Come." Here, at last, was God incarnate, the Messiah, the Christ of the living God. And this is the feeling of the vast majority of Christian believers. They see in Jesus Christ something more than a great prophet or a great teacher—they see in God's anointed, the Christ, the Son of God. It is a historical fact that those denominations that do not hold to this fundamental truth have shown neither progress nor growth in influence or in spiritual power. Jesus of Nazareth, the historical Jesus, was the Christ. He is the Christ, the Son of God. Prophecy has been fulfilled in him. We need not look for another.

The Way of the Cross.

"And he began to teach them that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and the scribes, and be killed, and after three days rise again." He would have them understand that the Christ must suffer, that the way to the crown was by way of the cross, that the Son of Man came not to be ministered unto but to minister and to give his life a ransom for many. The Captain of our salvation was made perfect through suffering.

All this sounded so strange to Peter and the disciples. But Jesus would have them understand that the ways of men were not the ways of God. "Thou savorest not the things that be of God but the things that be of man"—human prudence would suggest the principle of expediency, the choosing of the way of comfort and ease. The divine imperative demanded the way of sac-

rificial service and suffering. One of the weaknesses of much of modern day religion is the unwillingness to pay the price of spiritual power.

The Conditions of Discipleship.

"If any man would come after me," he must do three things. He must deny himself. This does not necessarily mean that he must deny things to himself. Jesus says he must deny himself. It really means he must turn himself from himself. He must turn from self as the center of life to Christ as the center of life. This may mean—it does mean—denying things to one's self, but in essence it means putting Christ at the center of life.

"Let him take up his cross." We talk of bearing our cross or crosses for Christ, but we do not always know what we mean by the phrase, and we do not always mean what we say. In Jesus' day to bear a cross meant that one's life was forfeited. Those who bore crosses no longer had a claim to life. When Jesus says that if one would come after him he must take up his cross, he is saying that it costs something to be his follower. The disciple of Christ must put his life at the disposal of Christ. He must do as Christ would have him do, rather than as he might personally prefer.

"Let him follow me." Let him take me for an example, pattern his life after me, try to walk in all the paths into which I might lead him.

Life's Supreme Value.

"For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Character, personality, is life's supreme value. All the material values in the world are not to be compared with one soul. The acceptance of this truth would transform life in its individual and social aspects.

And Jesus suggests that the way really to save life is to lose it. He who is continually thinking of himself, saving himself, ministering to self, will really lose himself. But he who gives himself in service, who thinks of others, who gives himself to the gospel's demands will find a larger, richer, fuller life.

EDITORIAL.

(Continued from page 5.)

association, and communion with him, that if they knew this relationship, they would know there was nothing that would take them out of God's reach. That this relationship purified all human life and glorified all human experiences and made the soul something of such eternal value that it could never be shut up in the grave."

So the "Good News" not only brings joy for this present world, but happiness and bliss beyond the portals of death and the grave.

J. O. A.

YOUR MONEY OR YOUR LIFE!

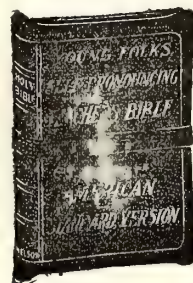
"How much did he leave?" was asked when Midas died; and the reply was, "He left it all." When riches took wings in these testing years of crisis, many a man discovered that when money is gone all is gone. Hence suicide. Spiritual bankruptcy has been revealed by the financial crash. Make an inventory. Find out whether your money or your life is still intact. If your financial assets are frozen, keep your honor, fidelity, and love liquid so that they may be drawn upon at all times. Then, though the fire burns the house, it will not touch the home."

C. R. R.

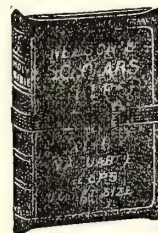
Let us work on! Work through all barrenness, nor count the cost. No toil is lost.—W. J. Linton.

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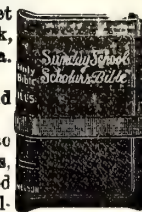
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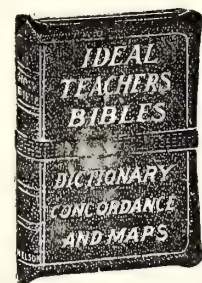
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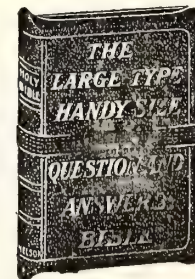
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One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

THE VOICE OF THE UNIVERSE.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars—so also is the resurrection of the dead."—Read I. Cor. 15:20-58.

The yearly miracle of Spring

Of budding tree and blooming flower,
Which nature's feathered laureates sing
In my cold ear from hour to hour,

Spreads all its wonders round my feet;
And every wakeful sense is fed
Of thoughts that o'er and o'er repeat,
"The resurrection of the dead!"

If these half vital things have force

To break the spell which winter weaves,
To wake, and clothe the wrinkled corse
In the full life of shining leaves;

Shall I sit down in vague despair,
And marvel of the nobler soul
We laid in earth shall ever dare
To wake to life and backward roll

The sealing stone, and striding out,
Claim its eternity and head
Creation once again, and shout:
"The resurrection of the dead!"

Prayer—(Say the Lord's Prayer.)

TUESDAY.

GOD'S ENTRY INTO HISTORY.

"I am the resurrection and the life."—Jno. 11:25.

"I am come that they might have life, and that they might have it more abundantly."—Jno. 10:10.

The resurrection of the Lord Jesus Christ is the culmination of God's entry into the world. Quoting Bishop Winchester in his book, "What is God Like?" he says: "Uncounted multitudes of men and women, through all these centuries have staked their belief that, in Christ, God entered history. . . . Apart from the fact of Christ, the Christian Church would never have been heard of. Apart from the resurrection of Christ it is inexplicable. For if the life of Jesus had come to an end on the first Good Friday, the only memory left to his followers would have been that of a life cut off in its prime . . . silenced and crushed . . . and the triumph of envy, hatred, malice, and all uncharitableness would have been complete."

The only reasonable account for the life of the church since that time is that Christ arose and is living, and "more alive than ever." Through the Holy Spirit he has intercourse with us, reveals to us his will and empowers us to carry on his work and proclaim his kingdom. By that Spirit he welds us into a fellowship, equips us with power, and sends us forth conquering and to conquer. All that have received his inspiration "join in offering their testimony, eloquent and unanswerable, to the fact that Jesus lived and Jesus lives," and God the Father is thus known to the world with increasing glory.

Prayer—Our Father, there is no name to compare with thy name, make thy living presence the core of our souls. May we see through him that love and service is the only thing worth while.—Amen.

WEDNESDAY.

JESUS IN GETHSEMANE.

"O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—Matt. 26:39.

The supper is over; Judas has gone on his solitary errand, and Jesus is in the garden at the foot of the Mount of Olives. He leaves the disciples behind and he and Peter, James and John go further on, and he begins to tell them how sad he is, imploring them to be with him, watch and pray for him. It is then he falls down and prays "O, Father, if it be possible, let this cup pass."

This prayer brought no answer. The cup could not be removed, but the Father would give him strength to drink it. The first ministry of strength was the angels. After their ministry, he could say, "Not my will, but thine be done." He was given dutiful submission.

He could say, "Sit ye here while I go and pray." Prayer alone is our best friend in time of trouble.

Prayer—O, Lord, our God, help us to see Jesus in Gethsemane. Whatever agonies sin has, give us thy grace to avoid. If thy Son bore our sins on the cross, may we accept that and escape eternal damnation.—Amen.

THURSDAY.

THE MESSAGE OF THE TOMB.

"I am the resurrection and the life."—Jno. 11:25.

In these few words Jesus told the world that there is no death, and that he is life—that which we are now living as well as that to come.

What Jesus is, is potential in us as the apple is in the blossom. What he is we may become. To follow him means we become aware of what we may become. Every phase of his life brings us to an illuminating ideal of living.

Thus, from every move of ignorance to intelligence, from sorrow to joy, from the low to the higher, from impoverishment to comfort, from discord to peace, from dishonor to honor, from wrong to right, the resurrection is the symbol and it marks the path from earth to glory.

The Message. The resurrection is the first ray of divine man, the first conception of divine purpose, the first hope of the dead, the first hope of man being raised from his unaccomplished self, the first certainty of salvation from an unholy career, and of the lift to a noble and saintly manhood.

Prayer—O Lord, our Father, inspire us with these hopes and all hopes thou hast proposed we should know through Christ our Lord.—Amen.

FRIDAY.

THE MEANING OF EASTER.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20-21.

"Easter" comes from the Anglo-Saxon "Ostara" meaning "Divinity of Spring." The Greek is "Pascha," meaning "Passing," that is, "passing of winter to spring." The Hebrew word is for this season: "Passover." To the Christian it is Resurrection," which is "Verity." "Verily, the Lord is alive."

The work which the resurrected Lord does in the life that accepts him is typified in the Saviour's deeds in awakening moral life. The changes wrought in the adulterers, the woman at the well, Mary of Magdella, are types of the real true resurrection taking place in all those who believe on him.

Prayer—O Father, thy words of love, mercy and forgiveness touch our hearts and inspire us to that salvation through our resurrected Lord. O give us the Saviour in this saving knowledge. We ask for Jesus' sake.—Amen.

SATURDAY.

SHALL WE LIVE AGAIN?

"If a man die shall he live again?"—Job 14:14.

The world has never and can never lose its interest in this question; and we believe that the world will never be satisfied with an answer of anything less than the affirmative. Man has eternity in his heart.

Thousands, yes millions, have given their lives and long years to the study of immortality, God, and spiritual questions, and they are unanimous in their opinion that the soul lives after death.

Jesus was the world's greatest expert on this subject, and he speaks with clearness and precision. He says that "thou shalt live."

Paul was just as clear and precise as Jesus was. He had seen Jesus after death. To him death was to be with Christ.

And this has been the testimony of all saints, and it is reasonable for us to believe. It is inconceivable that God, the intelligence behind the universe, should spend the ages developing manhood, individuality and God-consciousness in man, and then, when the goal is attained, and his purpose achieved, should shatter it in death.

In the Resurrection we turn our eyes away from death and its sorrows, to life and its abiding joys. One day we shall join the heavenly host of angels and saints and live with them amid fairer scenes than the heart of man has even conceived.

Prayer—O Lord, our Lord, and our God, thou art our light and life. Grant unto us a new dedication of our lives and souls, to live and die for thee.—Amen.

SUNDAY.

THE LORD REIGNETH.

"The Lord reigneth, let all the earth rejoice."—Ps. 97:1.

If the Psalmist could feel this way about it long before Christ came and gave us the hope we have in the Resurrection, what song can you imagine he would have sung had he lived in the apostolic days?

Our hope is that in the Resurrection God triumphs over all impossibilities. The Psalmist said, "Clouds and darkness are round about me." He uses clouds here as a symbol of misfortune, distress and misery, things which stop a singing heart. But these things didn't stop him. He knew God, and his joy in God could not be touched with the superficial and the unreal. His faith seemed to penetrate immediate conditions and gave him an understanding life is not at its sweetest until touched with awe and sorrow. As clouds are not intended to smother but to enrich, so the clouds of life may enrich one's life and give him occasion for rejoicing.

The awe and sorrow of Christ's tomb has furnished the world with the pure flame of his presence forever. Sorrow and despair cannot crush utterly if Christ be there. Darkness and sorrow may come like the clouds do, but they are regulated by the Lord. If he erects fences they are to protect us against perils. He may throw up a hedge, but it may keep us from going over the precipice. "Light is sown for the righteous." So, "the Lord reigneth."

Prayer—O Lord God, our Father, thou dost reign and we want to be partakers of that life. Give us the glad light of our Christ and of thy counsel. In faith and love and thy wisdom, make thy presence real now and ever more.—Amen.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

THE MEANING OF LENT.

By JOHN G. TRUITT.

"What doest thou here?"—I. Kings 19:9.

These are the words of God to one of his great prophets: "What doest thou here?" It is a question following a fast of forty days. It is a question with which we ourselves may sound the depths of our souls even as it sounded the depths of the soul of that man of God that day. What does Lent mean? Very briefly, and perhaps crudely: It is a forty days' fast—the forty week-days preceding Easter, Sundays being left out of the forty because they are already holy days. Why forty? Because church fathers read a meaning out of, or into, the fact that Moses fasted forty days in the Mount before God gave him the Covenant; because Elijah fasted forty days in the Mount before God revealed himself in the still small voice; and because Jesus fasted forty days in the wilderness before his victorious encounter with the devil. Thus forty days of fasting in preparation for the great triumph of Easter. Webster's New International Dictionary will give you a very fine definition of Lent.

I have read three brief Scripture lessons for you from Exodus, twenty-four; I. Kings, nineteen, and Matthew, four. Now let us apply the question of our text to each of these readings: To Moses, "What doest thou here?" Answer: "I am thinking more deeply"; to Elijah, "What doest thou here?" Answer: "I am casting away something"; to Jesus, "What doest thou here?" Answer: "I am taking up something!" What is the meaning of Lent? Thinking more deeply on religious matters; laying down many useless and unnecessary things; and taking up a finer and holier course of conduct and living.

I. *Moses, thinking more deeply.* Without a doubt, Moses had learned to think deeply. He would have inherited that tendency from his devout and serious-minded mother, Jochebed. He would have been so trained in the courts of royalty, and the universities of Egypt. We have an illustration of the penetration of his mind in that he looked on the social wrongs of his day, the enslavement of Jews, his brethren, and chose to ally himself with them rather than be ruler on the royal throne of the Pharaohs. He would be a doorkeeper—and of what door! A door that opened from the very throne of God into the world of human civilizations, letting pass through it the Ten Commandments which have been the foundation codes of human conduct ever since.

How did Moses come by these codes? Fasting and prayer in the Mount. Giving himself over to thinking more deeply than hitherto he had ever thought about the deeper things of life; learning to have no other gods save Jehovah, leaving off all gods and false values; and taking up the business of forming and leading a new, and peculiar people.

Shall we not make Lent mean something worth while to us? Shall we, too, not learn to think more deeply of religious matters? Shall we not set aside a special time for Bible reading and prayer? Shall we not avail ourselves of every incentive to meditation? Shall we not take time to be holy? One of the things we can well afford to do during Lent is attend church more regularly, both on Sunday and whatever of week-day services there are. Let us make it the real springtime of our religious yearnings, until we, like Moses, shall hear God calling us to have no other gods before Him!

II. *Elijah, giving up something.*—Elijah, like Moses did all three of these Lenten virtues, but just as we laid emphasis on Moses' thinking more deeply, we wish to emphasize Elijah's giving up something. Elijah had many valuable things—a good ear for God's voice, and that is a most valuable thing. He had a rugged courage of his convictions, and that, too, is most valuable, but he had something he did not need, and of which God wished him to be rid. He had an implicit trust in God for the necessities of life and what a blessing that is—so like that portion of Jesus' Sermon on the Mount which refers to the lilies of the field, and the fowls of the air, but even so, Elijah had something to give up. He was doing the thinking more deeply even to the extent of becoming pessimistic; he was doing the thinking more deeply in giving himself to a great fast, and season of prayer. He had not gone to other gods, nor made graven images of them, and yet there was something for even our great Elijah to give up.

Elijah needed to give up his self-pity, his doubt, and his fear! They were ruining his noble career. They were destroying his great usefulness as God's mouthpiece. They were deflecting his course as a prophet to the people in high places. "He requested for himself that he might die; and said, 'It is enough; now, O Lord, take away my life; for I am not better than my fathers. . . . The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only am left; and they seek my life to take it away.' How about that? A lot of useless, self-pitying luggage that should have no place in the soul of a great man of God. What happened? He fasted forty days and nights in Horeb and God revealed himself to him—not in the great wind that rent the mountains, and broke in pieces the rocks before him! not in the great and terrible earthquake which shook the mountains; nor in the flames of fire that swept through the forests, but in the "still small voice" that followed them all. And what did the voice say? Your self-pity is great? Your doubt is justified? And your fear is a proper sizing up of the situation? No! Never! He said: "Go, return . . . anoint Hazael king over Syria; and Jehu king over Israel." Leave off your fear. There is mighty work to do! Kings to be made, and destinies to be fashioned. Unload your self-pityings and discard your doubt, "seven thousand in Israel have not bowed to Baal," and your fear is unfounded, and over-emphasized! "So Elijah departed thence."

Self-pity has been sown like thistledown across our country; fear has possessed all too many souls, and doubt has done much ugly work in places high and low. What is the meaning of Lent? Let us make it mean a new faith, and a laying aside of our old fears. Let us lay aside sins which do so easily beset us; let us hunt our help from the Hills of God, rather than the haunts of sensuous pleasure; let us make some self-denial, and less self-pity; let us give up some of God's material blessings to works of the church and to charity in order that we may have a fuller share of his spiritual blessings. When Naomi returned home empty of her earthly blessings she found herself in line for heavenly blessings. We all know now that money is not everything, and that loving kindness is better than listless laughter. Let each one of us, after prayer and fasting, seek to find out what God would have us give up for his sake.

III. *Jesus, taking up something.* Jesus, like Moses and Elijah, filled all three of the Lenten requirements—meditation, self-denial, and self-surrender to God's chosen course of action. Jesus was perfect in thinking more deeply. Satan told him, "It is written in the Scriptures," but Jesus, thinking more deeply, said, "It is written again." He went further, and deeper into the things of God. How blessed were we to follow our Lord's example in thinking more deeply in the Scriptures. We should read them carefully, and fully, and not jump at meanings. Jesus thought back through all the laws and prophets of his day and gave them a deeper and fuller meaning.

He was supreme in his giving up. All that was offered him from the wilderness mount he gladly gave up for your sakes and mine. He freely gave himself on the cross for the sinners of

(Continued on page 14.)

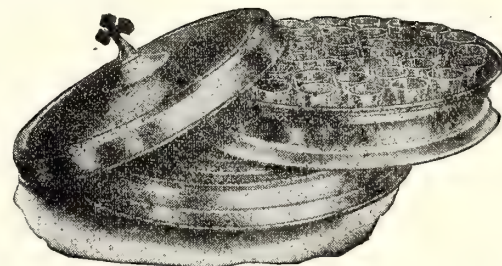
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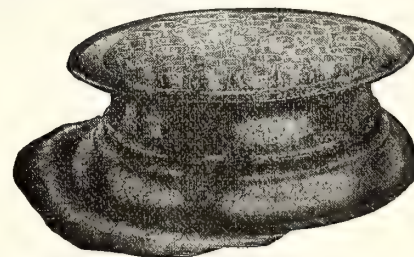
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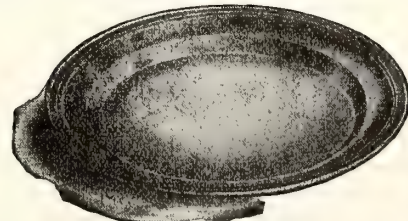
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Cover No. 4—Silver-plated; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow Rim	\$ 9.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The biggest pay we get out of being superintendent of the Christian Orphanage is to see our children succeed and make good after they reach the age limit here, and go out to face life's problems alone. The greatest disappointment we get is to have one not make good. We are glad to say that our children will average up with any family where conditions are equal. Some years ago, a little helpless girl came to us from one of our strongest churches in Virginia—a church that has always been loyal and true and has always been generous in its contributions to help the Orphanage. This little girl grew up to be a splendid good girl. She had high ideals and wanted to be of service to society. She made good in high school. The Orphanage made arrangements for her to get money to take a business education. That girl, today, and for the two years past, is holding a splendid position working for the State of North Carolina.

If the Christian Orphanage had done nothing more than to send out this one young life which has been a credit to her church, who has stood by the institution that reared her, it would have done a great work; but think of the many others who have gone out and are making good.

We appeal to the church people to stand by the Orphanage in its great financial need.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 30, 1933.

Brought forward \$ 2,158.71

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Zion\$ 1.00
Ingram 6.00
Hines' Chapel 6.00
Bethlehem 5.76

18.76

Eastern North Carolina Conference:

Auburn\$ 2.00
New Elam 1.81
Mt. Auburn 1.00
Wake Chapel 5.00
Mt. Hermon 4.00

13.81

Western North Carolina Conference:

Zion\$.79
Pleasant Ridge 1.67
Biscoe 1.30
Providence Memorial 1.95

5.71

Eastern Virginia Conference:

Bethlehem\$ 10.95
First, Portsmouth 6.55
Dendron 3.66
Cypress Chapel 3.97
Holy Neck 5.56

30.69

Valley Virginia Central Conference:

Winchester 3.82

Alabama Conference:

Wadley 3.82

Special Offerings.

Mrs. Lydia Clendenin, Elon College, N. C.\$ 1.00
Mrs. A. Gilliam, Altamahaw 1.00
Lois Scott, support Billy Parks... 2.00
J. H. McEwen, Burlington, N. C., payt. of Thanksgiving pledge... 75.00
Cooper A. Hall, Burlington, N. C., payt. on Thanksgiving pledge... 15.00
Mr. and Mrs. C. C. Howell, Jacksonville, Fla. 50.00

144.00

Thanksgiving Offerings.	
Eastern Virginia Conference:	
Dendron	3.80
Total for the week	\$ 221.91
Grand total	\$ 2,380.62

THE SUN'S PULPIT.

(Continued from page 13.)

the world. What have we given up for him? Have we done just the things which are easy, and usual? Or have we undertaken the hard and unusual—the sacrificial, for his sake? It is a great Lenten need.

But he was most glorious in what he took up—for he took upon himself the sins of the world, he took up the Cross of Calvary, he took up the business of interceding for us at the Father's right hand! What may we not be ready and willing to do for him? Let us in a new sense and a new way take up our cross daily and follow him. Let us take up the works of church, and Christ, and righteousness in a more whole hearted and undivided fashion. Like the disciples of the inner circle may we see on the Mount of trans-

figuration Moses, and Elijah, and Jesus. And may the universal law of Moses, and the prophetic light of Elijah, come to their full significance for us in the eternal love of God as set forth in Christ Jesus. May we come in this Lenten season to a mount of transfiguration and see Jesus the fulfillment of them all, so that of us it may come to be said, "They saw no man, save Jesus only." For us may the law and the prophets be summed up in love!

RECITAL AT ELON.

Miss Marguerite Harris, of Macon, N. C., was presented, on March 24th, by the Department of Speech in Junior Recital, in Whitley Memorial Auditorium. "High Spots in College Life," was the subject of her recital. Various events and occasions of the year were illustrated by her selections, such as opening days, football games, social affairs, commencement.

Miss Barbara B. Chase assisted Miss Harris with two piano solos.

Miss Harris and Miss Chase were warmly received by an appreciative audience.

C. M. CANNON.

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10 Mercy and truth
gathered; righteousness
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11 Truth shall spring

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10 For a day in thy courts is better
Gen. 18.1
Ps. 66.1
A 37.1
1 Cor. 13

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Specimen of Type

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OBITUARIES

EURE.

R. B. Eure, for 49 years a resident of Franklin, Va., died at his home in Suffolk, Va., August 14, 1932. The son of a Baptist minister, he was born in North Carolina 71 years ago. In early life he moved to Virginia, becoming a resident of Nansemond County, where he married Miss Sallie M. Darden of that county. To this union one son and three daughters were born. About a year after his marriage, Bro. Eure joined the Holy Neck Christian Church, of which his wife was a member.

They soon moved to Franklin, where Bro. Eure secured employment with the Camp Manufacturing Co., remaining with this company until he retired a few years ago. Shortly after their removal to Franklin, Brother and Sister Eure transferred their membership to the Christian Church of this town. Both were active in the church, he serving as deacon for thirty years, and his wife as superintendent of the Primary Department of the Sunday School until their removal to Suffolk last year.

His funeral, attended by a large number of friends, was held at his late home in Suffolk, August 16th, with interment in the family plot at Franklin Cemetery. In the absence of his pastor on vacation, Bro. Eure's funeral service was conducted by a former pastor, Rev. F. C. Lester, of Waverly Christian Church, assisted by Rev. Mr. Pleasants of Oxford M. E. Church, South, Suffolk, Va. He is survived by his widow and one daughter, Mrs. W. A. Daughtrey, of Suffolk.

MRS. J. B. GAY,
MRS. E. P. JONES,
L. R. JONES,
ELWOOD W. JONES,
Committee.

EANES.

Our homes and community were made sad indeed when the death angel visited the home of Bro. George W. Eanes, Saturday, January 28, 1933, and took its flight with the spirit of the wife and mother. For five weeks she suffered, first from influenza, which developed into pneumonia.

For more than three weeks she suffered much, and would ask to be prayed for, because she didn't want to leave the children. God called and she answered.

Carrie Lou was the daughter of Mr. and Mrs. Joe Lassiter, and had been a member of Liberty Christian Church since childhood. She spent 18 years and 18 days of married life as a faithful and devoted wife and mother.

The husband has lost a good wife, the children a loving mother, and her parents a devoted daughter.

We took the body to her church where the funeral service was conducted by the pastor, Rev. S. E. Madren, assisted by Rev. R. A. Whitten and Rev. J. C. Cummings, after which we laid her to rest to await his coming.

"Beneath a beautiful mound of flowers in God's keeping,
We left her sweetly sleeping."

MRS. R. J. MARTIN.

BELL.

Henry Hart Bell was born March 4, 1855, and died at his home near Elberon, Va., February 21, 1933, age 77 years, 11 months and 20 days.

Early in life he united with the New Lebanon Church, and remained there till the end.

Mr. Bell had been a great sufferer, having spent a great deal of time in the hospital and upon a bed of suffering. He was confined nearly two years from a broken hip, his suffering being intense but borne with patience.

He is survived by his wife and four children: Mr. Henry H. Bell, Jr., of the

home, Mrs. W. H. Atwill, Norfolk, Va., Mrs. C. M. Ellis, Wakefield, Va., and Mrs. W. H. Cockes, Elberon, Va.

The funeral services were conducted from the home of the writer, a former pastor, and the remains were placed in Rocky Hook Cemetery.

C. E. GERRINGER.

ROGERS.

Miss Sallie E. Rogers was born March 11, 1845, and died March 14, 1933, aged 88 years and three days. She was a resident of the Long's Chapel community until some six years ago, when she came

to Burlington, N. C., and lived with her niece, Mrs. Paul King. She was a member of Union Christian Church and had been since early in life. She is survived by one brother, Mr. Frank Rogers, and by one sister, Mrs. E. W. Wilkins.

In young womanhood she taught school and there were those who went to school to her that wrought large in life. She was quiet, unassuming and faithful, and loved her church, her friends, neighbors and relatives. Funeral services were conducted from the home by the writer and interment was in the Long's Chapel cemetery. Sweet be her sleep till Jesus bids her awake.

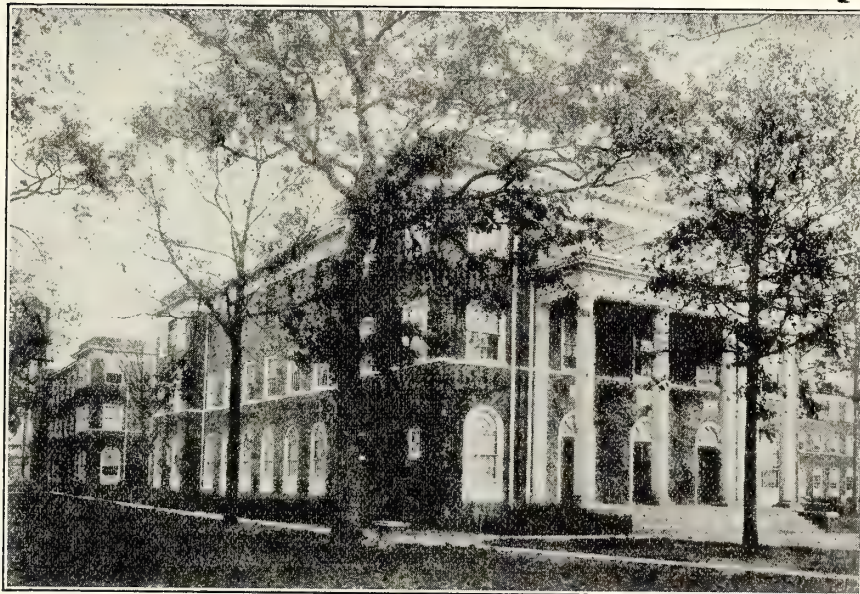
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RESOLUTIONS OF RESPECT.

On March 2, 1933, God in his infinite wisdom saw fit to remove one of our faithful and beloved members, Mr. Geo. M. Gray. He was a devoted father, a kind neighbor, and a loyal member of the Franklin Christian Church and Sunday School.

The members of the church and Sunday School tender the following resolutions:

1. That we, as a church and Sunday School, have sustained a great loss.

2. That the influence of this sweet-spirited man will linger with us, making more real the loving Father whom he served so faithfully, and whom he followed so closely.

3. That we extend to his devoted family our heartfelt sympathy and pray God's richest blessings upon them in their bereavement.

4. That a copy of these resolutions be spread on the records of church and Sunday School, a copy sent to the family, and a copy to "The Christian Sun" for publication.

L. B. NORFLEET,
J. A. WILLIAMS,
E. P. JONES,
W. E. SMITH,
W. H. HARRELL.

FELTON.

On February 27, 1933, Sarem Christian Church and the community sustained the loss of a revered and trusted friend and member, Mr. Walter J. Felton. He was a devoted husband and father and a loyal deacon of his church. Besides his wife, he leaves four sons and two daughters.

In the life of our departed friend, we have a worthy example of gentleness, kindness, loyalty and a desire to be of service to mankind. He was an exemplary member of his church, an excellent citizen, and a very loyal friend.

His passing has left a vacancy in the church, in the home and in the community that will be felt for years.

We have the assurance through faith that he now lives in the full enjoyment of the good deeds done in the body as a reward of the services so faithfully and freely rendered in the name of his Lord.

We extend to the bereaved ones our deep sympathy, and as an expression:

Be it Resolved, That a copy of this

be placed in our church record, a copy sent to the family, and a copy to "The Christian Sun," for publication.

D. S. HARRELL,
E. R. EURE,
W. D. LANGSTON.

Gates, N. C.

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, APRIL 6, 1933.

NUMBER 14.

.. THE SUN'S OBSERVATORY ..

Ban on Insurance Dividends Lifted.—

The Insurance Superintendent of New York has evidently thought a second time regarding the restrictions recently placed on life insurance companies operating in that State. First prohibiting loans on policies, dividends to policy-holders and dividends to stock-holders, there has now been signed an order permitting the resumption of dividend payments to policy-holders. The department now finds that "earnings were sufficient not only to provide for 1933 dividends but for substantial additions to reserves" as well. More than likely the department knew these facts before it acted, but has been persuaded that the resumption of dividends was necessary, if new insurance business was not to be destroyed.

Dirigible Akron Falls at Sea.—

The wrecking of the Akron on Tuesday of this week calls to mind again the ill-fated Shenandoah, the first of the large navy dirigibles, which broke up of its own weight and fell while cruising among our eastern mountain ranges. The Akron had returned to its navy base at Lakehurst less than two weeks ago from a twelve-day cruise to the Panama Canal Zone. The trip on which she had started only Monday was to include the New England coast. At the time of disaster there were 77 aboard, among them being Admiral William A. Moffett, chief of the air forces. At this writing only four had been rescued, one of whom died subsequently, due to exposure. However, there were still hopes that other members of the crew might be saved.

Hitler and the Jew.—

With every press message from Germany these days, we feel the more justified for despairing of any finer world order so long as Adolf Hitler remains as chancellor. Now it is his persecutions of the Jew which make one hot with anger against this mountebank who sits in the chair of Bismarck. During the years preceding his elevation to power, Herr Hitler promised dire things against the Jew when he and his Nazi followers should rule the Fatherland. At that time a Nazi triumph seemed unlikely, and still more did it seem unlikely that his campaign pledges would be fulfilled provided the unexpected should happen and his demagoguery persuade the public to support him. But his oratory succeeded and it now appears that he meant what he said. There is no space here to detail the campaign of persecution. The appeal to prejudice, to class hatred, the jingoistic nationalism, to vainglorious, youthful hot-headedness—all this is made the basis of a shameful riot of violence. Homes are raided, furnishings destroyed, women and children forced to stand by while their belongings are ransacked and their men beaten like dogs. We wish Germany

joy in the process. It will be a long road back, for her people, before a leader gains power who will base his philosophy on peace, and justice, and human brotherhood.—*Christian Evangelist.*

Michigan Votes for Repeal.—

The returns from the special election of delegates for the constitutional convention to act on the repeal of the Eighteenth Amendment, indicate that the repealists will have a majority between thirty-five and forty in the convention which is to consist of one hundred delegates. The wet sentiment in this election follows closely that of last November, when by a vote of 1,022,508 to 475,265, the "bone dry" provision was eliminated from the State's constitution. Michigan thus has the doubtful honor of leading in the battle to eliminate the "woeful curse of prohibition." One cannot but wonder as conditions become more and more muddled, at the prophecy made regarding America by the historian Macaulay, who wrote in 1857: "Your republic will be as fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the fifth, with this difference that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country, by your own institutions." Can it be that Macaulay's prophecy is being fulfilled and that with the acquiescence of the people themselves?

Did Your Hay Stack Burn?—

Losses to the amount of approximately \$20,000,000 occur annually in the United States because of your hay-stack or someone else's hay-stack bursting into flames spontaneously. This is an amount large enough to build two first-class cruisers, give the closed banks in North Carolina or Virginia a new lease upon life, or pay the debts of a half-dozen of the struggling denominational colleges in these two States and leave a nice sum over to endow one or more of them. Dr. C. A. Brown of the U. S. Bureau of Standards says, that research work leading to the "repeal of this unauthorized tax is very much worth considering." He continues: "Many chemists for many years have observed, experimented, and speculated over the question of how a hay-stack can make itself hot enough to catch fire. A part of the answer was easy enough, once it was demonstrated that the life processes of plants generate heat no less than do those of animals. . . Nevertheless, the major part of the riddle remained unsolved, for the highest temperatures attainable by living bacteria are still many degrees short of the ignition temperature of hay." Dr. Brown has become convinced, however, that the necessary gap between the highest temperature attained by living bacteria and that necessary to

cause fire, is closed by decomposition of products given off by action of bacteria upon the hay. First the celluloses and starches are converted into sugar. This proceeds to ferment, but being buried deep in the hay-stack, without access to the air, the fermentation does not proceed to the normal end-point. Instead of a complete breaking down into carbon and water, the fermenting process produces complex gasses, rich in carbon and hydrogen, but sadly lacking in oxygen. If in any manner a large supply of air suddenly reaches these confined gasses, there is a decided reaction, which is more than likely to produce actual flame

Saving the Gains of Prohibition.—

Up until just a few short months ago all the wet politicians of America from Al Smith down were saying over and over again: "We are utterly opposed to the prohibition farce, but we are also unalterably opposed to ever having the saloon again. Never, never shall that devilish agency of drunkenness, poverty, immorality, crime and political corruption flourish in any state. That much at least of gain from the American temperance movement will be permanent—even when we repeal the Eighteenth Amendment." Now, however, Congress and the wet leaders and even the President seem ready to forget these solemn declarations. "Naked repeal" is the watchword of the triumphant wets, drunk with their own victory. In our opinion, every Southern State should say: "We will positively refuse to vote for repeal of national prohibition until you add a section making it forever impossible to re-establish saloons in any state." We recently heard of one eminent religious leader saying in effect, "If liquor must be sold, I had rather have it sold by a saloon than our government." Such a statement may sound well but will not bear analysis. If whiskey is sold by the government, by agents who receive no profits from increased sales, then temperance advocates can always present proposals to curb or abolish the drink evil and count on having these proposals fairly considered on their merits. But if saloons are re-established operated by individual saloon-keepers who know that the more drunkards they make and the more prostitutes they have alliance with, the more money in their pockets, then indeed we shall see once again in America the most powerful and unprincipled political machine America has ever known—"whiskey rings" in every town and city buying, controlling, or intimidating city officials, county officials, Congressmen, United States Senators, and possibly even Presidents. *Let the South and West give the East this ultimatum—"The motive of personal profit must be eliminated from the sale of liquor or we shall continue to refuse any repeal of the Eighteenth Amendment."*—*Clarence Poe in the Progressive Farmer.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Miss Irene Cotten, Secretary, Dendron, Va., writing March 30th, of the week-end conference of Youth Fellowship, which met with the Christian Church, Suffolk, March 25th and 26th, said: "We had a very successful conference in every way." The young people of the church certainly can put on an enthusiastic and worthwhile conference when they attempt it.

Rev. J. A. Denton, the happy pastor, writes to say "to friends who are interested that Lebanon Christian Church, which was burned November 13, 1932, has been rebuilt and is now complete with new seats. The money is now in hand with which to purchase an organ, song books, and the necessary church furniture, having been raised by the young people of the Sunday School." This is encouraging news, indeed, and we congratulate pastor Denton and his good people.

In the distribution of the large sum given to hospitals and orphanages in the Carolinas by the Duke Endowment Fund last week, we are pleased to note that our Christian Orphanage, Elon College, receives \$2,393.52. This will help our Orphanage as similar sums will help the other forty-five orphan homes in the Carolinas. Ninety-eight hospitals in the two States received \$696,048.00, and the forty-six orphan homes received a total of \$147,349.67. The trustees of the fund announced that these donations brought the total gifts to \$6,967,219.73 to hospitals and orphan homes in the Carolinas since the Endowment was established by the late James B. Duke, December 11, 1924.

Our old school-mate and friend, for years a member of Congress, now on the federal bench, Judge E. Yates Webb, in charging a jury before his court the other day, said: "There are 50 to 60 languages and dialects spoken in the world today, and in not one of them can be found a single sentence relating one thing good about whiskey. For more than 1,000 years those who realize its evil effects and how it makes fiends and beasts of men have been fighting it, and it is no time to weaken. I do not want to see the day return when it will be dangerous for our wives and mothers to walk the streets without escorts, or the day when our highways are worse death traps than they are now because whiskey and beer can be purchased at every corner."

The *Richmond Christian Advocate*, in its appeal for the Easter missionary offering in Methodist Churches, confronts the problem that many in our Christian Churches confront, viz: That of local indebtedness and obligations, which seem impossible to meet; but this is the way the writer in the *Advocate* would face and deal with these problems: "Our local problems will find their solution in the light that comes from the radiance of an indwelling Christ, a radiance with such a glow that it is the light of the whole world. The church that has this glow will have light upon its local difficulties and will find the way out. But let there be quickened among our people a passion for the salvation of the whole world and there will be such light and zeal among them that the church debts will be provided for. The cross held before the church today will lift the people to heights of love and power. Hold only the banks and bank notes before them and there will be a night of gloom. We are now making this decision."

"THE BANKS ARE ALL ON EARTH."

By S. D. GORDON,
Author of "Quiet Talks on Service."

Here is a man who gets through his life down on the earth and goes out into the other life. . . . Here he comes up to the gateway of the upper world. He is lugging along a farm or two, some town lots and houses, and a lot of beautifully engraved paper—bank stocks and railroad bonds and other bonds.

As he gets up to the gateway, the gateman will say: "What's all that stuff?"

"Stuff," he will say, astonished. "This is the most precious wealth of earth, sir! I have spent my whole life, the cream of my strength, in accumulating this."

"Oh, well," the reply will be, "I have no doubt that is so. . . . But that sort of thing does not pass current up in this land. That has to be exchanged at the bankers' offices for the sort of coinage we use here."

The man looks a little relieved at this last remark. The other talk has sounded strange and given him a queer misgiving in his heart as he listened. But "banker" and "exchange"—that sounds familiar. The ground feels a bit steadier. He picks up new spirit.

"Where are the bankers' offices, please?" he asks eagerly.

"They are all down on the earth," comes the quiet answer. "You must do your exchanging before you get as far up as this. That stuff is all dead loss now. You can't take it back to the bankers now, and it has no value here. Just leave it over on that dump heap there outside the gate and come in yourself."

And the man comes in with a strangely stripped and bare feeling.

What we get and keep for the sake of having, we lose, for we leave it behind. What we give freely, for Jesus' sake, for men's sake, we will find by and by we have kept, for we have sent it on ahead.—*In Missionary Review.*

OUR EASTER APPAREL.

Easter and spring-time with the awakening of new life, beautiful and bright, the happy song of birds, the joy which seems to vibrate throughout all nature, calls for response from our own hearts. The words of Solomon in his Song of Songs, seem to find such expression in these spring time days: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle-dove is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise my love, my fair one, and come away."

There is also a restlessness, a longing for something to satisfy the craving of the soul of man. Many seek satisfaction in purchasing new clothing, roaming from shop to shop and spending much money, only to find after they have it in their possession that it does not satisfy, that it is not really what they want after all. The disappointment is so great that they get even more dissatisfied with life than ever and complain that life holds nothing for them. But life is more than raiment, and the soul of man will never be satisfied with any outward apparel, nor any external happiness, for it ever seeks divine companionship and the joy which only the risen Christ can give. He speaks to his people at this Easter-tide in the words of Isaiah, the prophet: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." There is a beautiful garment for each one and it is called the robe of full salvation, a spotless robe of

Christ's own weaving; there was never a garment so costly for it was purchased with the blood of Jesus, the spotless Lamb of Calvary. It is the inner garment of the soul and though the outer garments may be old and worn, it is ever new. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Dean Alford has written: "As the beauty of the flower is unfolded by the divine Creator from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same almighty Spirit (I. Peter 3:3-4). As nothing from without can defile a man (Matt. 15:11), so neither can anything from without adorn him." And Dr. Watts: "I would dress myself in charity as my best raiment. I would put it on upon my faith and hope, not so as to entirely hide them, but as an upper and more visible vesture." When we consider an old definition for charity as "love in all its arts," it means much. We are commanded to adorn the heart (I. Peter 3:3, 4) and someone has said: "Let the Word be your mirror; your salvation your solitary pearl; gracious speech your cosmetic; and good works your strengthening gymnastics."

Our earthly garments soon become old and worn, out of style and are thrown away, but the garment of our salvation is ever new, for Christ ever lives to make intercession for us, for he is seated at the right hand of God. But some day he is coming again to receive his own, that where he is there we may be also. Only one garment will suffice then, the robe of full salvation through Jesus Christ. May we put it on this Easter-tide and let him ever keep it pure and spotless for he is able, willing and ready to do it for us if we will let him.

When he shall come with trumpet sound,
O, may I then in him be found;
Dressed in his righteousness alone,
Faultless to stand before the throne. W.

THE AMERICAN FAMILY.

The story of the American family and the amazing changes in its life, education and social development from Colonial times to the present will be one of the dramatic exhibits shown in the Hall of Social Science at Chicago's 1933 World Fair—A Century of Progress Exposition—which formally opens its gates on June 1st.

Family life in Colonial times will be depicted by a group of virtually life-size figures. In this scene the women are seen spinning, weaving and making clothes, drying meats and fruit, while the children play at the work of their elders. Through the open door the father is seen breaking the soil with a plow.

A screen then descends on which is a colored map with pictures. Here the Colonial family appears in its tiny house which, in turn, forms part of a small village. Nearby are a church, school and courthouse—the chief activities of this self-sufficient community. Out of the village leads a boggy road over which a horseman and stagecoach struggle. The daily travel limit of such a family is less than 50 miles.

While the screen is down the stage revolves. When the screen ascends the American family of 1933 appears, living in a city apartment. In one room is a radio, in another a refrigerator, while a few cans on the pantry shelf indicate the nature of the food supply.

Once more the screen descends and the 1933 family's apartment appears on the map as part of a huge building, which in turn is part of a modern city with its theatres, parks, schools and factories. The boggy road has given way to an automobile highway. There are railroads and airplanes and the daily limit of the family now extends to distant cities hundreds of miles away.

PROGRAM.

The Second Annual Session of the Carolina Conference of the Congregational and Christian Church, and the Twenty-Fourth Annual Session of the Conference of the Congregational Churches of the Carolinas, will be held Tuesday and Wednesday, May 1-2, 1933, with Elon College Community Church, of which Rev. L. E. Smith is the pastor. Following is the program of the sessions, which promise to be replete with interest and inspiration:

TUESDAY, MAY 2, 1933.

Morning Session.

10:00—Meeting of the Board of Directors.
12:00—Luncheon.

Afternoon Session.

2:00—The Carolina Conference, President C. H. Rowland, presiding.
Report of Program Committee.
Song Service and Devotionals—Prof. Dwight Steere.
2:30-3:15—Address—Rev. W. P. Minton, D. D., Associate Secretary, The Commission on Missions.
3:15-4:00—Conference Business, Moderator Wm. T. Scott, presiding.
Election of Scribe.
Taking the Roll.
Report of Superintendent, Registrar, Treasurer, Rev. M. J. Sweet.
Report of Missionary Committee, Rev. G. N. Edwards, Chairman.
Appointment of Committees:
Nominations.
Resolutions.
Press.
Place of Meeting.

Announcement of Entertainment Committee.

2:15-3:15—Address and Conference, "Re-Thinking Missions—Plus"—Dr. Fred Field Goodsell.
4:45—Adjournment.

Evening Session.

6:45-7:15—Vespers by the Youth Fellowship—Miss Priscilla Chase, Leader.
7:30—Evening Session of Conference—Rev. J. Edward Kirby, D. D., Vice-President, presiding.
Address of Welcome—Dr. L. E. Smith, Pastor.
7:30-8:00—Song Service, by Prof. Dwight Steere and the Elon Singers.
8:00-8:15—Evening Prayer and Meditation, led by Dr. John Brittan Clark.
8:15—Conference Sermon—Rev. Elmer Willis Serl.
Communion Service—Rev. G. N. Edwards and Rev. T. Fred Wright.
Offering for Ministerial Relief.
Hymn.
Benediction.

WEDNESDAY, MAY 3, 1933.

Morning Session.

9:00—President C. H. Rowland, presiding.
Song Service—Prof. Dwight Steere.
9:10-9:25—Devotionals—"How to Maintain the Spiritual Glow," Dr. Fred Field Goodsell, Executive Vice-President, The American Board.
9:25-10:30—Report on Institutions.
The Orphanage—Mr. C. D. Johnston, Superintendent (15 minutes).
Elon College—Dr. L. E. Smith, President (15 minutes).
Southern Seminary Foundation—Dr. C. Rexford Raymond (15 minutes).
"The Christian Sun"—Mr. John T. Kernodle, Managing Editor (10 minutes).
10:30-11:30—Report of Committee on Constitution and By-Laws—Dr. C. H. Rowland, Chairman.
Report of Southern Convention Executive Committee and the Committee of Ten.

11:30-12:10—Missionary Survey:

Dr. J. O. Atkinson (20 minutes).
Dr. W. Knighton Bloom (20 minutes).

12:10—Adjournment for Luncheon.

Afternoon Session.

1:30-2:00—Conference Business.
2:00-2:15—Song Service and Devotionals—Prof. Dwight Steere; Dr. J. U. Newman.
4:00-4:45—Conference Hour—Leaders: Dr. W. P. Minton and Dr. F. F. Goodsell.
3:15-3:30—Report of Nominating Committee. Business.
3:30-4:45—Women's Hour—Dr. C. H. Rowland, presiding.
Adjournment.

Evening Session.

7:30-7:50—Conference Session—New Moderator, presiding.
Song Service and Devotionals—Prof. Dwight Steere; Dr. J. O. Atkinson.
"Our Growing Fellowship"—Dr. W. Knighton Bloom.
"The New Emphasis"—
1. "In the General Council"—Dr. W. P. Minton.
2. "In the Southern Convention"—Rev. S. C. Harrell.

Offering for Conference Expenses.
Benediction.
Adjournment.

A GREAT REVIVAL.

Just a word from our little city and our church. Dr. Wm. T. Morgan, of Birmingham, Ala., pastor of the Central Congregational Church, has been with us since the second Sunday in revival meetings. We are having two services a day, at two and seven P. M.

Large congregations are attending both day and night. There was almost a thousand people at church last night. We are having conversions and reclamations at every service. Hundreds of people are being blessed, and many are being led away from sin.

The city is being moved as never before. The meeting will close next Sunday night. Dr. Morgan goes from here to Langdale next week to conduct a meeting for Rev. H. M. Gray. I will report results at the close of the meeting.

Dr. Morgan is a wonderful evangelist, such as our church needs and will appreciate at all times. Any church will be fortunate to secure him for a meeting.

G. D. HUNT.

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December....., 1932.

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EDITOR

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FOR THE EASTER MISSION OFFERING.

The annual Missionary offering in our Christian Churches is soon to be made. Envelopes have gone to all the churches either direct to the pastors, or to the secretaries of the churches, in our Southern Convention. It has cost some precious dimes and dollars to purchase and pay postage on these envelopes that they might reach church secretaries and pastors. This is not waste, the very closest economy, provided those entrusted with the envelopes will use their diligence to distribute them discreetly, and insist on every member taking an envelope and putting some offering in it. The responsibility of waste or saving is now with the ones into whose hands the envelopes have fallen.

There has never been a time when mission funds were so much needed as now, or will count for so much, if contributed. Our mission cause, the one cause for which the church itself was founded of our Lord, and through which the church extends its borders and builds up the kingdom of heaven on earth, languishes and suffers and, out of its suffering, makes its plea. Let no one think that our Christian Church is the only one making the plea now for the Mission offering. This writer can take clippings from any of our church papers which sound as if they were our very own, going direct to our people. Take this one for instance from the *Richmond Christian Advocate* last week:

"The opportunity of leading the churches into this spirit of cooperation with Christ is now ours. This period of missionary cultivation is not of

man, whether he be bishop, missionary secretary, or any other church officer. It is an opportunity from Christ. Its purpose is to warm our hearts unto the Master's cause. Happy will be those who enjoy it and receive the benediction of his presence."

The Editor of THE SUN, the Mission Secretary, well knows the difficulties of the way, and the hardships under which the people groan. The calls for benevolence are many and insistent. And yet these calls are heeded as they never have been, and today more is being given than ever in all our history in the way of material help for physical relief. The call of the churches in their missionary plea goes beyond this and is a plea that the bread of heaven—spiritual food—be given to hungry hearts and perishing souls. Shall we be deaf to the call of eternal life, while we heed the call to help temporal and transient needs? Again the words come to us which we quote from our Methodist contemporary:

"Many say that we should not enter upon any special efforts for Missions and Kingdom Extension in a year like this. May our prayer be: 'Father, forgive them, for they know not what they do.' It is a sad, solemn, reality that he who seeks to kill the missionary enterprise in any day under any conditions is crucifying Christ afresh and will put his church to open shame. The preacher and the board who will join hands with the Master in these dark hours and lead the people up new Calvaries of loving self-sacrifice for the cause for which he died, will soon find their churches in his presence in all his risen glory and power. There our church problems will find their solution, and there will be grace and money sufficient for church debts. A Christian enjoying his presence not only will help discharge these church obligations but will, if need be, die for him. This presence comes through cooperation with him. Therefore, those among us who are charged with the responsibility of local affairs will do well to enjoy to the fullest the privileges of this present period of missionary cultivation and to lead the people to this opportunity. Experience will teach us that this is not only Christian idealism but essential realism."

Yes, many pastors and members of Christian Churches will be saying that we are unable to do anything for Missions since we are unable to solve our own local problems. Such short-sighted pastors and people forget that the solution of local problems depends upon a willingness to cooperate with our Lord and obey him in the dearest command and commission of his heart and soul, when he said: "Go ye and teach all nations." The most real and practical thing to do in solving local problems is to make a whole-hearted, consecrated missionary offering out of love to our Lord and solely for his sake, and then we may expect his blessed presence and his cooperation in our own problems. Remember that he said: "And, lo, I am with you unto the end," only after he had given the command, "Go ye to the uttermost parts." The call for the missionary offering is only a call for loyalty and love to our Lord and His Christ.

J. O. A.

THE PASTOR'S OPPORTUNITY.

Rev. E. Stanley Jones spoke twice in Winston-Salem, N. C., Sunday, March 26th. The address in the afternoon was two hours in length and the one, beginning at 7:45, was one hour and a quarter in length. The afternoon address was primarily to the preachers who had been invited, within a radius of one hundred miles, and they had come, and were there, many of them bringing their wives or members of their families,

making an audience of between four and five hundred. At the evening service the address was in the largest auditorium of Winston, which has, we are told, a seating capacity of 3,200. All seats were taken and there seemed to have been some 200 or more standing at the entrance and about the aisles. It was such an audience as one seldom sees gathered on any account, and there was perfect order and quiet throughout the address of this marvelous man of God. What was it all about? Briefly this: The power of God to save sinners through Jesus Christ, the world's only hope and Redeemer. Dr. Jones is a missionary of the Methodist Episcopal Church in India, but in recent months has toured China on a missionary journey, very much as the Apostle Paul toured Asia Minor and other unchurched areas in his day.

Just four days prior to his appearance in Winston, Dr. Jones landed in New York, came to the church in Baltimore, where he was converted, tarried at that sacred spot to give God praise for his own changed heart and life, and began his speaking tour, which is to carry him to the principal cities of America. Thousands, even tens of thousands, will flock to hear this man deliver his marvelous message of redeeming grace through Jesus Christ, his Lord. Dr. Jones, in his address, undertakes to interpret the cross current of thoughts in China and to tell his audiences something of the conditions, needs and opportunities in China today. In brief, two movements are now competing with each other for the Chinese mind and heart—Communism and Christianity. In all human probability, the next five years will decide which will gain the upper hand in China—Communism, with its teachings of Carl Marx and godless Soviet Russia; or Tolstoy, a Christian mystic, and Christianity. The Chinese problem is our problem, since the world is one, and nations have been brought into proximity and made neighborhoods by modern transportation and communication. Unless America and the Christian world can settle the problems of China and the pagan world, then our civilization is doomed and our Christianity is impotent.

Now the one claim of E. Stanley Jones, the outstanding missionary of our day, is that the ministers of America must answer that question. Unless the preachers in their pulpits now will solve the problems of America and of the world, they will be solved for evil and not for good. Moreover, mission secretaries, mission boards and mission interests all center in the pastor in the pulpit, the minister among his people, and unless he takes up the problem and deals with it, it will go unsolved so far as the power of our Christ is concerned. Dr. Jones claims that the ministers have never had the opportunity that they have today, nor has there ever been put upon the church the responsibility that is upon it now. The church must speak and the ministers must cry aloud in the name of their risen Lord and Redeemer, and in doing this our churches and our country will recover its own soul, save itself from death, and help solve the problems that now distract, perplex and burden a world.

What a glorious thing it would be if all the pastors in our Christian Churches could have heard this living example of a redeemed life with an experience and a message, tell of his and their opportunity, privilege and responsibility.

Unless the pastor will give the message, the missionary message, of salvation and grace through our crucified and risen Lord, our task is hopeless and the greatest opportunity we have ever had for progress and power, in the name of our Lord, will be lost. The salvation of America is in giving confused and chaotic China the Gospel of the Christ that redeems and saves.

J. O. A.

SOME PASTORS.

There are pastors who seem to care very little about what becomes of others, so "we take care of ourselves." These, finally, play out of course, but the damage they do while drifting to their own undoing is dreadful and irreparable.

However, there are pastors who care, and these are the salt of the earth and are the great majority. As a class, no people are so conscientious, as worthy and as faithful as our pastors. These *some* carry on their hearts the burden of their church and, relegating their own personal interests into the background, push forward with the work of their Lord. We are thinking now of the clarion call to every pastor in the churches of the Southern Convention. There may be a few who are saying nothing to their people about a missionary offering, though they well know that it is the one time in the year when the annual offering is called for and their churches have an opportunity of making a real contribution to the glory of God and the building of his kingdom. On the other hand, many of the pastors are burdened and are announcing to their people that this is Mission period, and are praying that their people may be led to the light and that they may be brought into the radiance and the glow of spiritual warmth and enthusiasm for God.

The goal our churches have set for this is an amount equal to one-third of the amount of the pastor's salary. Envelopes have been purchased and sent to pastors or all church secretaries. While some few may, in their indifference, make the purchase and the sending of these envelopes a wanton waste, others will do their utmost to get them distributed. Some pastors, we know, are writing a pastoral letter to every member of their church, enclosing an envelope and soliciting a liberal offering for Missions the day the offering is taken. Before us now, while we write, one faithful pastor has sent us a copy of the letter he has written to every member of his church, and the following is an exact copy:

"My dear Co-Workers in the Church:

"The church means much to us. It has done a lot for us and for those who have gone before us. Through the efforts, consecration, prayers and missionary endeavors of the servants of Christ, we ourselves were brought into the fellowship of the church and company with God. We are indebted to others for our hope and expectation in Christ.

"It is our responsibility to pass such blessings and benefits on to others insofar as we are able. The desire and determination to give to others the gospel that is so precious to us, is the test of our own faith and consecration. This is the time for us to express our interest in the wide fellowship of the Kingdom by our gifts—by giving our money that our church may take her place and do her part in the world.

"Our local church is asked to give one-third as much as we pay our pastor, which amounts to \$300.00. Perhaps we should give more, but I hope that every member will give his share of the above amount.

"I am enclosing to you envelopes for yourself and family. Will you please make your offering, place it in the envelope, bring it to the service Easter Sunday morning, and give it for the glory of God and for the coming of His Kingdom?"

"Be sure to be present for the service Easter Sunday. We want to make it a worthwhile service. Speak to your neighbors and friends.

"Yours in Christ,

"Pastor."

O! That all pastors in our Southern Convention would do as this one has done, or, out of

prayer and a passion for souls, would strike upon some plan of reaching their people equally as efficient.

J. O. A.

BELIEVE IT OR NOT.

The chosen of the Lord have always faced difficulties. The task of righteousness has ever been burdensome. The difficulties in the way to victory have ever seemed insurmountable. Recall a little history:

Joshua, successor to Moses, encountered enemies that were overwhelmingly against his few followers. Then the voice of God came unto him and said: "March around the walls of Jericho one time each day for six successive days, and on the seventh march around those same walls seven times and have the priests blow with a great blast a trumpet of ram's horns, and then the walls of Jericho, that impregnable city, will crumble before you and the city shall be yours."

Now the scholars and scientists are telling us that such a thing was impossible and not in keeping with natural law; that if those walls did fall down, there was a secret blast set off somewhere or an earthquake in the natural order of things that shook down the walls, and thus gave the city captive to the Israelites. Well, all the rest of the world may believe as it will, but Joshua said it was the voice of God, and he acted as if he believed what the voice said. And the Israelites have it in their recorded history, as well as in tradition, that these walls fell down in keeping with the promise made to Joshua. They, at any rate, believed that God Almighty spoke to Joshua and that he meant what he said when he did speak. It is difficult for us poor humans to lift our thinking and our believing to that high level of deeds and conduct, which level is above the ordinary facts of experience. Again and again God's chosen have faced facts, stern and stubborn, which they could not see through, and then God came and lifted them to a level of deeds and daring and achievement, which is high above the ordinary and the human.

God spoke to Jonah and told him to go to Nineveh, a great heathen city, and declare against it. Jonah, at any rate, acted as if he believed it was the voice of God speaking to him, and he fled from it, and in fleeing he was pursued of God, thrown out into the sea, and a great fish sent of God swallowed him, and Jonah was preserved after three days, and was cured of his disobedience, and went and delivered the message of God to a city and a people whose souls were perishing. Many scholars and thinkers discredit the story of Jonah and do not believe that the thing could have been done, or was done. Jonah, however, acted as if he believed it, and left for us a record of the power of the gospel of God, such as is left by few, in that a whole city, at his preaching, repented in sackcloth and ashes. Believe it or not, whether the big fish swallowed Jonah and that for three days he was in the deep; but the people of Nineveh believed it and acted as if they did believe it, and Jesus Christ, our Lord, while here on earth, believed it and preached it, saying, "As Jonah was in the depths of the sea three days and nights so must the Son of Man be in the depths of the earth three days and nights." The man who wrote the Book of Jonah believed it, and a whole nation, a tribe of people believed it, and they acted as if they did believe it, and in so acting snatched victory from defeat and life from death.

These are not ancient stories. They are as modern as the happenings recorded in yesterday's daily. At the sound of the gospel trumpet by faithful ministers, the impregnable walls of sin crumble and the faithful go on conquering and to conquer. Many, who at the first gospel invita-

tion disobey, come to grief only to repent and go forth to conquer great cities and vast multitudes in the name of the Lord.

What can one do against so many? What can a little church do in giving the gospel to China, to India, to Africa? Believe it or not, God is still able to conquer peoples with the trumpet call of the gospel or to feed multitudes with a few loaves and fishes that are given at his command. Shall we in this Mission Period and in our Easter offering act as if we believe these things? May God help us.

J. O. A.

CATHOLIC INTOLERANCE CHALLENGED.

The Catholic Church cannot help being intolerant. It is just taught and trained and everlastingly driven to that end. Take this as an example from a high authority in that church:

"Archbishop Michael J. Curley, of Baltimore, is quoted in the *Washington Post* as saying: 'If this country is going to survive and be saved from the many influences now gnawing at its vitals, it must be done through the Catholic Church alone. Our religion is the only power left. Nothing else of religious or moral force remains'."

We presume the Archbishop believes that or he would not have said it, and yet one wonders how he can believe that his church is the only "moral force" that remains in the light of undisputed facts, even at the present. It happens that the Chaplain of Sing Sing Prison in New York is a Roman Catholic priest and has recently made public his findings as to the religious affiliations of the prisoners in that famous prison. His list shows the following: Catholic, 66.3 per cent! Protestant, 28.6 per cent; Jewish, 3.9 per cent; others, 1.2 per cent. The statistics of this one prison, we are told, about tallies with prisons throughout the United States, which, according to the *Free Methodist*, are as follows for all prisons and prisoners: Catholic, 66.4 per cent; Protestant, 25.6 per cent; Jewish, 6.7 per cent; others, 1.7 per cent.

Quoting further from the *Free Methodist*: "Out of a total population of more than one hundred millions of people, the Catholic population of twenty millions (less than one-fifth of the population), furnishes more than three-fifths of the criminals in prison, beside the multitudes that escape detection and conviction."

Surely, the Archbishop must have known these and similar facts, and yet issues his statement of intolerance which has been an outstanding feature and trait of the Catholic Church through its history.

Of course, one realizes that the cause for this large percentage of criminals among the Catholics is accounted for on the ground that their religion does not necessarily transform human conduct, but teaches and emphasizes a creed and the observance of forms which may or may not strike into the depths and roots of human character and conduct. If a Catholic remains loyal and true to the practice of his creed and ritual, his own personal conduct is not called into question so far as his church relationship and standing are concerned. On the other hand, Protestant Christianity, in practically all of its branches, teaches and preaches that the individual life must be transformed through accepting Jesus Christ as Saviour and Redeemer. It has ever been the policy of Protestantism to tolerate Catholicism and view it as a church that was doing much good in the world, but Catholicism has ever claimed, as it does yet, that it is the only church and there are no other churches and, as its Archbishop now says, is the only "moral force" in the world. If this claim is true, may God pity us.

J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

A Christian should be unusual. He should live an unusual life. Jesus lifted life above the ordinary and the commonplace. The disciples listened to his mighty words and marvelled at his unusual teaching. They beheld his works and said: "What manner of man is this, that even the wind and the sea obey him?" He was a mighty man.

A Christian should be a person of mighty words. Jesus spake as never man spake before. His messages stirred up deep conviction and provoked attention and thought. His words were not culled from a dictionary. They were wrought out of a mighty mind. They were dynamic with spiritual power. They were sharper than a sword of Damascus steel. They were like winged arrows. However, they were as soothing as a mother's lullaby. They were filled with eternal truth.

What is the secret of his power of speech? The speaker was divine. The teacher was a man of the unusual kind. He was spiritual. He was the source of his message. He was more powerful than the message. Weak men cannot deliver strong spiritual messages. They may weave words into a beautiful thesis and excel their fellows in elegant speech. But a sermon from the lips of a spiritual weakling may be as "sounding brass or a tinkling cymbal." How great is our need of power today! Ministers need thorough training and preparation for the pulpit message. But a literary sermon will be powerless unless it comes of a spiritual experience. And the true minister must have a spiritual message from God. For God expects the preacher of the Word to have a mighty message of power. "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8.) The sermon will have power in proportion to the spiritual power of the preacher.

A Christian should be able, through Christ, to do mighty works. "Greater works than these shall ye do, because I go unto my Father." What wonderful works the Master performed in one day. Asleep on a ship tossed by wind and wave, he arose and rebuked the wind and spoke to the sea: "Peace, be still," and the wind went back to its hiding place, while the sea was calm as a still summer night. A demon possessed man, whom no one could tame, met the Lord in the wilderness. And this meeting was the beginning of a new life for this poor suffering man. For he was soon sitting at the feet of Jesus, clothed and in his right mind. Now a poor, suffering woman, who had been afflicted for twelve years, presses through the throng and touches the hem of his garment in living faith. Her sickness was over and she rejoiced in a return to vigorous health. Finally, he went into the home of the ruler of the synagogue, where the little twelve-year-old daughter lay cold in death. He took her by the hand, called her to arise, and she found new life again.

Then a Christian should be a mighty person. Power belongs to God. And power belongs also to man. Certainly to a Christian there is promise of power. But this power is conditioned upon vital fellowship with Jesus Christ. There are so many troubled hearts waiting for the comforting words of one who walks with the Master. Many people are discouraged in their struggle with temptation and suffering. Jesus can help them through a spirit-filled Christian. Millions of devoted Christians, today, can testify to the ful-

filled promises of their Lord. In your sorrow He is your comforter. When temptations come, he is there to help. If you are walking with him, you know his voice and will follow him. He has entered our homes and brought peace, contentment and happiness. We should be witnesses for him who died for us. The Master is calling for you.

I. W. JOHNSON.

SUPPORT ELON COLLEGE.

There are a few choice spirits in our brotherhood who have always had a keen interest in Elon College. Rarely, if ever, have they turned a deaf ear to her appeals. Both directly and indirectly, they have been supporting the College throughout the years, and they rejoice today that this has been their privilege, for they realize now as never before that the fruits of the College are in evidence throughout the church. Ministers and laymen are able to take positions of effective leadership because of the training they received at the hands of the College in the days of their youth.

I presume that the College has never seen a day when it was not in need of support, and it never will. It has needed and it needs today, the interest, the prayers, the cooperation, the sacrifice and the materials of those who are willing to share their possessions. At times, we have been able to turn to men of large affairs, outside of our Convention and outside of our denomination, but today, with the drastic reduction in values, and the serious consequences resulting therefrom, it is evident that the College need not expect substantial gifts from those who are not directly interested in, and responsible for her future. Of necessity, we who know the value of the College and are determined for her program in behalf of the youth of our church, must shoulder the responsibility of supporting the institution. I know that of all the days we have seen yet, these are perhaps the most difficult to find money that we can part with without seriously inconveniencing ourselves. But, Christianity has never looked after itself. It has always looked after larger and better things beyond itself. In fact, we know that whosoever shall save his life shall lose it—that whosoever shall lose his life for the sake of the gospel, the same shall find it. Too many of us deny ourselves by withholding for ourselves. We seem not to have learned that to share, even to the point of sacrifice, means gain for ourselves, individually, far greater than we had ever thought or planned. How long will it take us—that is, those of us who are Christians, to learn that whosoever shall give in the spirit of him who gave his all, and for the support of the ever widening possibilities of his eternal kingdom, that we, likewise, shall receive from the bountiful hand of the Father, even as he has given.

The Convention has adopted different plans by which individuals, churches and conferences may give assistance to the College. It has planned that those who wish may give through the church, the Conferences and the convention—that is, that those who gave for conference apportionment, might rest assured that a legitimate share of their givings would eventually find its way into the treasury of the College and for its support. This source of revenue for the College has, through the years, been of great value and material assistance. However, the amount received from the Convention has been constantly dimin-

ishing. Accordingly, the Convention authorized the College to appeal to individuals for substantial gifts for the support of the College. We seem to have gotten the idea that when other interests of the church called for contributions, that we may feel free to give, however small, and be assured that the gifts, in whatever amount, would be appreciated, but when the College called for contributions, this meant a large sum, and that if we could not give a worthwhile amount, the gift would not be acceptable. This impression is erroneous. Elon College will receive any amount that anyone has to give, however small or large. We want you to feel perfectly free in making your contributions, but, for the safety of the College and the permanency of the institution, won't you please give something? In order to convince the public, and those who are interested indirectly in the College, that their gifts will be acceptable, we have inaugurated the Dollar-a-Month Club plan, and are offering to you the opportunity of making your contribution monthly. If an individual can give as much as a dollar a month, we are glad. If he can give more than a dollar a month, it will be acceptable. We are asking that individuals in Sunday Schools who have associated themselves together in classes, that together, and as a class, they take memberships in the Club.

The Dollar-a-Month Club was launched just about a year ago now. At present we have 526 members in the Club. We have received a total of \$2,447.00 from this source, which helps tremendously. We have a balance due on dues of \$847.00. If you are in arrears, if at all possible, won't you please send us your contribution now? I am taking this opportunity of appealing to the friends of the College who have not joined, to churches, Sunday Schools, societies and organized classes who are not members of the Club to please join and help us in our heroic efforts to put the College on the basis it deserves to be. Since our last writing, we have received \$628.00, and the following new members. Make sure to get your name on the list before Commencement:

Mrs. Samuel Brashaw.....	Franklin, Va.
Mrs. Sallie Holland.....	Franklin, Va.
Mrs. E. T. Holland.....	Franklin, Va.
Ladies' Bible Class, Rosemont Church.....	Norfolk, Va.
Mrs. B. F. Gibson.....	Norfolk, Va.
Class No. 3, Rosemont Church.....	Norfolk, Va.
R. E. Norfleet.....	Holland, Va.
J. P. Wilkinson.....	Jeffress, Va.
Mrs. S. L. Lane.....	Fuquay Springs, N. C.
Ruby Atkinson.....	Whitefield, N. C.
H. M. Loy.....	Casar, N. C.
Mrs. Jennie Trotman.....	Churchland, Va.
Ann Rawls Newman.....	Elon College, N. C.
J. B. Newman.....	Elon College, N. C.
Mrs. Lucy Andes.....	Harrisonburg, Va.
Junior-Senior S. S. Girls.....	Elon College, N. C.
Miss Ida Wilkins.....	Haw River, N. C.
James I. Beale.....	Franklin, Va.
Dorothy Drake.....	Franklin, Va.
Junior Department, Rosemont S. S.....	Norfolk, Va.
Howard L. Gibson.....	Norfolk, Va.
Mrs. Ada Gladstone.....	Berkley, Va.
D. A. Dennis.....	Norfolk, Va.
H. R. Morrison.....	Norfolk, Va.
Mrs. H. L. Bondurant.....	Norfolk, Va.
Mrs. A. L. Gwynn.....	Norfolk, Va.
J. E. Turner.....	Smithfield, Va.
Mrs. W. C. Moore.....	Chuckatuck, Va.
Sigma Phi Beta Fraternity.....	Elon College, N. C.
C. C. Holland, Jr.....	Jacksonville, Fla.
C. C. Holland.....	Jacksonville, Fla.
Mrs. C. M. Walters.....	Burlington, N. C.
Dr. C. M. Walters (additional).....	Burlington, N. C.
James P. Montgomery S. S. Class, Burlington	
Christian Sunday School.....	Burlington, N. C.
Miss Jane Hardcastle.....	Suffolk, Va.

H. S. Hardcastle, Jr.Suffolk, Va.
Freshman ClassElon College, N. C.
Mr. J. H. Barnwell.....Burlington, N. C.
Mrs. J. H. Barnwell.....Burlington, N. C.
Mrs. John Foster.....Burlington, N. C.
A. T. WestBurlington, N. C.
D. E. Sellers.....Burlington, N. C.
Mrs. J. T. Rawls.....Holland, Va.
Mrs. R. A. Rhodes.....Windsor, Va.
Mrs. E. R. Laine.....Windsor, Va.
Miss Susie RiddickDurham, N. C.

DANIEL B. ATKINSON.

Reference has already been made in the columns of THE CHRISTIAN SUN of the passing on March 1st of a great leader in the Christian Church, Dr. D. B. Atkinson. As this sad news was made known through the columns of this paper, and still more widely through the *Congregationalist and Herald of Gospel Liberty*, hearts were made heavy throughout the length and breadth of our United Church. All of us who knew Dr. Atkinson personally are aware that we have lost not only a very gracious friend, but also a noble leader. Here was one whose scholarship, optimism, vision and integrity made an abiding contribution to our hearts and lives.

It is never possible to appraise the influence of a Christian life. It would surely be impossible to estimate the influence of this Christian leader, who through many years redirected and enriched the lives of those who came under his influence. As is already known, he gave himself during the most of his life to the educational work of our colleges. His contribution was made through four of our colleges, namely: Union Christian, at Merom, Ind.; Jireh College in Wyoming; Palmer College in Missouri, and, finally, Piedmont College in Georgia.

Only those who came directly under his instruction can have a full appreciation of his influence as a Christian teacher. The more intimate the knowledge of his work, the greater is the appreciation. It was the privilege of the writer to work with Dr. Atkinson at Jireh College. Only those who were associated with that enterprise can understand the worth of his leadership during years of struggle. It was a leadership marked by amazing patience, courage and faith. It was with equal courage and integrity that he gave himself in his work with all the colleges.

His was a type of leadership that is sorely needed today. The times cry aloud for men such as he! When so many in places of authority throughout our land, even those bearing the name Christian, are found with feet of clay, his abiding integrity brings to us the reassurance for our shaken faith. We who have known him shall continue to grow in strength because of the memories we have of him. These helpful and abiding memories have prompted this small attempt at a statement of my own appreciation of this one who now has gone to join the Church Triumphant.

A. R. VAN CLEAVE.

Wadley, Ala.

THE SUNDAY SCHOOL.

In considering the subject, "Youth and World Friendship," the question might arise, Why should youth be connected with the one great problem—World Friendship? Is it not during our youth that we are most active? Is it not during our youth that our minds are grasping the conditions of the world? Yes! The youth of today is taking more interest in the problems of the world. Youth is studying the principles of Jesus and learning the true teachings of Christ toward friendship. Our Saviour was not a friend to one, or two—but a friend to all. If every

youth were taught the principles of Jesus, and if we as a whole would practice these teachings, would there not be an understanding between the nations? Could not our problems be settled without misunderstanding? Yes, every one of them.

Youth finds that the world is afflicted with five major problems:

First. Social and Economic Problems. The day must come when the wealth of the hills and and plains shall be the people's own, and God's freemen shall not live as tenants or slaves of men on the earth which our Master gave to all. Every child must be born with an equal birthright in riches and knowledge revealed by the labor of the ages. Then the machinery of industry shall throb with a greater volume of music; because the men who operate these great tools shall be their owners and masters.

Second. The Political Problem. The political causes of war must be abolished, and political actions must aid in world friendship. One way in which we may create this friendship is, demanding that those who represent us in our government be followers of Christ, and whose first aim is to make our nation a Christian nation. What can we accomplish when we try to keep the

fire of hatred burning in the heart of every youth with war stories? And what shall be our gain when selfish politicians give our country a black name for their own selfish interests? Something must be done, and the youth must do it.

Third. The Racial Problem. Steps should be taken to remedy the control of the weaker people by the more powerful. It must be impressed upon the mind of the youth that all people must stand side by side in equal worth and real freedom. Youth is comprehending more and more that our Master was no respecter of color. He was a friend to all.

Fourth. Educational Problem. The principles upon which education should be based to bring about World Friendship are truth, righteousness and peace. We, as the youth of today, must give ourselves to the great educational program sponsored by the thousands of schools, churches, and other organizations. There should be an opportunity for all to have an equal share in public education.

And fifth. The Religious and Moral Problem. What is religion? Religion to me as a youth is the heart of existence. A man who is not actively

(Continued on Page 10.)

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

O Lord, thy word is truth and blessing and uprightness and peace. Do what thou wilt, O God, with whom thou wilt, only let thy word be established. O Mighty God, who hast all power to relieve world distresses, help men and women to see that thou dost permit conditions as they are that out of them there may come a levelling of human affairs in the realization that thou dost work to bring all hearts to an understanding of thy creative and unfailing purposes. We ask it for Jesus' sake.—Amen. J.

A BUSHEL OF GOLD FOR GOD AND GOVERNMENT.

The First Baptist Church, Raleigh, N. C., according to the *Biblical Recorder*, observed Sunday, March 19th, as collection day in what our Baptist friends call the "Crucible Plan." In this plan the Baptists are making an effort to secure mission funds to prevent further retrenchment in their missionary work. The "Crucible Plan" is a call for a congregation to bring in old gold and silver pieces that individuals are willing to part with as an offering for the spread of the gospel. And now see what happened in this one church, March 19th, according to the *Recorder*:

"The collection Sunday, March 19th, amounted to almost a bushel. Many will bring articles on the next two Sundays, and it is believed that the collections will amount to considerably more than a bushel of material.

"In this collection were found 136 rings, many of them wedding rings, and sixty watches. Many medals were given, and in addition dozens of lockets and other trinkets, evidently given in past years as love tokens. An article of peculiar interest found in the crucible was a silver pitcher given by the widow of a former corresponding secretary of the Baptist State Convention. Another was a solid gold police badge given by the wife of a former chief of police of the City of Raleigh. This badge was presented to her husband by the police force when he held that position.

"The collection included, also, silver and gold umbrella handles, chains, medallions, cameos, hat pins, spoons, cups, thimbles, vanity cases, fifty-six spectacles frames, bracelets, cuff links, collar buttons, stick pins, fountain pens, old coins and much dental gold.

"This church took its self-denial cash offering a few Sundays ago and received several hundred dollars. In spite of that fact cash was deposited in the crucible including gold, silver and currency."

Our Baptist friends are making heroic efforts to carry forward their missionary work; work for which they are noted throughout the world, and a work which has made them a great and mighty people on the earth. This gold and silver is to be sent in to the mint and refined and sold to the Government, the Government now being eager to buy gold and silver which may be cast into "the coin of the realm." Thus the Baptists are doing a mighty turn for God and Government, as they claim, and their watchword is the "Crucible Plan." God needs the gift of gold by the people and the Government needs and is anxious to purchase the gold that it may be put into circulation as money, which is now needed in the arteries of trade.

Other people may well profit by the "Crucible Plan," for other missionary treasuries are empty

and the call for funds with which to give the bread of life to perishing souls is an insistent call which every obedient church member should do something through self-denial to heed.

J. O. A.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING APRIL 1, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,524.06
Holland, Va.	5.00
Palmyra, Edinburg, Va.	1.67
Morrisville, N. C.	1.04
Lebanon, Semora, N. C.	.77
Ether, N. C.	.62
Hank's Chapel, Pittsboro, N. C.	3.41
Hayes Chapel, Garner, N. C.	1.00
Holy Neck, Holland, Va.	6.67
Linville, Va.	4.01
Wentworth, McCullers, N. C.	2.01
Windsor, Va.	1.90
Berta Johnson Class, Liberty Spring, Suffolk, Va.	3.00
Piney Plains, Raleigh, N. C.	1.00
Palm St., Greensboro, N. C.	6.00
Ebenezer, Morrisville, N. C.	3.75
First Christian, Greensboro, N. C.	16.14
United Christian, Lynchburg, Va.	3.05
Union (Southampton), Franklin, Va.	2.50
New Hope, Harrisonburg, Va.	3.52
Wakefield, Va.	1.51
Suffolk, Va.	25.00
Total	\$ 1,617.63

Dollar-a-Month Club.

Previously acknowledged	\$ 13.00
Miss Dora Edwards, Raleigh, N. C.	1.00
Miss Hontas Rawles, Suffolk, Va.	1.00
Total	\$ 15.00

Summary.

Previously acknowledged	\$ 7,420.57
Sunday Schools, Regular	93.57
Dollar-a-Month Club	2.00
Dollar-a-Month Club	2.00
Total	\$ 7,516.14

J. O. ATKINSON, Sec'y.

REV. ANSEL E. JOHNSON.

The Commission on Missions loses a valuable servant in the death of Rev. Ansel E. Johnson, Assistant Secretary of the Commission, who died suddenly in the office of the Commission on March 17th. Mr. Johnson was born at Newton Centre, Mass., studied at Mount Hermon School, where he was thrown into the company of the great evangelist, Dwight L. Moody. He later studied at Yale. After holding pastorates in California, Everette, Mass., and Buffalo, N. Y., he then came into the service of the denomination and has specialized in the requirements for modern church budgets and the business problems of churches, was the author of "The Guide Book for Every Member Canvasser." He was a man of great usefulness in the Commission office and in the field. He was greatly beloved by all who knew his genial friendly and noble character. It is interesting to know that he was the lineal descendant in the line of the eldest sons of Samuel Johnson, famous English lexicographer of the eighteenth century, and was the first eldest son not to be named Samuel.

MISSIONARY PROGRAM.

THE CHURCH AND INTERNATIONAL LIFE.

(Prepared by Enoch F. Bell, in the *American Missionary*, for April 1933):

I. Worship Period (10 minutes).

1. Leader—We are to move in thought and with our heavenly Father out beyond ourselves today, beyond our community and state, and even beyond our nation. We are to become citizens of the world, and as such we shall try to relate our church and gospel to world conditions, world needs and world developments into one great family of true children of God.
2. Hymn: "Spirit of God descend upon my heart," or "Lord of All Being, Throned Afar."
3. Scripture—Acts 26:9-20 (using word "nations" instead of "Gentiles" in verses 17 and 20); Rev. 7:9-10; 16-17.
4. Hymn—"We've a Story to Tell to the Nations," or "Joy to the World."

II. Report and Question Period (20 minutes):

- a. What is meant by "International Life?"
 - b. Why does international life need the moral standards and spirit of Jesus Christ?
1. Use the Sino-Japanese situation as an example, asking such questions as, "What is the trouble in the Far East?" "Why does Japan act as she does?" "How does China react," "Is it all conducive to international peace and brotherhood?" "What would happen if both Japan and China were under the full sway of Jesus Christ?"
 2. Let some one quote the following words of Kagawa, the great Christian Japanese: "We Christians have a most wonderful system of love. Why do we not supply it to practical things? When we get a good system of Christian cooperatives working between Japan and China we shall not have capitalistic imperialism and explosions of war values. My prayer is that Western Christians may get an imaginative grasp of this possibility and of the practicable way of putting it into effect through the existing agencies of foreign missions." (Quote also Chang Luliang of China in his message to the Christian of Japan, found in the April number of the *Missionary Herald*. The same number also contains a significant article entitled "Toward a Better Understanding.")
 - c. Bring out the fact that the missionaries of the Church of Christ are the best forces in the world for international understanding and cooperation in the truest sense; also for the creation and maintaining of a family spirit among nations.
- Get down on the blackboard such reasons as the following:
1. Missionaries show the best of America to other peoples.
 2. They disarm criticism and win friends by their life of service.
 3. They identify themselves with the people among whom they work and so can interpret that people to us in America.
 4. As Christians they naturally show a spirit of understanding, sympathy, expectation, cooperation and friendship in international relationships.
 5. They help to create moral unity in the world through the teaching and living of Christian truth and love.
- (For apt quotations on missions and world peace see *Federal Council Bulletin*,

- November 1930, editorial "The Church's Unique Contribution to World Understanding"; *Education for Peace* (25 cents), from Foreign Missions Conference, 419 Fourth Ave., New York City; *International Problems and the Christian Way of Life* (30 cents), and *Missions and World Problems* (75 cents), both issued by the "Inquiry," 129 East 52nd St., New York.)
- d. Dwell at length upon what your own Congregational and Christian missionaries are doing for better international life. Show how they—and you—form an International Improvement Company, Unlimited:
 1. Take *A Journey of Discovery* (1932 Guest Book) as your chief guide in this. Ask such questions as this: "How are the Mc-Knights of Sendai helping Japan become acquainted with the teachings of Jesus?" "Where is Alma Cooke at work and how is she helping a great nation in need?" "What about Gertrude Chandler—where is she and how is she helping her adopted country in constructive days, or Edward Fairbank in the same land of vital issues?" "What about John Merrill of Aleppo College, or Ezra Young on the Turkish playground at Adana, or Jean MacDonald Hollenbeck in Portuguese West Africa—how are they helping give expression to the heart of America and knowledge of the love of God in Christ Jesus?"
 2. Have two or three persons give names and locations and types of work of the foreign missionaries in which your own local church is interested; also what your own local church is doing in benevolence giving as compared with what it is spending upon itself.
 - e. Bring out the necessity of making America Christian in order to help along the work of Christian missions abroad.
 1. Missionaries are embarrassed and the work of the Kingdom in other lands greatly retarded by un-Christian attitudes and also of American representatives in foreign lands, but more particularly by the non-Christian doings within America. Ask such questions as these:
 - a. How do the Japanese feel about America's discriminating against them in the matter of citizenship?
 - b. Were the Filipinos properly treated in the recent vote of Congress granting them independence?
 - c. What about the effect on the world of race discrimination and lynchings within America, of greed and graft, banditry, lawlessness, vice and violence, divorce and disease?
 - d. Does the church in America commend itself to other peoples as thoroughly divine and loving?
 2. Emphasize the need of a true revival of full consecration on the part of all Christians in America and the strengthening of all our Congregational and Christian work within our own land.

III. Closing Moments (5 minutes):

1. Leader may re-emphasize in closing that Jesus is as necessary for all peoples as for us; that we have the added responsibility not only to be Christian in our dealings with other peoples and nations but also to share Christian life and truth with them—

That we may be at our best.
That they may be at their best.
And that the world may be the best ever.

2. Period of prayer, petitioning in behalf of America's expression of Christian morals, Christian friendship and cooperation among the nations; and in behalf of the church that it may more enthusiastically and vigorously support its Christian missionary work abroad; and for China, Japan, India, the Philippines and other lands in need of the mind and heart of Christ.
3. Hymns—"Christ for the World, We Sing," or "O, Zion, Haste."

References to *The Congregationalist* and *Herald of Gospel Liberty*—"Our Awakening World" columns by Mr. Scotford; Carl Weist's article in *The Congregationalist*, September 8, 1932, on "New Grounds for World Sharing," noting particularly the latter half of the article where the author gives reasons why world sharing receives his support; Kenyon L. Butterfield's article in *The American Missionary* number of *The Congregationalist*, June 2, 1932, on "A New Phase of Filipino Independence," etc.)

TO CHURCH SECRETARIES.

(A copy of this letter was sent last week to every Church Secretary in the Convention):

Elon College, N. C.,
March 31, 1933.

Dear Friend:

I have done my best! Now I come appealing to you. These envelopes, and postage, have cost some precious dimes. But you can help make them worth it all.

First. Please, please, good friend—Don't. It will be waste, indeed, to leave the envelopes at home, or that which is equally as wasteful, to just take them to church and lay them down there. Please, please DON'T!

Second. Please, please, DO! The envelopes have been bought, and postage paid, that each and every member of your church and Sunday School may have one for the annual Easter Missionary Offering. Please do try your level best, by aid and announcements of your pastor, and the help of your Sunday School Superintendent to get the envelopes distributed on the preaching Sunday before the offering is to be taken the next preaching Sunday. If you have to be absent, please, please, get a committee (why not some hustling young people), to put an envelope in the hands of every member with the request that it be brought, or sent in, on the Sunday the offering is announced to be taken?

I ask this, or that you and your good pastor use some plan to get them distributed, not for my sake, but just for the sake of Him who loved us and commissioned us to "go tell" others—even unto the uttermost.

Craving, yea, begging your brotherly cooperation in this effort to make every envelope count in some sort of a contribution to the Kingdom of our Lord,

Sincerely yours,

J. O. ATKINSON,
Mission Secretary.

THE RIGHT VIEW.

I had just finished a picture the other day when I had a visitor. My visitor, after the fashion of those who know nothing of pictures, rushed over to my picture and after one look told me that it was wrong. I asked him to come across the room from the drawing and look again. This he did, and of course, saw a different picture. He then remarked that he would like to have one like it large enough to cover the side of a house.

The picture reminds one of life, and the man is like most people just now. We refuse to look at the picture right. We, like this man, want to stand in the wrong place and then we can see only a conglomeration of paints—or a world that is all wrong.

I hear a lot about what is wrong with the world just now, but I wonder if we are not simply going in the wrong direction. We need to turn to God. In running away from God we are traveling away from the light. This throws our own shadows in the path just before us, and makes the way loom up dark and dreary. While if we turn and go the other way, go back to God, we will be facing the light and our shadows will be behind us.

I recall an old hymn: "Turn, Sinners, Turn." That's what we need.

We remember "Humpty-Dumpty":

"Humpty-Dumpty sat on a wall;
Humpty-Dumpty had a great fall:
All the king's horses and all the king's men
Cannot put Humpty-Dumpty together again."

Humpty-Dumpty climbed a high wall to get a good view of the king. The shining armour of the king was to Humpty-Dumpty what the glory and honor of this world is to us. He ran after the richly dressed king until he had a great fall, then he found that this bright, shining king could not put him together again.

We have been running after kings, so to speak, and we, too, have had our fall. So now we are finding that these things we were running away from God to see, can't bring any happiness, or help at all.

Then since we have had our fall, some are trying to go a little deeper, and blame God, or the church, for it all. When the fact is, we have run ahead of God, and made a failure, but we should not blame God. To blame Him now is like a story I have heard.

A man once staggered into a church, after having spent his life drinking and fighting. The life he had led had taken its toll. He had lots of his bones broken, his nose was on one side of his face, his jaw was broken, and he no longer looked like a man. He listened, however, to the people testify, and when the pastor called for someone else to stand up and tell what the Lord had done for them, he stood up and said: "I guess you can see what the Lord has done for me."

However, I am glad that the world still has some folks in it who see things with a broader view, and think of their fellowman.

Yes, I can still find people who live for God and others. Take our Hilly Grissoms here on this mission field, and all the workers here. They are doing a big thing. Then I think of our Dr. Atkinson. There is very little said of him, for him to have done as much as he has. So as I see him now with his shoulders bent and head turned gray doing this work for others, I wonder if there was ever a time when we needed more to just stop and think of what he has done and is still doing? Oh, what a life! It will give us strength if we will look at him, and hear him as he points out the way of God. May God help all people at this time to get the right view and go forward.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

The peace of him that has lived near to God is like the quiet, steady luster of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that hurl their crests around the rock on which it stands.—
Frederick W. Robertson.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUNG PEOPLE AND EASTER.

"What are you going to do Easter?" This question is often on the lips of young people. Well, what are you going to do? Have you thought out a plan, or will you just do whatever comes easiest at the time?

I fancy that some who are away from home will go back to the old home for a visit. College people are among this group. Parents usually look to the spring vacation as the time when they will have the youngsters home for a few days. I am told that parents are sometimes disappointed because the children whom they love, and whose bills they pay, seem to be so eager for parties, dates, and visits away from home that the parents feel neglected. Of course, this is not generally true, but you can see how the "old folks" might feel.

The picture in my mind when I think of young people and Easter is of groups scattered all over the world who will arise early and go either to a church or some lovely out-door place where they will worship God at sunrise. They will sing praises to him who came from the tomb on an Easter morning long ago. Many of them will tarry in this garden, like Mary, until the Master calls their name. Then they will return to the company of those who are sad, saying: "The Lord is risen, indeed." It is this group that brings happiness to the world at Easter time.

Yes, there are many who will busy themselves with ball games, and more who will think that a dance is the only appropriate way to spend the time. Of course, I belong to the century in which I was born, and not in this twentieth century of modernism, but really I have never been able to figure how a dance (and such like things) is the way to celebrate the resurrection of Jesus which brought assurance of immortality. If any of you who read this can explain it to me, you will do me a service, for it really disturbs me at times. Posters advertising an "Easter Dance" make me wonder if I live in a Christian land. What can possibly be the connection between the resurrection of our Lord and a dance?

Oh well, I will continue to think of the thousands of young people who hold sunrise worship services, attend and take part in other church services, furnish flowers for churches and take them to sick folk, visit prisons and tell of the risen Christ, and win their friends to allegiance to Christ and lead them into church membership at Easter. This is the group that brings real joy into the world and testify that Christ has risen in their own hearts.

GOSSIP

Last night I heard a fine sermon on "The Viciousness of Gossip." It was pointed and timely. The preacher said that he knew two fine young men who had entered the ministry with high hopes, but who have been hounded out of the ministry by gossip. He said he was willing to stake his life that there was no truth in the statements concerning either of them. But the men are ruined, so far as their chosen profession is concerned, for life.

Gossip is a deadly poison. It injures the one who originates it, the one who spreads it, and the one about whom it is spoken. Why deal in it? There is no possible good in it.

And yet it passes among otherwise very good

folk. And so often the thing from which the rumor started was completely harmless. Here is an illustration. A car is parked on the highway in the moonlight. Another car passes and the occupants of the parked car are recognized. An insinuating story starts about the community. I know a car that parked on the west side of a lake in the city of Seattle, Wash., so the people who were in the car could look at a rising moon over snow-covered Mt. Ranier beyond the hill-tops of the city. It was a magnificent scene, and those young people worshipped there, but the gossips passing would not have said so.

In his letter to the Philippians (4:8) Paul gives the finest kind of advice concerning thoughts and conversation. This is the way he states it: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Then there will be no vicious gossip to break the hearts of people.

CHRISTIAN ENDEAVOR NOTES.

APRIL 16, 1933.

"IF A MAN DIE SHALL HE LIVE AGAIN."

Daily Readings for This Week.

Monday—"The Ancient View." Ecc. 9:10.

Tuesday—"Hope Arises." Ps. 16:1-11.

Wednesday—"Jesus' Argument." Matt. 22:23-33.

Thursday—"Jesus' View." John 14:1-3.

Friday—"Paul's View." Phill. 1:21-24.

Saturday—"Triumphant Faith." II. Cor.

PROGRAM.

Instrumental prelude—"I Know that My Redeemer Liveth."

Call to worship—"And Jesus said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Hymn—"Hark! Ten Thousand Harps and Voices."

Scripture—I. Cor. 15:20-25; 50-58.

Prayer—

Hymn—"Christ is Risen, He is Risen!"

Introductory talk—

Development of the topic—

Hymn—"Rise Up, O Men of God."

Benediction—Father, help us to crucify all sin and selfishness in our lives, and to rise to new heights of spiritual living. May the triumphant Christ reign supreme in our hearts now and through all coming days.—Amen.

Additional Hymns—"Lift Up, Lift Up Your Voices Now"; "Christ Is Risen"; "Crown Him With Many Crowns"; "All Hail the Power of Jesus' Name."

We often feel that a discussion of death and immortality has little value for young people. Youth seems to be synonymous with life, vitality, hope and endurance. Yet death is a stern reality to many youths. It enters the home and takes away loved ones. It is worth while for youth to find a satisfactory answer to the age-old question: "If a man die, shall he live again?" an answer that will give purpose and direction to our daily living, and will sustain us in hours of trial.

Some of the following assignments may be used as topics for discussion:

1. Ask one person to secure a statement from

a number of persons on the topic: "Why I believe in immortality."

2. Ask another person to secure several statements on "What I believe about immortality."

3. Have some one speak briefly on the following:

How a belief in immortality affects: (a) my attitude toward my fellowmen; (b) my attitude toward myself; (c) my attitude toward death.

4. Ask three persons, one a youth, one in middle age, and one in old age, to speak briefly on the topic: "What a belief in immortality means to me."

John Ovenham, the English poet, has expressed in beautiful poetic language the meaning of Christ's death and resurrection for those who place their trust in him:

No man may see the face of God and live;
His love enfolds us like the air and light;
His wonders are about us everywhere;
But finite cannot grasp the infinite.
And so He veiled His Godhead in the flesh,
That all might see and know Him in His Son,
Might see in Him the fulness of His love
And share with Him the victory He won.

So did the mortal of this son of man,
Whose body shined the immortal love of God,
He lived that His fair life might be to man
A perfect mirror of the love of God,
The full expression of His Fatherhood.
He died that love might live forevermore,
And find in Him its ever-open door,
And me in Him find God still more and more.

He rose to show that Death is not the end
But the beginning of life that will transcend
Man's highest hopes, and will in full amends,
By God's sweet grace, life's woe.
An end? An end? Nay, then, there is no end!
Death vanquished is no more man's foe
But his good friend.

He rose to show that Death is but the Gate
To Life Immortal, where He still doth wait
To welcome man with love impassionate.
And now He lives and loves and pleads as then,
And in His own good time will come again,
To dwell once more among the sons of men.

E. R.

THE SUNDAY SCHOOL.

(Continued from Page 7.)

interested in religion is not playing fair with his fellowmen. Francis Margaret Lindsey says: "Religion means a feeling tone of life, that leads one to believe that life is purposeful and orderly; that life is not a haphazard phenomenon, but the creative and energetic expression of the spirit of love and truth." Religion is faith in God—in other people. It is faith in life's ultimate values—faith that is more than an intellectual concept. Youth realizes that in spite of the difference of opinion between nations, there must be cooperation between the youths of the world, if friendship is to be attained. We, the youth, that are striving for World Friendship, can truthfully say with Prof. John Fiske: "The future is lighted for us with radiant colors of hope; peace and love shall reign supreme—the kingdom of this world shall become the kingdom of Christ, and He shall reign forever and ever, King of Kings and Lord of Lords."

J. EVERETTE NEESE.

Elon College, N. C.

Some attend church, but inwardly are outside the meetinghouse, while others, lying on beds of pain, are sitting in pews in their souls.—John Andrew Holmes.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TRANSFIGURED.

LESSON III—APRIL 16, 1933.

GOLDEN TEXT: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father) full of grace and truth."—Jno. 7:14.

LESSON TEXT: Mark 9:2-8, 17, 18, 25-29.

The shadow of the Cross had fallen across the path of Jesus. When Peter, speaking for the disciples, had made his great confession, "Thou art the Christ, the Son of the living God," Jesus began at once to tell them that the Son of man must go to Jerusalem and suffer many things at the hands of the elders, and be crucified. He knew what fulfilling his mission as the Christ, the Saviour meant, and he wanted the disciples to know. He also knew what it would cost. He, therefore, wanted to be prepared for it.

Into a High Mountain Apart.

"Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves." The place to solve our problems, to make our decisions, to prepare ourselves for life's demands is not in the crowd, and on the lower levels of life. The place to do that is "on a high mountain apart." This does not necessarily mean a mountain literally, although there is an advantage in being on such a place of eminence when thinking through things. It does mean that great issues ought to be thought out and decided apart from the crowd and in a spiritual atmosphere. It is good to get advice and to take counsel of others. But the important thing is to be still and to hear the voice of God. Ministers and Sunday School teachers and Christian workers ought to have their "quiet hour," their Mount of Vision.

Jesus taketh with him Peter and James and John. Only three of the twelve. It was not favoritism. Among the disciples of Jesus then (as now), there were those who by temperament and training, by response, were better prepared to receive deeper insights into spiritual truth. But all of us have vast unrealized spiritual possibilities in our lives.

And He Was Transfigured Before Them.

Jesus had had a glory with the Father which he laid aside when as Paul said, "he emptied himself," and took upon himself the form of a man and became a servant. On this incident, Jesus takes upon himself for the moment the glory which he had with the Father. They saw Jesus in his truer, spiritual nature. And the effect was so impressive that they were sore afraid.

It is significant that Luke says Jesus was transfigured, "as he prayed." There is nothing that so transfigures and transforms life as true prayer. He whose inner prayer life glows will reflect a spiritual glow in his face.

The Law and the Prophets.

"And there appeared unto them Elijah and Moses." The law and the prophets were represented. Both had borne witness of him and both found their fullest expression in him. The law came by Moses, but grace and truth came by Jesus Christ.

It Is Good to Be Here.

Peter did not know what to say, but he said it. And yet there is something timeless and personal about it. Who of us is there who, under the spell of some high moment or some rare experience, has not openly or secretly felt that it was so good that he would like to remain there, to live always in the atmosphere of that experi-

ence. There are many who never seem to realize that mountain top experiences are not ends in themselves; they are means to ends. They are but preparation for nobler living and larger service.

A Voice Out of a Cloud.

"And there came a cloud overshadowing them; and there came a voice out of the cloud." A cloud is a mysterious thing. Things look somewhat vague and shadowy in a cloud or fog. But out of this cloud there came a voice, certainly out of mystery. It is a parable of religion. There is a great deal of mystery in religion. There are many things we cannot understand. But there is certainly enough even in all the mystery. Let any man, with all his doubts and perplexities, set out to live as if he believed there is a God, let him try to live up to what light he has, let him do what his best moments tell him to do, and he will find certainty enough. "He that willeth to do shall know."

My Beloved Son, Hear Ye Him.

"This is my beloved Son, hear ye him." It is the voice of God himself, speaking his approval of his Son. It is the Father setting his stamp of authority on his Christ. In all things concerning the moral and spiritual problems of life, listen to Jesus Christ. He is the final authority. His teachings and his spirit are the final tests of things. The wise man will hear him in all things.

No Man Only, Save Jesus.

"They saw no one any more, save Jesus only with themselves." The law with its dignity and moral power and prophecy with its passion had been put in eclipse by Jesus. He dominated the situation. In the light of his moral and spiritual perfection, other things faded into insignificance. We should try to come to that place where Jesus Christ is central in our lives.

The Valley of Service.

When they came down from the Mount of Vision there was the challenge of the valley of service. Spiritual blessings are to be shared, they prepare for and give impulse to ministering to others.

Beer for Mother's Day.

No more flowers—no more candy or other nick-nacks will now be needed for Mother's Day. The daily press assures us that we will have beer for Mother's Day and all those finer sentiments of the soul can be expressed by sending mother a keg of beer. There will be no need even to waste money on pink ribbons to surround the keg, for mother will be so glad to get this gift of which she has been deprived so long that she will think only of its contents. The old-fashioned mother with her tears, her prayers, her hatchet, and her votes drove out the saloon but that was in old-fashioned days. Our new-fashioned mothers (with the help of a subsidized press and income tax evaders) have given their diamonds and their bridge afternoons to work for the return of the saloon. We apologize for use of that term "saloon" for we understand that Wisconsin legislature has passed a law making the use of the word "saloon" a crime. The Wisconsin Solons declare we must say "tavern" but of course the fact that we are not allowed to use the term "saloon" just makes us want to do it. Back to our original subject. Don't forget to send mother a keg of beer for Mother's Day. The Senate thought of prohibiting children under sixteen years of age from making such purchases but they remembered that even little children love their mothers and should not be deprived of expressing that love in modern up-to-date methods. At any rate the return to beer assures us that we will have "bigger" if not "better" mothers.—F. E. Davison in *Christian Evangelist*.

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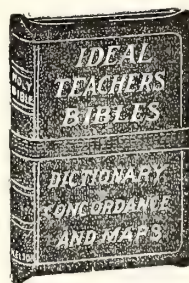
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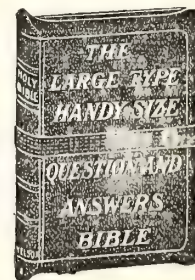
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

IF WE KNEW.

"Behold how good and how pleasant it is to dwell together in unity!"—Ps. 133:1.

"If I knew you and you knew me
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we should differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

Prayer—Dear Father, make thou for us this hour of prayer thy altar for our worship. At this altar may we daily remember any differences we have with anyone, and show us how to get rid of all disagreeable differences and be at peace and in love with all men.—*Amen.*

TUESDAY.

COOPERATION.

"Wherefore putting away lying, speak every man the truth with his neighbor, for we are members one of another."—Eph. 4:25.

"They helped every man his neighbor—The carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil."—Isa. 41:6-7.

"Two fool jackasses—now get this dope—
Were tied together with a piece of rope.
One said to the other: 'You come my way,
While I take a nibble of new-mown hay.'

"I won't," said the other, 'you come with me.
For I, too, have some hay, you see.'
So they got nowhere; just pawed up the dirt,
And oh, my gosh, how that rope did hurt.

"Then they faced about, those stubborn mules,
And said, 'We're just like a couple of human fools.

Let's pull together, I'll go your way,
Then you come with me, and we'll both eat hay.'

"Well, they ate their hay, and liked it, too,
And swore to be comrades, good and true.
As the sun went down they were heard to say:
'Ah, this is the end of a perfect day.'

"Now get this lesson—don't let it pass;
Learn this one thing from the poor jackass;
We must pull together—it's the only way,
To conduct our business and make it pay."

—Anon.

Prayer—O Lord God, our Father, happiness is what we want, thou knowest. Give us the true idea of happiness and help us to achieve it at any cost. In Christ's name, we ask it.—*Amen.*

WEDNESDAY.

SUCCESS FOR SALE.

"Blessed are the poor in spirit, for their's is the kingdom of heaven."—Matt. 5:3.

"Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33.

Who Will Pay the Price?

You want success! Are you willing to pay the price for it?

How much discouragement can you stand?

How long can you hang on, in the face of obstacles?

Have you the grit to try to do what others have failed to do?

Have you the nerve to attempt things that the average man would never dream of tackling?

Have you the persistence to keep on trying after repeated failures?

Can you cut out luxuries? Can you do without things that other people consider luxuries?

Can you go up against skepticism, ridicule and friendly advice to quit, without flinching?

Can you keep your mind steadily on the one subject which you are pursuing and resist all temptations to divide your attention?

Are you strong at the finish, as well as quick at the start?

Success is sold on the open market. You can buy it—any man can buy it who is willing to pay the price.

Prayer—O Lord, our Father, forbid that we shall seek the low aims of life, but rather teach us thy will in the reach for righteousness. If it is better to have failed in a high aim than to succeed in the low, make that our aim. In Christ's name we ask it.—*Amen.*

THURSDAY.

USE YOUR HEAD.

"Think on these things."—Phil 4:8.

Use Your Head.

"A woodpecker pecks
Out a great many specks
Of sawdust when building a hut,
He works like a nigger
To make the hole bigger
And is sore if his cutter won't cut.

"He doesn't bother with plans
Of cheap artisans
But there's one thing can rightly be said,
The whole excavation
Has this explanation:
He builds it by using his head."

Prayer—Our Father, make us as "wise as serpents and as harmless as doves." Forbid that we should be thoughtless, but by thy spirit make us careful in every act, to make it right. Help us to plant our feet in the right place and stand firm.—*Amen.*

FRIDAY.

OUR MORNING PRAYER.

A Man's Morning Prayer.

"Once more the sun's well-ordered way
Has ushered in another day,
And humbly, Lord, to thee I pray all trustingly.
Give me desire to take my part
In busy life's exchange, and mart,
With warm and sympathetic heart right willingly.

"Give strength for all apportioned work
At one with thee—nor let me shirk
The tasks a wayward spirit irk too easily.
Be mine to make an honest plan,
Justly to treat my fellowman.
Nor with distrust a neighbor scan suspiciously.

"And let me aid all those who need
A cheery smile or friendly deed,
Eliminating class, and creed, whole-heartedly.
So when its course the day has run
To restful night, may I be one
Whose conscience whispers: 'Duty done'—approvingly."—*Amen.*

SATURDAY.

"And they were judged every man according to their works."—Read Matt. 25:14-30.

INVICTUS.

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

"In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

"Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find me, unafraid.

"It matters not how straight the gate,
How charged with punishment the scroll
I am the master of my fate;
I am the captain of my soul."

Prayer—(Say the Lord's Prayer.)

—William Ernest Henley.

SUNDAY.

THE HAPPY MAN.

"But godliness with contentment is great gain: For we brought nothing into this world, and neither can we carry anything out; but having food and covering we shall be therewith content."—I. Tim. 6:6-8.

"A roof to cover up his head
He has, the same as I;
His roof is steep and made of tile
That cost him wealth to buy.
One-fourth his roof will shed more rain
Than my whole cottage can,
And yet I am just as dry as he—
This envied, wealthy man."

—Blanche Tromble Evans.

Remember the parable of the rich man and Lazarus; who was the happy one?

Prayer—"Be content with such things as ye may have," Lord, thou dost say. Man, with the least of this world's goods, "is but a little lower than the angels," Lord, thou dost teach us. O Lord, make us rich with thy richness, for Jesus' sake, we ask it.—*Amen.*

The President's Sense of Humor.

President Roosevelt has a sense of humor. He has shown it. When he signed the beer bill in March 23rd, he said to the moving picture photographers who took him in the tragical act: "And I hope you got the smile at the end." What funny thing did the President see? It could not have been the little children of the poor who will have to give up their milk that their parents may buy beer. Nor could it have been a vision of the toiling men whose homes will grow barer and barer and the increased poverty of many thousands who will waste their wages for the disreputable draught as the days pass. Nor was it the increase in crime. Nor the dead slain by drunken drivers. Nor the young men and young women led into base lives by the beer that will be sold. What kind of sight was it that made the President smile? It is a strange sense of humor our President has. He ought to have wept instead of smiled when he signed that beer bill. But it was a smile that will come off. All this will be reversed—maybe the Supreme Court will do it—but if not the people will be sure to do it sooner or later.—*Editorial in Christian Evangelist.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

WHY JESUS ATTRACTS YOUNG PEOPLE.

By JOHN G. TRUITT.

"The dove of Christ constraineth us."—

II. Cor. 5:14.

The love of Christ attracts people of all ages. But how does it especially attract young people? Young people are attracted to Jesus. They may seem flippant. And, indeed, they may be flippant, but underneath their show of flippancy is a full measure of devotion to the real and true. Thousands of young people in every country are turning to Jesus. Working for him, and thinking his thoughts after him. And why?

I.

Jesus cut out "red tape" and put in red blood. The Jews were seeking to see how many rules they could keep. It is said that at the time of Jesus they had as many as seven hundred rules concerning the keeping of the Sabbath. Rules, rules, rules! Eating, sleeping, going and coming, all done by many rules. Religion was made an endless array of rules. The love of Christ kept him in "hot water" concerning their many rules. He couldn't do good until he had done the rules. According to them he was wrong on the Sabbath, he was wrong in the temple, he was wrong in his directness of attitude and approach toward God. He broke the Sabbath, he upset the temple ritual, he blasphemed concerning God. Wearied with their harrangue, he told them: "The letter killeth, the spirit maketh alive." He could not be content to "fiddle while Rome burned."

Watch a group of young people. Before they get seated someone is designated as leader, and before the meeting is formally opened the work is done! How distracting to us who stand so much on "Roberts' Rules of Order"! They do not seem to be over interested in the number of creeds they can recite, nor the number of Shibboleths they can pronounce. Jesus and his disciples did not do ceremonial washing before they ate; and on one occasion Jesus laughed at his critics for the way in which young David broke the rules of the altar by eating the shewbread and passing it around to his young followers!

Jesus may weary some of us by the way in which when he wanted to begin the preaching of the Kingdom of God, instead of going to the preachers of his day, he went down to the fishing ports, and the political posts and called laymen. Further he may bother some of us by the way in which he laid important responsibilities upon women, and sometimes upon mere children! And so Jesus sought out a few followers, some of them quite young, who made no pretense at theology, and said unto them, "Go ye into all the world, and preach the gospel to every creature."

II.

Young people admire Jesus for his real reverence. He was devoted to his parents—obeyed them as a lad, "and was obedient unto them," is the way it was put. He attended the synagogue each Sabbath, and gave close heed to all its fine teachings. He was distinctly reverent. Entering the temple he was reverent, but there was an open frankness about his understanding of God his Father that made his elders marvel.

Standing before persons he was reverent. Blind Bartemeus was a flesh and blood person to him—more valuable than all the world besides; the poor, sinner woman was a person, and therefore, to be most courteously considered, yea, and par-

doned! The two mites of the poor widow attracted him, and he gave her proper appraisal. He was loyal, and devoted; reverent and sincere—and if you have not found that great undercurrent running full in the loves of young people you have not been able to get yourself into their "holy of holies" of heart, and life, and conduct. It is there. One of the finest sights in all the world is a group of young people in prayer! Perhaps a lack of red tape, but no lack of real reverence.

III.

Young people admire Jesus for his size. He did not call himself "Son of Mary," but "Son of man"; he did not look upon himself as "Son of Joseph," but "Son of God." "Son of man," embraced all humanity. "Son of God" embraced all divinity. No such magnitude had ever been seen before! The world itself was not too big for him—neither perpendicularly, nor horizontally. The whole wide world was his field, "To every creature," was his command.

He showed the same generosity to the Samaritan woman, despised representative of a despised race, as he did to the rich, young ruler. His love went across race lines. It was he who told the story of the Good Samaritan. The son of the centurion—of the oppressing Romans—was healed just as quickly as Peter's wife's mother. He was big enough to go beyond political lines. He was never jealous, saying in spirit, "Whosoever does the will of God is a brother of mine."

Of course, some of the prejudices of the older folks live in young lives, but little baby boys do not seem to make much distinction as to color in their friendliness, and play. And growing young people are becoming weary of so much talk about "fair play" between races and nations, and so many open violations of the rights of others. As they admire and follow Jesus Christ they see more and more that real worth counts, and think less and less of old political and racial sham. Young people of all nations and races are more and more respecting the personalities of others.

IV.

Young people admire Jesus for his ability to take punishment. However older ones of us may have pictured him, to youth he is a hero. Tell a thoughtful young person that Jesus was a "sissy," or a coward, or a hypocrite, and you will see how quickly they will resent it. Jesus talked better than any man who had ever lived—but he lived up to his talk! And they cannot forget that. "Turn the other cheek," takes more real manhood than striking back, and Jesus wholly turned the other cheek. To forgive the faults of others takes more courage than to curse them, and to an infinite degree Jesus forgave. A man who cannot help himself may have to take punishment but the youth is conscious of the fact Jesus could help himself, and yet for his foes took his punishment. They know that Jesus preached the doctrine of giving life to save life, and that he did as he preached. They realize that for enemies, mere acquaintances and friends the attitude of Jesus was the courageous attitude always, and they draw closer up to him.

They realize that some compromise, or half-truth, might have saved Jesus from the cross, and yet he did not yield. They realize that an out-and-out refusal to submit to the calumny of that final day's trials would have probably brought legions to his side to fight for him, and

yet he went right ahead. They realize that all this would be but human if it were mere determination, but when they see that back of it all was a compelling, compassionate love that has stood the test of the ages, they know it was divine.

So thousands upon thousands of them have kissed homefolks good-bye in the ports of Christendom, and gone out to give back to him the full measure of their own lives! In less spectacular places they are showing a loyalty and a devotion to him that belies much of the criticism of youth. Let us pity those who make such broad criticism of youth, for their criticism is usually an admission that they are missing one of the finest things in life—namely, a sympathetic and understanding fellowship with the young people of his day. From the constraining love of Jesus they learn sincere directness, reverence, magnitude, and love. Let us help to enthrone him in their lives.

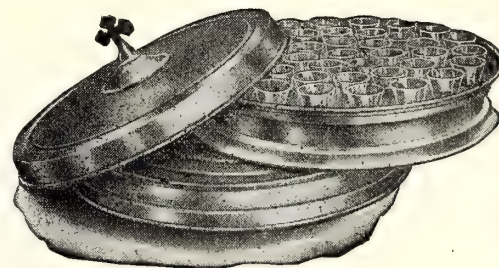
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

In the year 1912, two little girls and a younger brother lost father and mother within a few weeks of each other and a home was broken up. These three little children came to the Christian Orphanage to live. They entered the institution on May 4, 1912. The older sister less than six, the little boy less than three. During the years these children lived here you and your church contributed of your money to help give these children an opportunity to make good. Let us see if your money was wisely invested.

The older girl reached the age of eighteen, when they are supposed to go out, and accepted a position in a large department store as a saleslady and after giving her best efforts for two years, decided to get married, and is happy in building her home nest.

The second sister finished high school and worked in the dairy department of the Christian Orphanage and looked after the churning and making the butter for four years and graduated at Elon College. She has since married and is the queen in her home.

The little boy grew both in stature and wisdom and reached young manhood a splendid boy and popular with all who knew him. He graduated valedictorian of his class in high school. He was not satisfied to stop with a high school education, but had greater ambitions. He wanted to take a course in electrical engineering. It was made possible without any cost to the Christian Orphanage, to give him four years in our State College, at Raleigh, N. C., by his working through the summer months and firing furnaces and doing many other jobs to help defray his expenses.

He graduated last May, making splendid grades in all his studies. When school closed he, like many other graduates, had no job. He came back home here, as he had no other home, milked cows, worked on the farm, drove the bus for the singing class, made talks for the institution that reared him, for his room and board, waiting to get a job. Last week one of the largest manufacturing concerns in the State of North Carolina offered him a splendid position in his line of work. He accepted and left for his new position with high hopes to make good and be an honor to the institution that reared him.

These children came here helpless. You, through your Orphanage, gave them a chance. All three made good. We are proud of them—are you glad you had a part? Remember the Orphanage in your prayers—we need them. Remember the Orphanage with your gifts—we are sore in need of funds.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 6, 1933.

Brought forward \$ 2,380.62

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Greensboro, First \$ 14.82

United, Lynchburg 4.41

19.23

Eastern North Carolina Conference:

Christian Light \$ 1.77

Plymouth 2.54

Henderson 2.92

7.23

Western North Carolina Conference:

Smithwood \$.77

Wentworth 5.60

Union Grove 3.00

9.37

Eastern North Carolina Conference:

First, Richmond	\$ 4.94
Holland	5.00
Windsor	11.85
Union, Southampton	2.50
Suffolk	25.00
Mt. Carmel	4.79
Christian Temple (first 3 months)	16.11

70.19

Valley Virginia Central Conference:

Mayland	\$ 1.00
Linville	4.36
Palmyra	2.39
New Hope	3.00

10.75

Alabama Conference:

New Hope	1.90
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Special Offerings.

G. W. Macon	\$ 1.50
W. C. Poe	2.50
Liberty (Vance) Church	8.25
F. C. Owen, guardian for James Brown	12.50

24.75

Total for the week \$ 143.42

Grand total \$ 2,524.04

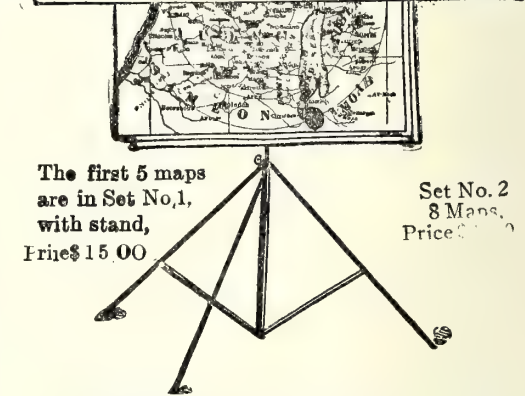
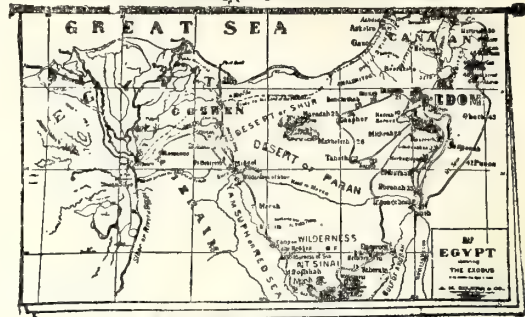
Because he had crawled out on thin ice and rescued a playmate who had broken through, little Willie was the center of a group of admiring men and women.

"Tell us, my boy, how you were brave enough to risk your life to save your friend," said one of the ladies.

"I had to," was the breathless answer. "He had my skates on."—*The Watchman-Examiner.*

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ST. MATTHEW 2

The three wise men

carrying away into Babylon are four generations, and from the carrying away into Babylon to Christ are fourteen

ing interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had

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OBITUARIES

RESOLUTIONS OF RESPECT.

God, in His infinite wisdom, has called from her earthly habitation to her eternal home, our friend and co-worker, Mrs. Nora Agers Butler, who for many years was a valued member of the Ladies' Benevolent and Social Union of the Suffolk Christian Church.

Her activities in connection with the work of this society were of inestimable value, both as president, and as a member.

Mrs. Butler's gentle disposition, and her willingness to work in the Master's vineyard endeared her to all with whom she labored, and to whom she ministered.

Her presence will be missed, but we know that our loss is her eternal gain.

Therefore, be it resolved:

1. That we press forward in the work with the same zeal that characterized the efforts of our departed friend.

2. That we seek to emulate her example of gentleness, benevolence, and kindly spirit.

3. That we submit always to the will of God, knowing that he is all-wise, and that he doeth all things well.

4. That a copy of these resolutions be admitted to the records of the Ladies' Benevolent and Social Union, a copy be mailed to "The Christian Sun," and a copy sent to the family.

VIRGINIA S. PHILLIPS,
GRACE C. DUKE,
SUSIE HOLLAND.

GAY.

Whereas, Our Heavenly Father, in His infinite wisdom and love, has called to His eternal home, our beloved sister and friend, Mrs. Annie Lee Gay, we, the members of the Franklin Christian Church, offer the following tribute to her memory:

1. That we mourn the loss of this good woman, but know that God, in his love and all-wise providence, doeth all things well, and we bow in submission to his will.

2. That we hold in loving remembrance her faithfulness, her leadership and her loyalty to her church and all its organizations, and her willingness at all times to serve the church she loved so well.

3. That we extend to her family our deepest sympathy and love, realizing that the good she has done will live after her, and we point others to her faithful Christian life that she lived and to her untiring work for the Kingdom of God

4. That a copy of these resolutions be sent to her family, one to "The Christian Sun," for publication, and one to be spread on the records of the Franklin Christian Church.

E. L. BEALE,
MRS. E. P. JONES,
MRS. J. I. BEALE,
MRS. W. J. M. HOLLAND,
MRS. E. L. BEALE.

LEWIS.

Mrs. Ollie Lewis, daughter of Elisha E. and Mary Elizabeth Holland, died at

her home, Route 3, Franklin, Va., March 12, 1933, aged forty-six years. The funeral services were conducted at Holy Neck Christian Church, by the writer, her Saviour and died in peace. May assisted by Dr. W. M. Jay and Rev. W. H. Corbitt. The interment was in the family cemetery.

Mrs. Lewis leaves two sons, Henry Edward and Mason W., and two daughters, Rachel and Louise, all of Route 3, Franklin, Va.; one brother, Dewey Holland, of Holland, Va., one half-brother, Causey Holland, of Drum Hill, N. C., and four sisters: Mrs. E. L. Beacham, Mrs. J. P. Hedgepeth, Mrs. Henry Duke, and Mrs. Fenton Hedgepeth, all of Holland.

The deceased had been a member of Holy Neck Church from her childhood, and had lived a life of humble trust in our heavenly Father bless and keep her loved ones.

N. G. NEWMAN.

WHITT.

Mrs. Sallie Whitt, daughter of Henry Jackson and Ann D. Hill, was born in the year 1855, and died March 22, 1933, aged 78 years. Sister Whitt had been a member of Union Christian Church for sixty years.

When young, she married Beverly Whitt, who died seven years ago. She is survived by two sons, Joseph and Claiborn Whitt, and one daughter, Mrs. John Elliott, one sister, Mrs. Mary Whitt, and twenty grand-children.

The deceased was a good Christian woman. The funeral and burial were at Union Cemetery, Virgilina, Va., Thursday afternoon, March 23rd, conducted by the writer.

Mother and grandmother will be missed here, but there is comfort in her testimony just before death that she was prepared to meet her Saviour.

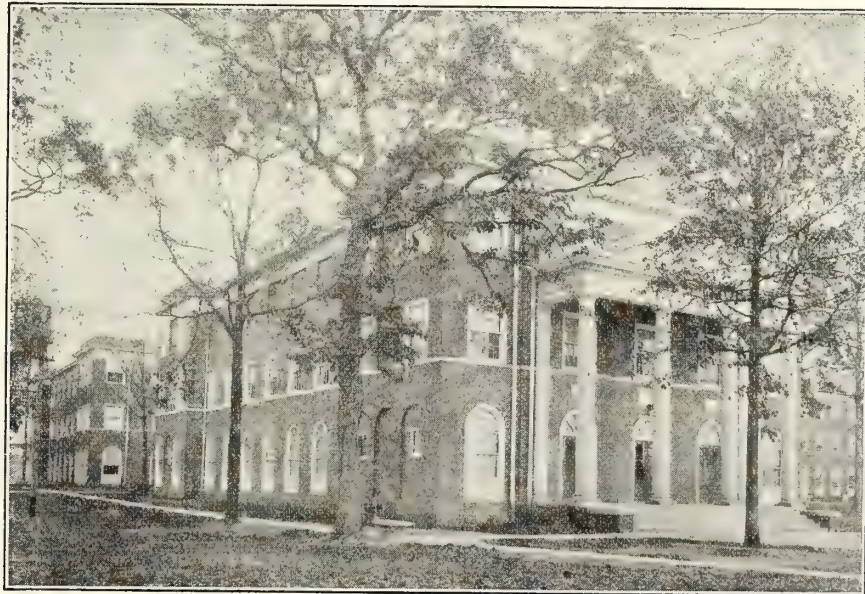
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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WILSON.

S. W. Wilson, son of Samuel and Martha Wilson, was born in Halifax Co., Va., June 15, 1842, and died at his home near Christie, Va., March 5, 1933. In 1881 he married Mrs. Lucy Atkins Whitlaw, who died a few years ago. He is survived by one step-son, Henry Whitlaw, and five children and forty-three grand-children and six great-grand-children.

Bro. Wilson had farmed all his life, and by his labor and foresight had become independent. The funeral services were held at the grave in Union Cemetery, in the presence of many relatives and friends.

For a number of years, the deceased had been almost helpless. His children and especially his daughter, Martha, made him as comfortable as it was in their power to do.

May all finally share the reward of the faithful. C. E. NEWMAN.

leaves to mourn their loss two brothers, five sisters, and a host of friends. May the Lord comfort those who mourn.

The funeral was held at the church, March 20th, by the pastor, assisted by Rev. J. E. Franks, a former pastor.

J. A. DENTON.

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PETIT.

Inasmuch as God, in His infinite wisdom, has taken from us our beloved sister in Christ, Mrs. Alice M. Petit, we, The Ellen Grimes Bible Class, of the First Christian Sunday School, Portsmouth, Va., do resolve:

1. That her family be commended to the Father in heaven, who "doeth all things well."

2. That we, as a class, shall remember her good works, and strive to increase God's kingdom by our own untiring efforts.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy spread on the records of the class.

MRS. J. C. ELLIS,

MRS. J. G. MCCOY,

MRS. E. M. DUNN.

MARKS.

Sister Maggie Marks departed this life March 19, 1933, to be with the Lord. After several weeks of illness and severe suffering, she is now at rest. Sister Marks will be greatly missed by her pastor and church, because of the great friend she was to her pastor, and her loyalty to her church. She was for many years a faithful member of Zion Christian Church of Sanford, Route 5. She

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, APRIL 13, 1933.

NUMBER 15.

.. THE SUN'S OBSERVATORY ..

A Cross of Light.—

Atop the Christian Church at Webster, near Havre de Grace, Maryland, when last we were there, was a cross. And when darkness covered the earth a light beamed from this cross making it a guide to the church. Many years ago, another cross was planted on Calvary to light the way to God, and down through the centuries it has shown. Without the cross there would have been no Resurrection, without the Resurrection no Easter—no promise of eternal life. Truly, "the Way of the Cross Leads Home."

George Bernard Shaw Has Arrived.—

Mr. Shaw has at last arrived. The man who thought it beneath him to set his foot on American soil, has come at last, and what a terrible place he has found! Everything is wrong here, if we would believe him. Not just a few, but 95 per cent of our financiers are lunatics, our Constitution is about the worst farce that could have been written, even the Statue of Liberty in New York harbor is but a "monstrous idol," and should bear Dante's legend: "Abandon hope all ye who enter here." We wonder why Mr. Shaw came, but we hope he enjoys himself.

Father of Relativity Goes to Spain.—

Dr. Albert Einstein, who recently renounced his German citizenship because of anti-Semitism in Germany, has accepted a professorship in the faculty of the University of Madrid. At the same time that the above became news, there was a statement issued in this country that Dr. Einstein would come to the United States next fall to occupy the chair of mathematics in the institute of advanced study at Princeton. It was said that the appointment to the faculty at Madrid was an honorary one, and would not interfere with his work in the United States.

Dr. Henry Van Dyke.—

On Monday, April 10th, Dr. Henry Van Dyke, preacher, poet and essayist, died at the age of 80 years. Dr. Van Dyke was for many years connected with Princeton University and was an intimate friend of former President Wilson, by whom he was appointed minister to the Netherlands. He was a writer of many books and short stories. Possibly the best known of his stories being that of "The Fourth Wise Man." All of us know the story—how he intended going with the other three in search of the Christ Child, but was so busy helping others that he delayed too long. And we know that in the end he also found the Christ—gained his reward. Dr. Van Dyke may not go down in history as among the great in either of his callings, but there is an appeal about his way of saying things that impressed those that read.

And Now the Crusaders Want Help (?).—

F. G. Clark, head of the organization appropriating the name Crusaders to their own questionable use, has issued a call to "those leaders who are sincere in their desire to prevent the return of evils which existed before prohibition, as well as eliminate the nation-destroying abuses of prohibition, to join with us in a solution of the liquor problem to the end that society will control the liquor traffic and not be controlled by the liquor interests and liquor-corrupted grafters." The reply of Mrs. Ella Boole, president of the Woman's Christian Temperance Union, may pos-

IF EASTER BE NOT TRUE.

By HENRY H. BARSTOW.

*If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.*

*If Easter be not true,
Then faith must mount on broken wings;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.*

*If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true.*

*If Easter be not true,
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!*

sibly have been interesting reading for Mr. Clark. She said: "You cannot expect me to take seriously your invitation to the Woman's Christian Temperance Union to cooperate with you in any respect, for our two organizations are diametrically opposed. We believe that the evils before prohibition and those that have arisen from the violation of the prohibition law are due to the effect of alcohol itself. We did all we could to promote observance of the law and to support the officials in the performance of their duty, and we intend to continue our program of education for total abstinence. The activities of your organization have encouraged drinking and law violation. Never have you urged law observance or encouraged respect for officials. We believe

that the only safe course by which to remove the evils from liquor is total abstinence. The use leads to the abuse and increased use is bound to follow legalizing beer and ratification of the proposed amendment, both of which you advocated. *The responsibility for the evils arising from your activities must rest upon you and your associates, even if things have gone further than you anticipated.*" One cannot but ponder if the President remembered his prayer for Divine guidance when he sent his urgent message to Congress, asking the passage of the beer bill. How many will ask the question: "What would Jesus do?" when they vote on the repeal amendment. We wonder!

The "Buy American" Campaign.—

The Christian-Evangelist says: "The Hearst newspapers are not often looked upon with favor and respect by this department. Exponents of yellow journalism, loud, vulgar, they have sometimes performed great public service, but all too frequently the policies of their proprietor have not been for the ultimate good of the country. One of the worst of all of Mr. Hearst's ideas is his present 'Buy American' campaign, which is on a par with his usual conception of the proper way to settle the difficulties of a sick world. A rabid nationalist, the best thought he can press upon the public in such a time as this—when the world needs more cooperation, more friendship, more tolerance—is 'Buy American'." We agree more often, by far, with *The Christian-Evangelist* than with Mr. Hearst, but a study of the situation impartially would lead one to believe that America deserves some consideration today as well as the rest of the world. America has become the dumping ground for the nations of the earth. With their depreciated currencies, it is impossible to compete with them. France, the only other country of importance with an undepreciated currency, has passed laws protecting her laboring classes. America's slogan seems to be "Buy Abroad" and let our workers meantime remain idle. Congress has twice refused to enact tariff legislation that would prohibit dumping. Meantime England sends us coal while our coal mines are idle; Egypt sends us cotton, while our cotton growers starve; Belgium sends us steel, while our furnaces are cold. Japan sends us rubber goods, delivered tariff duty paid, at a price less than 20 per cent of our cost of production; she sends us electric fixtures and lights, while our factories stand closed, she boasts an industrial boom while we wallow in the depths of the greatest depression our country has ever known. We desire world friendship as greatly as does our esteemed contemporary, but we realize that no true friendship can be based on a false foundation. And after all it is God's law as well as man's that we set our own house in order first.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

A glorious, sacred, sweet and wholesome Easter awaits all who enter into the occasion with praise, thanksgiving and gratitude for the greatest single event of time and history.

We should come into the sanctuary on Easter morning with praise on our lips for Him who gave all for us, and lay upon His altar a self-denial offering for Missions in His name.

Practically all the ministers in the Eastern Virginia Conference attended their Missionary Rallies last week and not only encouraged the work of Missions with their presence, but gave to Missions the benefit of their counsel by taking such part as they were requested to take and emphasizing the need of a work which means so much to the church and the kingdom.

Dr. L. E. Smith, pastor of our Elon College Church, and president of the College, returned last week, during the spring vacation of the College, to his old love of evangelistic service and activity and rejoiced with the pastor, Rev. F. C. Lester, and people of Waverly, Va., in a series of meetings which were largely attended and very helpful to church and to community.

Rev. H. C. Caviness, formerly pastor of our First Church, Portsmouth, now in evangelistic work, is in the midst of a revival of increasing interest in Henderson, N. C. A large warehouse, with accommodations for 3,000 or more, is in use and the city-wide cooperation is a factor in bringing together large audiences for the services. Brother Caviness feels that his one work is that of an evangelist, and into this work he enters with all his consecration and devotion of his mind, heart and strength.

The new unit of the United States Department of Agriculture building in Washington has in the front, near the top, and carved in large letters, quotations from three men—Saint Paul, Abraham Lincoln and George Washington. The inscriptions are: "The husband that laboreth must first be partaker of the fruits." "No other human occupation opens so wide a field for profitable and agreeable combination of labor with cultivated thought as agriculture." "With reference to either individual or national welfare agriculture is of primary importance."

We learn with deep and sincere regret of the state of health of Rev. W. D. Harward, D. D., of Dendron, Va. No man of our number is more anxious than he to be active and up and about his Father's business, and he, with the aid of his friends, finds it exceedingly difficult to restrict his labors within the confines of his very much weakened and depleted physical condition. If it is our Fathers' will, we trust that there shall be return of strength and that this faithful man of God will be yet given strength for the tasks and labors which he so much loves.

THE SUN's editor learns with sorrowful regret that his intimate acquaintance and good friend of other days, Allie G. Hayes, of the Mt. Auburn Church, Warren County, passed away on Wednesday, March 29th. It was the privilege of the writer, then pastor of Mt. Auburn, to receive into church membership Brother Hayes, and our fellowship through many years remained sweet and

sacred. He is survived by his wife, a most estimable Christian woman; a daughter, Mrs. R. W. Regal of Emporia, Va.; three sons: Wilbur of Emporia, Frank of Richmond, and Martin of Norlina; also by two brothers: Walter A. of Norlina, and Malvern A. of Wise, N. C., all of whom have our sympathy. Brother Hayes was a man of consecrated energy and boundless activity, and hidden away deep in his heart was a living devotion to his Lord.

Rev. F. Ervin Hyde, pastor, put on a well planned program for his Monticello Church during Holy Week, using a different speaker at each service as follows: April 9th, 7:30 P. M., Miss Ruth Outland, "Palestine As It Is Today"; April 10th, 8 P. M., Rev. J. O. Atkinson, "The Place of Christ in the Modern World"; April 11th, 8 P. M., Rev. Charles Rowland, D. D., "The Place of the Cross in the Modern World";

EASTER!

By RICHARD WATSON GILDER.

When in the starry gloom
They sought the Lord Christ's tomb,
Two angels stood in sight,
All drest in burning white,
Who unto the women said:
"Why seek ye the living among the dead?"

His life, his hope, his heart,
With death they had no part;
For this those words of scorn
First heard that holy morn,
When waiting angels said:
"Why seek ye the living among the dead?"

O, ye this latter day,
Who journey the self-same way—
Through the morning's twilight gloom
Back to the shadowy tomb;
To you, as to them, was it said:
"Why seek ye the living among the dead?"

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, nor in the sky,
But here where men live and die;
And true the word that was said:
"Why seek ye the living among the dead?"

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls in his brother,
And loves as himself another,
Christ lives; The angels said:
"Why seek ye the living among the dead?"

April 12th, 8 P. M., Rev. J. L. Trollinger, "The Place of the Bible in the Modern World"; April 13th, 8 P. M., Candle Light Communion Service"; April 14th, 8 P. M., Rev. Dale O. Sander, "The Place of the Church in the Modern World"; April 16th, 11 P. M., Rev. F. Ervin Hyde, "Hope" (an Easter sermon); April 16th, 7:30 P. M., "Darkness to Dawn" (an Easter pageant), Monticello Young People.

There is no way of getting beyond the pastor who does not care and the church secretary who is indifferent in the matter of our annual missionary effort. All pastors have been supplied with information and the church secretaries with the envelopes for the Easter offering, and the urge and plea have gone out that the efforts and money thus far expended shall not be wasted. The work has been done and expense met in good faith and in keeping with the voice of the church and the vote many times unanimously repeated and emphasized by our Convention and the Conferences.

We cannot see how any pastor or church secretary can assume the weighty responsibility of "breaking the line" at their church door and congregation and refusing to heed the most worthy of all calls in a time when spiritual needs are so great and the heart hunger of souls for the Gospel of our Lord is so pleading and pitiful.

New Port Richey, Fla., under the leadership of the pastor, Rev. Ralph Krout, is holding a series of short vesper services each Thursday evening during Lent. The pastor has arranged with the following pastors to participate, representing several denominations: Rev. Guy R. Nelson from the Trinity Methodist Church of Tarpon Springs; Rev. Walter Metcalf, 1st Congregational Church, Tampa; Rev. Frank J. Brown, New Port Richey; Rev. Louis J. Richards, Church of the Good Shepherd (Universalist), Tarpon Springs; Rev. Louis I. Holway, Methodist Church, New Port Richey; and Mr. A. R. Donaldson, New Port Richey. Other churches which have made similar arrangements for Lent or Holy Week are the churches at North Miami, Rev. O. H. Denney, pastor, using other pastors in Miami; and Coral Gables, Rev. Leslie J. Barnette, pastor, has also arranged a similar program during Lent. These friendly exchanges of Lenten services are valuable in many ways.

Rev. E. B. White, of Windsor, Va., writes: "My conviction is that one of the meanest sins, is the sin of gossip, yet many people indulge in no small way in this vicious enjoyment of the tongue—evil speaking. The only apparent cause of it is a lack of old fashioned religion. 'Thou shalt not go up and down as a tale-bearer among thy people.' This command is a direct condemnation of the business of the scandal-monger. One of the most miserable, God-forsaken and dangerous creatures upon earth is the gossip. No man ever won for himself an esteemed and exalted character, by taking upon himself the office of detective to hunt down what he considers the faults of other men. Gossip is a sin to be constantly and prayerfully guarded against. It is a cowardly practice for which we can offer no worthy apology. Beloved, don't try to make other people's failings a foil to set off your own supposed virtues. Remember, 'To him who ordereth conversation aright,' God will show his salvation. Be, rather than seem, religious, for 'there is glory, honor and peace to every man that worketh good.' (Romans 11:10.)"

Mrs. Neva Lindgren Munday has resigned as office secretary to Dr. W. Knighton Bloom in the Washington office. Mrs. Munday has filled this office for the past seven years and has rendered a most valuable service, not only to Dr. Bloom but to the whole work of the Eastern Division. Her friendly cooperating spirit, her efficiency in service, and her devotion to the work have been recognized and appreciated by all who have had any contact with the Washington office during these years. Mrs. Munday resigns to devote herself to her home life and as she will continue to live near Washington she has kindly offered to render occasional service in times of special need. Prior to going to the Washington office Mrs. Munday, who was then Miss Neva Lindgren, served for two periods in Student Summer Service work, part of the time with the West Tampa Mission, where she was greatly loved, and also served for one year as an assistant to the pastor of the Jacksonville Church, having charge also of the Mission church Philips, at South Jacksonville. Mrs. Munday is succeeded in the Washington office by Miss Winifred Mary Ing, who has been assistant in the Washington office for two years.

NEWS FROM CAROLINAS AND GEORGIA.

Talk about making it hard for people to remain in Sunday School, look at Albemarle, N. C., Arthur G. Swartz, pastor. On January 1st, all who had been enrolled were dropped. An entirely new membership roll was made. If anyone wants to be a member of this real school, they must be on hand. April 1st, all were dropped again. But did they come April 2nd, and how? 203 at Sunday School and so many people in church they could not be seated in the auditorium. Why is it? Just because people must mean it when they say "Sunday School." That helps. And then there is another factor. The pastor, the superintendent and teachers mean business when they prepare for Sunday School. They take pains to select teachers and officers and then they train them. They bring in experts to help. For instance recently for two weeks they brought Miss Priscilla Chase and Miss Lucy Eldredge to town and they conducted a Leadership Teacher Training class. Fifty-five attended these meetings regularly. That's the kind of people that make life live in any church. Congratulations to Albemarle.

Waycross, Ga., Alan T. Jones, pastor, is pounding thumbs as well as nails in the erection of their new building, Williams Chapel. It is costing them more, as is usual, than they expected, to build this structure. But it is going to be a "Beautiful Church," said the pastor, in a recent letter. If any good Congregationalist or Christian man or woman wants to do a really fine thing and so help these people who are sacrificing so much to build, let him, her or them, send several dollars to Rev. Alan Jones, 702 Hicks St., Waycross, Ga. Money back if you are not satisfied. It is exceedingly good to help good people do good. Why not let 100 people send in \$1.00 each—this week. I'm going to do it today.

Ramseur is a little town, but ministers like to gather there. A fine group of the Christian ministers of the Western North Carolina Conference met there Monday, April 3rd, for their regular meeting. They had invited the Pastor at Large to meet with them and to talk about the meaning of the merger when it gets under the skin. But before that they had a splendid paper read by Rev. H. V. Cox on "Why I Believe in the Inspiration of the Bible." It was a mighty good paper. Any reasonable man could stand on the platform he laid down, and, as one expressed it, "I could stand on that with all four feet," if I had that many. There was much discussion of this topic to the benefit of all. And then they asked the Pastor at Large to tell them all he knew about the merger. When the meeting ended at a quarter past one (they assembled at ten) everybody was happy and thought they had had a very worth-while meeting. And it was good, too! At their next meeting the chairman or president, Rev. T. E. White, of Sanford, N. C., is going to report on Dr. Fred Fagley's book on Congregationalism, which he is reading. They are bound, these ministers, to know something about the whole family, Congregational as well as Christian. And they expressed themselves as believing that all we need in our North Carolina Churches is to know each other better. It all made the pastor feel he would like to meet other groups of Christian ministers and talk over "our marriage"—so we can get acquainted and know each other's tastes before we build our final dwelling place in a splendid organization which all may love and esteem beyond what we can now even think. M. J. S.

Happiness is a cloak that is always big enough to cover two. Share it.—Anon.

WHEN DOGWOODS BLOOM.

(AN EASTER SCENE.)

At Eastertide the dogwood blooms
And crowds and crowds the trees for room,
It is a thrilling sight in Spring
For dogwood is a lovely thing.
To ride the roads and see the sight
Of forests full of pink and white,
Are days with life and beauty rare,
With dogwoods blooming everywhere.
And Easter brings such hope and cheer
In every Springtime of the year,
It lifts the soul from doubt and fear
And sings the song—"The Lord is here!"

J. EDWARD KIRBYE.

Raleigh, N. C.

"We should rethink missions. We have taken the enterprise too much for granted. While emphasis might have been better than investigation in such an hour as this, it is still a good thing to train our minds upon the enterprise. Rethink the implications and the imperatives of the Great Commission. Rethink the contribution of missions to our advancing civilization. Rethink the obligations we owe to those whom we have sent to the ends of the earth. Think on these things."

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

The other day a young man called at my home with a mighty fine proposition. He is proposing to help church secure money for their work by collecting old gold and silver from members and friends. These things are gathered up and sent away to be refined and the money is turned over to the church less a small percentage for the service rendered. The young man's name is Charles M. Cordes and his address is 227 Richfield Road, Upper Darby, Pa. He represents "The Golden Service," and has secured much money for other churches. The plan is based on the fact that many people have old jewelry and other things made of gold and silver that are stored away or are unused and they had just as well give it to the church. It is of no real value as it is. I suggest that you think of this plan and if interested write to the young man. He is now lining up numerous churches in Miami.

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EDITOR

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE ONE AND GREATEST EVENT.

Just as our Lord said there was one and the greatest Commandment, so through His Son He has given to the world its one and greatest event, viz.—The Resurrection, which we emphasize and celebrate at Easter. Without the Resurrection, we, of the Christian faith, are, of all people, most hopeless and helpless. This is said because we preach and teach the Christ of love and of hope, and this we would far better never do than to create expectations that can never be satisfied and hopes that can never be realized. In the Resurrection of our Lord all our Christian expectations are fulfilled and our hopes come to a lively and unmistakable fruition.

Nature, the whole world about us, gives the background and the coloring to verify and demonstrate the meaning of our picture. Buds burst forth and blossom; coloring of every tint and hue gladdens the eye and rejoices the heart. Birds sing again and refresh us with their renewed love and life. That which a few weeks ago seemed dead is now revived, and breathes again with newness of life and the vigor of resurrected strength. It is as necessary to believe in re-creation as it is to believe in creation, and to realize that much which seemed dead is only sleeping.

This is the mistake of those who went early to the sepulchre on the first day of the week. This mistake was corrected by two men who stood by in shining garments at the empty tomb and said: "Why seek ye the living among the dead? He is not here." Death had lost its grip, the grave its control. Creation had been over-shadowed by re-creation, and death was swallowed up

in life. Creation is not the most important event in human life. Salvation is. One would far better never be born, or created, than to miss salvation. Furthermore, no individual has anything to do with his own creation. The creative act was for the individual—wholly an impersonal affair, with which he was not concerned and a matter in which he had no voice or will. Salvation is different. Through salvation comes the blessing of creation. As God "created the world in six days and rested the seventh," to celebrate the act of creation, so our Saviour's body rested in the grave on the seventh and came forth a glorified body on the first day of the week. And so we observe, as our sacred day, the first day of the week and not the seventh. As salvation is more important than creation, the first day is more significant than the seventh. This is why the Christian world, for the most part, has shifted from observing the seventh to observing the first day of the week, and in reality we observe Easter every Sunday, every Lord's day. We only by choice, and quite arbitrarily, choose as our Easter, one day of the year, for this most important event. We really choose fifty-two days of the year—our Sundays set aside for worship, and the coming together of God's people that they may glorify their Lord and worship Him through whom salvation came.

Our hearts sing a new song, and we sound a new note of praise on Easter, because we are emphasizing the completion of God's plan of salvation, the finishing up of the redemptive act, the plan from the beginning to be fulfilled in His Son in Whom is the hope of the world, the glory of the human race, and the one source of unfailing joy to the human heart. Easter is the most important of all events of time and of history, because it emphasizes anew a way of escape from defeat to victory, from trial to triumph, from darkness to light, from death to life. Those who knew and worshipped Jehovah before the resurrection of our Lord observed the seventh day to celebrate the finishing and the glory of creation; since the resurrection, a shift has been made to the first day of the week that we may celebrate the one fact that is above creation, viz: Salvation.

The world has passed through the drab, the dreariness, the death of winter, and now rejoices in the color and glory of new and recreated life. Christ is arisen: let all the earth know and be glad in that great, unparalleled event.

J. O. A.

TO WHOM SHALL WE LOOK?

We are in mental chaos, moral fog, financial bankruptcy and spiritual poverty. We know not what a day shall bring forth. To whom shall we look? The Christ of God is still with us. Shall we look to Him? He is with us in and through the Church, of which He is the head, a spiritual body, His body. This He created and left behind, that through it His spirit might be active in the world; His message might be proclaimed to the world, and His will be made known to the world. If we stay away from the church now, if we are deaf to the message of the church, if we are indifferent to the call of the church, to whom shall we look?

God has never failed yet. Men and women about us fail. Fortunes and friends, and plans and programs fail and disappoint us, but God has never failed. He is still in His sanctuary, and the spirit of His Christ still lives in His church. If we do not turn to the church now, to what shall we turn? If we do not look to our Saviour and the revelation in His message to us through the church, to whom shall we look?

The hunger of human beings for material

bread isn't the only problem of our day. Unemployment of the multitudes isn't the sole need of the hour. The clamour for physical relief isn't the only call or clamour. Hearts are hungry also. Souls are thirsty. Spiritual darkness prevails. Sin-sickness prevails. There is a need of the soul which cannot be cured by giving bread to a hungry body. The spirit of our Lord, the message of Him who came down from God, who is Himself the bread of heaven, this is necessary. "The life is more than meat, and the body is more than raiment." If the world is to be given relief, there must be a turning to God; there must be a sharing with others of the Good News; there must be, through our sacrificial service and giving, a sharing with others, that the true light that came into the world to lighten all the world. That light shines from above.

Through our missionary prayers, consecration, self-denial, devotion, we are seeking to heed the cry, the pitiful cry, for the relief of hearts that are hungry and souls that are perishing for the bread of life. Unless the church, the one spiritual body, does this, it will not be done, since it is the only body on earth that does missionary work and sponsors and supports the gospel of the Son of God, and gives to others that bread which came down from heaven. If we can't turn to the church now, to whom can we turn? J. O. A.

IN THE SUNDAY SCHOOL.

"If a teacher in a Sunday School teaches a class regularly and does not inspire the members of the class with missionary zeal and enthusiasm, something is lacking in his teaching."

The above words were taken from a brief address by Col. J. E. West at Cypress Chapel, in a District Missionary Rally last week. Col. West is himself a teacher and speaks from experience as well as observation. On the face of it, one sees that Col. West's logic is conclusive, and yet not a few act and teach as if they disbelieved it. The Bible is a missionary book, its central theme being that a God who created and loves all men everywhere and of a message from God that can save to the uttermost. The central figure in the Bible is the Christ who lived a gospel of love, a Christ who commanded that His followers share that love and that life with others, and by so doing increase their own love and devotion to Him. Other than the Christ, the two outstanding personalities of the Bible—Moses and Paul—practiced precepts which include a life of service and fellowship designed of God for all mankind. Moses led out and helped to create a nation, chosen of God that they might be light-bearers to the world, teachers and preachers of a message that was sufficient for every need and condition of man. When that nation narrowed that gospel to the confines of their own people, God called Paul and sent him out to the Gentile world, that that world might know of God who is able to save to the uttermost. The world is to be made one in Christ, which means one in fellowship and friendship, and this can only be done by giving the message of our Lord to those who haven't it.

We cannot see how a Sunday School teacher can be so blind, ignorant or indifferent to the main teaching of the Word of God, the life of Christ and, the example of the call of God as to fail to create enthusiasm and interest in that which is the very heart of the Book they teach and the very soul of the Lord of all creation. Yes indeed, the Sunday School teacher who does not inspire his class with missionary zeal is teaching something else in place of the Bible, the God who gave it, and the Christ it reveals.

J. O. A.

LEST WE FORGET.

With assets crumbling and liabilities piling up, we can well remind ourselves in the words of Superintendent Harley H. Gill:

"1st. There are just as many hours in which to do our work as we have ever had.

"2nd. There is just as much physical and intellectual ability left among our people as there has ever been.

"3rd. There is just as much *idealism* and *consecration* in our ranks as there ever has been. Missionaries have received reduced aid without complaint, though to many the reduction has been a serious blow. Nowhere has there been sounded a note of retreat. On the contrary, our people are saying, 'Now is the time to show what our Christianity means.'

"4th. We still have a *great Gospel* to proclaim with just as many people needing it and with the same old conviction as to what it will do for men. We have that which is needed by the man who helplessly goes about looking for a job and by the man who has seen his life savings swept away. We have that which is needed for the rebuke of those who have defrauded and oppressed their fellowmen. We have that which will make a new world, if we will but apply it.

"5th. Last of all, let us remember that there is just as much *Divine assistance* at our call as there has ever been. God is with us and we are here. We may be hard up for money, but we have the resources that count, and it shall yet be true that 'one shall chase a thousand and two put ten thousand to flight.' The kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

These assets are unimpaired and should be the sources of an unflinching faith and undiminished courage.

J. O. A.

A VICTORIOUS EASTER.

Shall we have an Easter of defeat or an Easter of victory? That is with the Church. We have made Easter our own. We have taken it into the church. We have proclaimed its spiritual value, its glorious significance, its marvellous message, its token of strength. What shall it do to us?

We shall remember that the dawn and glory of Easter came from the darkness and death of the Cross. Without the cross, there is no crown. Without self-conquest and self-denial, there is no victory.

Our Convention and our Conferences have told us how we may make our Easter a glorious one, the season a victorious one. It is by placing on the altar of God an offering, through self-denial, that His name may be glorified and the kingdom of righteousness may prevail. In the words of the *North Carolina Christian Advocate*, to its people of the Methodist household, we ask:

"Are we going about this special Easter offering with all seriousness to make it a glorious success? It is the easiest thing possible for this special self-denial effort to be nothing more than a shallow pretense devoid of the elements that secure a spiritual blessing or a financial success. Much of the garden and the cross goes before every victorious Easter dawn."

If we have a "shallow pretense," "a half-hearted" hand-out, a simple gesture without zeal and devotion, we need not expect a spiritual blessing or a financial success. Unless we are willing to pass through the Garden, we need not expect to share the glory of the Easter anthem: "He is not here, He is risen."

J. O. A.

LABELS IN RELIGION AND POLITICS.

The mob hankers for labels. People without the ability or the patience to analyze and under-

stand a teacher ask only that he use the familiar words and phrases by which they can know his label. Thus cant flourishes. Let a preacher fill his sermons with references to the "grace of Christ" and "redeemed by the Lamb," and he is labeled "orthodox" by people who would have great difficulty in giving a definition of grace and redemption.

The same tendency is seen in politics and industry. Bunk, if it is the familiar patter of the past, is esteemed safe and sane. But an advocate of change who uses unfamiliar phrases is called a bolshevist and a dangerous radical. The wise man is not fooled by labels. He finds out what is in the bottle. It may be poison. On the other hand, it may be the remedy needed for the present distress.

C. R. R.

DEATH—AN EMPTY TOMB.

(AN EASTER THOUGHT.)

I thought of death—
The wind of night that rushes by;
A losing fight and startled cry
On anguished strife.

I thought of death—
An icy stream that floods the heart;
A troubled dream that tears apart
The threads of life.

I thought of death—
I stood, it seemed, outside a cave;
Nearby, I dreamed, a guarded grave;
I prayed to see.

I thought of death—
For at that hour it was not known
An angel's power had moved the stone,
And set death free.

I thought of death—
Then came a voice: "Death is a friend
Christ made His choice. Life has no end."
An angel sung.

I thought of death—
An empty tomb that angels keep;
From out the gloom I heard Him speak:
"Life just begun."

MISS DORA BROWN.

Pomona, Fla.

BEER—BY ONE WHO KNOWS.

If the newspapers are to be trusted the general public in the Middle West has gone crazy over beer. The publicity given to beer would lead people to think that it is the much sought fountain of youth, or that it approximates the well of water springing up into everlasting life, of which Jesus spoke in his conversation with the Samaritan woman. It is estimated that Chicago will spend approximately \$4,000,000 for beer the first day that it is sold. Orders have been given for 750,000 cases and 12,000 barrels of the new brew for that day. Chicago's police commissioner is said to be planning police around the breweries to help the beer trucks start at midnight of April 6th. Airplanes have been chartered to carry beer to more distant places so that it may be on sale at the earliest possible moment. Moderate "wets" are worried over these developments. They believe that if the "wet" regime is made so prominent the result will be the defeat of the repeal of the Eighteenth Amendment. A woman contributor to the *Milwaukee Journal*, suggests that inasmuch as both political platforms contained declarations against the return of the saloon, that the new drinking resorts be called "tanks" or "filling stations."

Dr. S. J. Duncan-Clark, an editorial writer on the *Chicago Daily News*, editor for many years

of the *Chicago Evening Post*, writing in the *Christian Endeavor World*, discusses beer as follows:

Back in the so-called good old "wet" days, when beer was lawful, I was a police reporter for a while on a morning newspaper in an American city with a population of about three hundred thousand. Beer was plentiful then. I doubt whether there was a point in that city from which you could not find your way to a licensed saloon or a beer garden in less than five minutes. It was my business to gather the news of crime, of vice, of underworld activities. I remember that lawful beer played a large part in making that news. It was inseparably mixed up with the brew of lawlessness, of violence, of indecency and corruption, out of which came the happenings that made sensational items for the newspaper.

Is Beer Intoxicating?

Let nobody tell you that beer is not intoxicating. I have seen men drunk on beer, and nothing but beer, much too often to believe that fable. Moreover, beer with its milder alcoholic content is the appetizer for more ardent liquors. Alcohol is a habit-forming drug. In beer it stimulates the desire for something with a bigger kick.

Congress proposes to call beer non-intoxicating. Our "wet" friends are fond of saying that you cannot change human nature by legislation. They are probably right. Surely you cannot change the nature of alcoholic beer by a like process.

If 3.2 or 3.05 per cent beer does not have kick enough to produce the feeling of the sort that those who want beer want to feel, it will not satisfy them; and, if it does not produce it, then it will create the desire for stronger liquors. Lawful beer will become the screen for bootlegged spirits. It will only make bootlegging easier, and the speakeasy for whiskey and its allied intoxicants more secure from detection.

Beer and Prosperity.

They say this country will drink itself back to prosperity. Look at any country that has lawful beer today, and then tell me is there any evidence that it is prospering through consumption of the amber suds? Great Britain has lawful beer, and dire poverty stalks through its streets. Germany has lawful beer, and unemployment threatens her life. Breweries will not create employment; they will shift employment. They will lower demand for soft drinks and milk, and throw dairymen out of jobs. They will decrease the efficiency of workers just as they did before.

Intoxicants An Evil.

The important thing for us to recognize, it seems to me, is the fact that lay behind the Prohibition movement, and that is still a fact challenging our civilization—intoxicating beverages are an evil, and only an evil; and the traffic in them, whether sanctioned by law or forbidden, is inherently a lawless traffic, the enemy of individual welfare and social security. It is not the return of the saloon that gives me anxiety. It is the return of liquor bearing the sanction of the law.

And we must bear in mind that if beer comes back before the Eighteenth Amendment is repealed—should it be repealed, which is far from being a certainty even in the minds of the "wets"—it can come only on the theory that it is not intoxicating. If that is done, what safeguards can be pledged around the sale of beer, alleged to be a soft drink, that are not placed around the sale of other soft drinks? That is a subtle and dangerous phase of the present situation, which demands earnest consideration and vigorous effort.

Anyway, we are in for a long "wet" spell.—
R. W. G., in *Congregationalist and Herald of Gospel Liberty*.

CONTRIBUTIONS

SUFFOLK LETTER.

The Nansemond-Isle of Wight-Southampton District Rally of the Woman's Missionary Societies was held at the Cypress Chapel Christian Church, Wednesday, April 5th, beginning at 10:30 A. M. The day was fine, and about two hundred delegates and visitors attended the session. Mrs. B. D. Jones is the capable and popular District Superintendent. Miss Lillie Holland, the efficient Secretary, was unable to be present on account of a recent bereavement. Miss Doris Eure was secretary, pro-tem, and gracefully performed the duties of her office.

A splendid program was prepared, and it was carried out in full. The address by Mrs. B. D. Jones, District Superintendent, was uplifting and inspiring. The theme was: "Pitching Our Tents on Mt. Olivet's Top." She called the attention of the Rally to the religious significance of Olivet, the mountain of several great religious experiences of Jesus Christ. This is a place for high thinking and high living. It calls for high ideals for the physical, the mental and the spiritual expression of life. And it is a place of great prayer and consecration. One cannot hope to live on Olivet for a whole life-time. But one should reach the heights now and then, in meditation, to be enabled to come down into the commonplace experiences, with new spiritual power, victory and achievement.

Dr. J. O. Atkinson, Mission Secretary, was present, and gave an excellent address on "High Spots in Missions." The high spot in the missionary challenge is the command of Jesus Christ. The first commandment involves loving God with all the heart, mind, soul and strength. Loving one's neighbor is not one's first duty. That is man's second duty and privilege. And it is not our first duty to care for people who are within our reach. Our first duty is to love God supremely. If one enters consciously and intelligently into that experience one discovers immediately that God is no respecter of persons. The whole world—including all races and all lands—is the object of God's love. In the sight of God, America and India have the same spiritual needs. How can any one think that America, or Virginia, shall be first in our love and benevolence? It is not spiritually possible to hold this attitude, if one has a true vision of God's love and plan for the church of Jesus Christ.

Miss Priscilla Chase gave an interesting address, in the afternoon, on the importance of planning our work to include all ages in the church. She stressed the importance of having a plan for our work. The missionary societies naturally spend a great deal of time trying to work out plans for raising the suggested apportionment for missions. This is important, but it is not the only thing of great importance. A carefully wrought out program of missionary education is much needed. There are some missionary societies who have not, in the past, placed sufficient emphasis upon the missionary program, in the regular meetings. It is not easy to have a real missionary program. It requires much reading and study. The Mission Study Books will furnish material for some instruction, but that is not the only method to be used.

One of the most interesting and helpful features of the Rally was the Model Missionary Society which was presented by a group of ladies from Holland, Holy Neck and Franklin, assisted by Dr. E. W. Jones, pastor of the Franklin Christian Church. It was an excellent demonstration

of a real society meeting. It was unusual not to have some one say: "I have no report for today." It would be helpful to have this presented in every church in the Conference.

A delicious lunch was served by the ladies of Cypress Chapel, and a vote of thanks was tendered the church for its gracious hospitality. The next Spring Rally will meet with the Holland Christian Church, April 1934.

I. W. JOHNSON.

THE TEMPLE OF GOD.

(I. Cor. 6:19, 20.)

A paragraph, signed "Guthrie," which has come to my attention, seems to be a good beginning for this article. "After referring to man being fearfully and wonderfully made" (the body), "the tentlike habitation in which he journeyed through the wilderness which lay between the two eternities," Dr. Robertson pointed out the fitness of the comparison of the human body to a house or temple; spoke of its flesh built walls being covered with skin, richly tapestried; he described it as colonnaded with bones, fitted with a framework, vaultlike, marble white, that bore up, and overreached the chambers of the hidden life within, and with conduits that sent forth red streams which ebbed and flowed from the heart's cistern, and conduits of the subtle nerves, strung from side to side, from wall to wall, from lowest basement to the loftiest pinnacle, along which telegraphic messages were sent with more than lightning speed. It was, too, a house in motion, and pertaining to it, what dignity, what majesty! How exquisite in form and symmetry! So delicate and tender, like David's harp of many strings, like the aeolian lyre, vibrating to the wind's slightest breath."

Such was the finished work of God's creation; man made in God's own image and after his likeness: pure, clean and holy, made to glorify God and to enjoy him forever in fellowship and communion. A fit temple for the abiding place of the Holy Spirit. But sin came into this perfect habitation separating man from God, defiling the purity and perfection which God had created, pronouncing the death sentence upon the beautiful temple. But God in his infinite wisdom and divine love provided a way to escape the penalty of sin by redeeming man with the precious blood of Christ, the Lamb slain from the foundation of the world, who came to seek man, to save him and to give him that holiness of heart which alone can become the abiding place of God. Man was made to be the temple of the living God, and has been given the will to choose whom he will serve. A god ever occupies the throne of the hidden life, the heart, the soul, for there are many gods but only one true God. He ever yearns over fallen man as a mother yearns over her child, however far he may wander from the fold of his love and speaks in various ways, saying: "My son, give me thine heart." Man may choose to be such a temple, sanctified and meet for the Master's use.

This will mean that every faculty is to be used as God leads, every action prompted by the leadings of the Holy Spirit, every thought brought into captivity to the obedience of Christ. It means all this and more—denying self, taking up the cross daily and following in the steps of Jesus. All this has been made possible and has been commanded as a divine injunction if man

would be the temple of the living God. Christ has complete control over the world of nature, demons, disease and death and he is able to keep man from falling and to present him faultless before the presence of God with exceeding joy that his creation (man) has been restored to his purity and perfection as at creation. W.

LANETT, ALABAMA.

I promised recently to give the readers of THE SUN a full report of our meeting which closed last Sunday night, in the midst of the largest audience we had during the entire two weeks. There must have been about one thousand people present. Every available space was occupied and many went away unaccommodated for lack of room.

Rev. Wm. T. Morgan did some Gospel preaching. He is orthodox to the core. Men heard him gladly, and everybody was sorry to see the meeting close, but since Brother Morgan had agreed to help Bro. H. M. Gray at Langdale, it was necessary to close.

We had the very finest cooperation from all the other churches and ministers in town, for which we are very grateful. Hundreds of people of all churches were reclaimed and started out anew to serve the Lord. Young people fell right into the work and helped their friends to find the Saviour, and many found him. It was a beautiful sight to see those young people hold on to their friends until they found relief, and then to see them come to Christ was an inspiration.

Hardly a service closed but that some one was converted. As many as eleven gave their hearts to Christ in one day. It was also a beautiful sight to see penitent souls kneel at the Mercy Seat, seeking God, without a song, congregation not standing, but quietly seated, men and women would arise and come to the altar and kneel for prayer. At one time there were thirty at the altar. Attendance and interest increased at each service.

Our young people of the town have organized themselves into an Evangelistic Club and will hold their first meeting in the Park next Sunday at 2:30 P. M., at which time the organization will be completed.

The young married women of our church have organized themselves into a Woman's Missionary Society, which is the second society of this kind in our church.

Our Sunday School increased in attendance to nearly 100. We will organize a Bible Study Class in connection with our prayer meeting each Wednesday evening. We shall also organize a Teacher Training Class just as soon as we can get the literature.

We enrolled 35 new names on our church roll, and others joined other churches. We now number about 375 members. Our goal is 400 by the time Conference meets. Our field is enlarging and we must "strengthen our stakes and lengthen our cords."

Our church has adopted the Budget System of finance, and although times are hard the church has gone over the top each week since we have been working the plan, and still many of our members have not been approached. What can the church do when all work in harmony?

Dr. Morgan has promised to come back again in the summer or fall. The invitation given him by the church was unanimous. Please pray for our work here. G. D. HUNT.

The day is thine! Then why should I
Dread an inadequate supply
Since thou hast taught our lips to pray:
"Give us our daily bread this day."

—R. F. Peachey.

MINISTERS URGED TO SAFEGUARD MARRIAGES.

Ministers are urged to take their responsibility for the success of marriage more seriously in a "statement and appeal" issued today by the Federal Council of the Churches of Christ in America. The statement emphasizes the need of educational preparation of young people for marriage, and the value of personal counselling by the minister. It protests against any commercialization of marriage and appeals for dignity and reverence in the marriage ceremony.

The statement was drafted by the Committee on Marriage and the Home, of which Professor Howard Chandler Robbins is Chairman, and Rev. L. Foster Wood, Secretary, and has been officially approved by the Federal Council's Executive Committee.

The statement, entitled "Safeguarding Marriages," is as follows:

"Most couples are married by clergymen. This is true even of many who approach marriage without definite Christian convictions, and is explained by the fact that for centuries marriage has been a concern of religion. Doubtless also these people go to the minister because they feel that marriage is a relationship of the most sacred character. The part which the minister plays in the event brings him into an influential and responsible relationship with the new family. Therefore, the Committee on Marriage and the Home Office offer the following recommendations to ministers on the safeguarding of their marriages:

"I. Educational Preparation for Marriage.

"Educational preparation for marriage should be given in accordance with its great importance. In this education the home, the school, the church and other character-building agencies, and the young people themselves should participate. The instruction given should deal with the principles of happy and successful marriage such as ideals for the home, wise choice of partners, the wide range of marital adjustments, home management, children and their nurture, and especially with the place of religion in individual and family life.

"II. Pre-Marital Interviews.

"As a part of this preparation for marriage, the Committee believes that pastors have an opportunity to give great help through pre-nuptial interviews. Many ministers have done this regularly for years with the most gratifying results. Some hold conferences with the two together, and others separately. These interviews, while frank should be considerate, and should be guided by circumstances and by the needs of the young persons as they come out in the interview. Through them the minister may assure himself that the marriage is in accordance with the laws of his state and of his church, and that the young people understand the seriousness of the step which they have taken.

"III. The Marriage Ceremony.

"Marriages should not be hastily planned nor solemnized by strangers if this can be avoided. Young people should be married by their own pastor, if possible, or by a clergyman in their community. When they are married by a stranger in a strange place the occasion is robbed of some of the social and spiritual values that ought to be present, and the new home is deprived of the permanent value of the counsel and fellowship of the minister who has married them.

"While weddings may be frequent in the work of a minister, to the young people themselves their own wedding is an event of a lifetime. Therefore, the minister should make it impressive, dignified, and beautiful. He should also encourage simplicity. Above all, he should do all in his power to give it religious significance.

"IV. Commercializing Marriage.

"Commercialization of weddings, whether by ministers or civil officials, and degradation of marriage by stunt weddings, by advertising for them, or by using them for advertising purposes, is shocking and anti-social. All of these practices mean that weddings are conducted without sufficient regard for the sacredness of the ceremony, or the spiritual welfare of the persons involved, and they make improbable either the premarital instruction or the later pastoral service which the minister ought to give.

"V. Later Pastoral Service.

"Every marriage opens a door of opportunity to the minister. He has the confidence of the young people, and they feel that he has had a vital part in the founding of their home. This gives him a favorable opportunity to be a spiritual counsellor and guide, and to help them in case difficulties should arise between them.

"Both in the personal ministry of the clergyman and in the program of the church, a more definite and intelligent ministry of religion to home life needs emphasis. Above all, in dealing with these delicate and vitally important matters, the minis-

ter must work reverently, himself keeping near to God, and securing the best training within his reach."

EASTER!

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day—
Earth's blackest day, and whitest day
Were just three days apart.

With shudder of despair and loss
The world's deep heart is wrung,
As lifted high upon the cross,
The Lord of Glory hung—
When rocks were rent and spirit forms
Stole forth in street and mart;
But Calvary and Easter Day:
Earth's blackest day, and whitest day,
Were just three days apart.

—Author Unknown.

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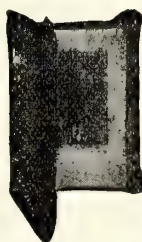
16 The LORD is King for ever and ever: the heathen are perished out

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

O Lord, thy word is truth and blessing and uprightness and peace. Do what thou wilt, O God, with whom thou wilt, only let thy word be established. O Mighty God, who hast all power to relieve world distresses, help men and women to see that thou dost permit conditions as they are that out of them there may come a levelling of human affairs in the realization that thou dost work to bring all hearts to an understanding of thy creative and unfailing purposes. We ask it for Jesus' sake.—*Amen.* J.

WOMEN AND MISSIONS.

The men of the church are much mistaken if they think that the women are sufficient for the missionary task. The women do not think so themselves, and realize that their Missionary Societies and work are not an end in themselves, but a means to an end. The great objective is to get the whole church interested in Missions, the woman's organization being the entering wedge to this penetration.

Our Southern Convention realizes this and has adopted a program which signifies as much. This program is three-fold in its approach and application:

1st. That all the church, men and women, young and old, be approached and informed during Mission Period, through sermon, service, public appeal and announcement.

2nd. That all Sunday Schools be approached at least once a month with a program of missionary information and opportunity for missionary contribution.

3rd. The Women's Missionary Societies, whose sole objective is that of keeping alive and active the missionary motive, and through the whole year seek to develop that spiritual life an interest which will be constantly felt in the whole church and among all our people. The women and young people in their Missionary Societies are not trying to exclude, they are trying to include all in their missionary activity and interest, and at all times solicit the cooperation of the whole church and of all who will take a part in this work of giving the whole gospel to the whole world.

Last week our women in Eastern Virginia held their three District Rallies—one with the First Church (Berkley), Norfolk; one with Cypress Chapel; one with Richmond. They were all largely attended, and the missionary zeal and enthusiasm were at the highest and best, because of the spiritual atmosphere created in such meetings. The women talked Missions, discussed their problems, prayed for Missions, enjoyed the fellowship of the three days and welcomed to their numbers all who would come and share with them the delights of such a day.

It is doubtful if any of our annual meetings are more worthwhile or contribute more to the spiritual life of the churches, and to the glory of our Lord, and the growth of His kingdom, than these district missionary meetings. They reach the very ones who want to be reached and help the ones who want to be helped, and inspire the ones who want inspiration, and they certainly give information to those who are seeking information about the great task of a world-wide program.

This week the women in the North Carolina Conference are holding their Rallies and are including all who will come and take a part. They are seeking in this way to leaven the whole lump,

of which they themselves are a small, but very vital and saving part. There are some things the women can do, and enjoy doing, that the men can't, either because of incompetence or because they haven't the heart. It was a woman who poured out her love-offering in devotion to her Lord while men called it waste and said that it should go to the poor and the needy—material aid for physical relief. The woman, however, realized the heart hunger and desire of her Lord and fulfilled His desire by glorifying His name, and then He began to talk about a world-wide gospel as a memorial to the devotion of a woman. The women tarried longest at the cross. They had the courage and the grace and the endurance to share that sorrow as the men did not have. The women were first at the open grave and discovered and announced the resurrection of their Lord, because they had a tender and sympathetic love that carried them earliest in the morning to the place where they had laid Him. There are some things that require a singleness of sympathy and devotion, and the women, instead of the men, seemingly, have this in marked measure.

In our Missionary Societies, the women are seeking not to exclude any from the service they are rendering, but to render that service so patiently, persistently and constantly, that others will be persuaded and will come that way themselves, and help them bear the burden and share the joy required to create a friendly world and build the kingdom of God on earth.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS. FOR WEEK ENDING APRIL 8, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,617.63
United Christian, Lynchburg, Va.	3.16
Elk Spur, Fancy Gap, Va.	1.48
Rocky Ford, Fancy Gap, Va.	1.52
Pleasant Ridge, Ramseur, N. C.	3.60
Wadley, Ala.	1.27
Mt. Zion, Mebane, N. C.	1.00
South Norfolk, Va.	14.59
Fuller's Chapel, Henderson, N. C.	1.73
Happy Home, Ruffin, N. C.	2.20
Newport, Stanley, Va.	1.38
First Christian, Winchester, Va.	4.15
Zion, Sanford, N. C.	1.81
Ocean View, Va.	5.00
Smithwood, Liberty, N. C.	.69
Mt. Pleasant, Overhills, N. C.	1.42
Dry Run, Seven Fountains, Va.	3.48
Haw River, N. C.	16.25
Bethlehem, Broadway, Va.	4.40
Apple's Chapel, Brown Summit, N. C.	3.59
Belew Creek, N. C.	1.47
Shiloh, Kemps Mills, N. C.	1.19
Liberty (Vance), Henderson, N. C.	2.66
Total	\$ 1,695.67

Individual and Church Offerings.

Previously acknowledged	\$ 360.39
Miss Emma F. Gambee, Overhills, N. C. (Mt. Pleasant Ch.)	1.00
Total	\$ 361.39

Coin Card Offering.

Previously acknowledged	\$ 131.95
Old Zion Sunday School, Norfolk, Va.	14.00
Total	\$ 145.95

Specials.

Previously acknowledged	\$ 337.03
Catawba Springs, Raleigh, N. C.	5.00
Burlington Sunday School, Burlington..	23.08
Christian Endeavor Society, Wakefield, Va.	.76
Total	\$ 365.87

Summary.

Previously acknowledged	\$ 7,516.14
Sunday Schools, Regular	78.04
Individual and Church Offerings.	1.00
Coin Card Offering	14.00
Specials	28.84

Total to date..... \$ 7,638.02

J. O. ATKINSON, *Sec'y.*

A PROGRAM FOR JUNIOR GROUPS.

This is the last of the programs on China and should be made a special meeting, to which mothers and friends are invited.

Help the children to plan their program from the materials which they have been using during the past months. Put on exhibit any curios and pictures available, together with the Friendship Scrapbook which the children have made.

The following is a possible program outline:

Call to Worship—Psalm 67.

Hymn—"In Christ There is no East or West."

Reports by the Children—

1. New Years in China.
2. Going to School in China.
3. Keeping Well in China.

Story—

"New Eyes," adapted from a "Here and There" story, by Gertrude Kellogg. (This story is reprinted in this issue of THE SUN.)

Prayer—"Our dear Heavenly Father, we thank Thee for our friends in China. Help us to help them, so that they may have schools and hospitals and know about Jesus and the love of a heavenly Father. Amen."

The meeting may be concluded with Chinese games and refreshments. Weak tea and almond cakes are easily made. A recipe for the latter may be found in "Off to China." Games may be secured from the same source or from "Chinese Ginger."

May we reiterate that practically all of the materials mentioned in these programs may be secured free, or borrowed by paying postage, from the American Board, 14 Beacon St., Boston, Mass.

PRISCILLA CHASE.

GREETINGS—SINGING THROUGH.

(By Request.)

In behalf of the Missionary Societies of this First Church, we bid you all a cordial welcome.

In the name of the "Rally" of this Norfolk District we want you to know this is your day. The Convention had you in mind when planning this program.

We are still singing through our twelfth year
Vanishing doubt and conquering fear;
We've seen conditions grow bad, maybe worse;
But we still sing and write our verse.

If we pitched our tents in a sunnier time,
We've had experience that taught us how to climb,
Remembering when in stormy weather
We can smile through, if we pull together.

The quality of our work, the efficiency of our organizations are evidence of faith, prayer and work.

Some Societies have built upon a secure foundation and their vision is onward and upward.

Too many of us have been content to remain at the base of the mountain where we could look

around and up—but the view has not been satisfactory.

If we would pitch our tents on higher grounds our vision would become clearer, our outlook broader.

But if we would see with the Master we must climb to the peak of the mountain, and get a vision of the fields beyond. Climbing is not an easy task, but the results more than compensate for all hardships, and who would ask for an easy task in this day?

If you have been discouraged, if we find our work requires more study and time, more faith and prayer and sacrificial giving, or if we have grown careless of the Master's Commission—instead of taking the stand that a thing can't be done because we can't see through, why not make a change? Why not take Jesus seriously, give him a chance. Put God at the center of things. He has never left us without a vision.

We have put our hands to the plow, we can't go back. We can't stop, we must go forward with Christ for greater and better things.

Let me plead with you women, who are leaders in your Missionary Societies, with you who are working with young people, and with you ministers, to realize the responsibilities and opportunities in your own local Missionary Societies. Put more of yourselves into the work. Take Jesus as your example in service—and thus help to answer your own prayers—that this year, of all years, we may be able to meet all requirements.

(MRS.) J. CARTWRIGHT.

Norfolk, Va.

NEW EYES.

By GERTRUDE KELLOGG, of China.

"Look out there," shouted the carter, "are you all deaf and blind?" Then such a scuttling and scurrying as the children pressed up against the mud wall. A big cart loaded high with sacks of flour rumbled by. The carter with much cracking of his long whip and shouting, guided the three mules that pulled the cart down the narrow street.

The children choked for breath as yellow dust filled the air when the cart had passed. Ragged sleeves covered eyes and noses, and the big sisters tucked the babies' faces under their own coats.

The tallest girl rubbed her swollen, itching eyes with her free arm, for she was holding a little sister with her other. Then together the children crossed the street to a big arched gateway. Other people stood there watching, too. The two doors were of heavy wood and one was opened a tiny bit so they could peek in. Suddenly the black watch dog inside set up such a barking that they all jumped back, but they knew he was securely chained, so they looked again. Soon they saw coming from the door of the inner courtyard a queerly dressed person. Her coat was long, and though it was not padded with cotton she did not shiver or look cold. A little boy reached out and touched the coat. "It's not Chinese cloth," he whispered to his sister.

A Chinese man was walking with the queerly dressed person and bowing politely. The children knew she was called a nurse. "You have wasted much heart to come to see my wife and baby," said the man, "and I will send the leg of mutton over to the mission." The nurse told him that the mutton should be kept to feed the mother and children and that his kindness and generosity were very weighty. Then there was much bowing and the nurse started away.

"Please, come to our house!" "Come to our house and our house," all the children at the gate began to call to her.

"What is your name?" she asked the tallest

girl, noticing the torture she was enduring from her eyes.

"Name, Chang," the girl replied, "and we live just beyond the temple." "All right, I'll go to your house," said the nurse, and off they started, the little ones pattering in the dust behind.

They ran to their door and held open the old blue quilted flap to let the nurse in. The tiny room they entered was quite dark except for the light that came in around the doors. There was a big earthen jar in one corner full of yellow millet, a string of garlic hung from a beam and nearby some dried red peppers. In the other corner leaned corn stalks which they used for fuel. A little god of clay was in a niche opposite the outside door and a little pile of white ashes in front of it showed where an incense stick had burned itself out. Another quilted door was lifted up and they stepped one by one over the high door sill. The littlest boy rolled over. The mother standing by the stove with a big brass dipper in one hand and a bowl in the other, turned a patient face to the children telling the tallest girl to quickly dust the bench for the nurse to sit on.

Later, father came in and he talked with the nurse of his acre of ground outside the city wall where he raised the millet, and about his few sheep in the stall outside, not for the family to eat in the winter. Oh, no, they would be sold so that cloth could be bought to make clothes for the children. Here it was November, and Third and Fourth Daughters had no stockings yet.

The mother told of the oldest daughter who was married, and none of the children had ever been to school except the son. He had finished the first reader and liked to study at the school in the temple by the North Gate. Yes, the eyes of all the children hurt. She did not remember when they had become red and swollen nor did she know who had first been troubled. Second Daughter could not sleep well at night now, she guessed hers were the worse. "Won't you let Second Daughter come to the Mission Hospital?" urged the nurse. "We will think about it. If there are no charges perhaps we will think about it, but she is the best child we have to look after the little ones," said the father.

The next day, however, she was not to be seen among the women and children waiting to see the doctor at the dispensary. Nor did she come the second day. So one of the women who teach the women and girls in the hospital how to read went to the home to find out why the child did not come. There were many reasons given by the mother and a promise that the very next morning they would let her go. And they did.

It was a day of surprises, that first one at the hospital. By night Wang Ta Sao seemed just like a nice grandmother and Li Fu Shih, the nurse that took care of her eyes, told her so many interesting things that she really did not mind the treatments. And then there was the singing every morning and evening. There were three other girls just her size in the same room, and they were determined that the newest girl should learn to sing with them. She found that by trying and trying she could make the same sounds. And after three weeks when the doctor said her eyes were so much better that she could begin to learn to read, she could sing three verses of a song about the Heavenly Father. Another three weeks went by and then she knew all the characters on the first page of her primer. And she had a book of colored pictures all her own, showing what children in America were doing.

Then one day the father came and said that Second Daughter must come home and help the mother. "This certainly is my Second Daughter, but her eyes are new," he said.

After New Years Day a new pupil entered the school for girls by the North Gate. It was Second Daughter. And though she was twelve years old she did not mind studying with the younger girls because of the great joy in her heart that she could go to school. One night as she finished reading her lesson by the light of a tallow candle, she told her mother that it seemed as though she were living in a new earth now that she had new eyes.

WE HAVE LEADERS.

By WILLIAM T. ELLIS.

Many men have lain awake at night, pondering the problem of religious leadership in this perplexed period. Not a few are praying fervently for the appearance of a new Luther, a Wesley, a Knox, a Whitfield, a Finney, or a Moody. His advent, they believe, will bring in the great awakening that should follow the present crisis, as it has followed other crises in the past.

Into my own mind the past year's quiet thinking has put a large doubt as to the correctness of this theory. I have ceased to look for the coming of some super-evangelist.

Instead, the conviction has clarified that the divinely-appointed leaders whom the church needs are already with us—the pastors of individual flocks.

All that the times require, religiously, can be accomplished by the ministers now in service, if they can but get a fresh conception of their mission, and rid themselves of the prevalent idea of dependence upon somebody else—some great evangelist or reformer, some denominational or inter-church leader, some popular figure who will take the world by storm.

The world is not going to be stormed into religiousness; but it may be shepherded there.

Once let individual pastors become dominated by the conviction that they are the church's real leaders—endowed with the Spirit; ordained by the church and commissioned by Scripture—and they will slough off the "inferiority complex" which makes them so docile and deferential toward professional "leaders"; who are leading nowhere.

It may sound drastic, and it certainly is not meant unkindly; but one definite remedy for the present inertia in Christian activity would be to declare a moratorium for a few years upon professional "leadership."

Suppose every church and clergyman should decide to ignore the very existence of all the super-salaried secretaries and causes and organizations and "movements"—outside of the normal on-going of denominational life—and devote themselves wholly to aggressive activity in their own local fields.

Would not the result be a new sense of dignity and responsibility and power for every pastor; who would then know that whatever leadership in religion comes to his community is wholly dependent upon him and his fellow ministers, as led by the Spirit of God?

In a word, the church already has the leaders she needs; except wherein the shepherds have become sheep. Once let them resume the pastoral staff and the church will soon be able to exult, in the words of Deborah's song:

"For that the leaders took the lead in Israel,

For that the people offered themselves willingly,
Bless ye Jehovah."

So he comes to us just where we are. We do not need to climb to strained spiritual planes to bring the Lord Christ down. There is nothing with which he cannot blend and into which he cannot bring his loving companionship.—*Simpson*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

EASTER AND THE CHURCH.

If there had been no Easter there would be no church. Easter gave life to the church, and the church keeps alive the celebration of Easter.

The word Easter originated outside of the church and had to do with ancient heathen ceremonies of the springtime, but the idea of Easter which we observe has a central place in the Christian religion. We find this idea in the gospel story of the resurrection of Jesus.

It was early in the morning on the first day of the week when a bunch of faithful women took spices and ointments to the tomb of Jesus with the expectation of anointing his dead body. Their love lasted beyond his life, and they would make the final sacrifice for the benefit of a lost friend. But by the rising sun over the eastern hills beyond the Jordan brought a new light and revealed to them the open tomb. Only the clothes of the Master were left, he was absent. Messengers of God, clothed in white, told them that he was risen. As Mary stood near the tomb weeping because of her lost, Jesus appeared and called her by name. She then fell at his feet and acknowledged him as her Lord and Master.

From that day to this Christian men and women have gone with offerings costly and good to a place where they can find their Lord and have reverently and joyously said: "He is risen indeed, for I have heard him call my name."

On the coming Sunday morning, men, women and children will find their way to places of worship at the dawning of the day, and will worship there with their burdens until the Master is come and speaks peace to their hearts. In my little town twenty young people expect to unite with the church and start the new life on the happy Easter morning. Here's hoping that all over the world this same sort of thing will come to pass.

WESTERN N. C. YOUTH FELLOWSHIP.

The days come and go and men continue to work, toil, and to serve. But sometimes there are those who are fortunate enough to leave a few days for vacationing in which to rest and then take up the fight again.

Such has been the privilege of the president of the young people's organization of the Western North Carolina Conference. While enjoying this rest, a chat now and then with Mother, Dad, Sister or Brother, then the beautiful sunshine, the hills and the music of the wind, will be recalled with much happiness and gratitude to God, the success of our young people's first week-end conference held at Ramseur, Saturday, April 1st.

Reflections on the fellowship, the inspiration, and the work that was ours are always pleasant thoughts. But to restive, optimistic, and altruistic youth that isn't enough. We have become forward-looking. We are ready, like Columbus, to "Sail, ho! Sail, ho!"

Although we had approximately one hundred and twenty-five young people present for this meeting, we have not reached our goal. The young people from ten or more churches worked diligently for two hours in the discussion groups on Devotional Life, Service and Publication, Leadership Training and Moral Standards, so that every church in our Conference might have something to work toward. We are not a selfish youth; and you may watch this page for the re-

ports of these groups. We believe that they can be used in part in every local church.

Those of you who missed the conference know nothing of the interest and untiring service of Miss Lucy Eldredge, Miss Priscilla Chase, Miss Jewell Truitt, Miss Lily Marrel, and Miss Barbara Chase; Rev. E. C. Brady, Rev. Arthur Swartz and Rev. S. M. Penn.

We are hoping that many more will come and get some of this fellowship, inspiration and enthusiasm which cannot be gotten from a printed page.

The outstanding events of the conference and those which will be remembered longest, are the echoes from Defiance, the reports, the vesper service, the fellowship dinner, and address, "The Call of Youth," and the closing words which embodied a challenge to go forward in true service for mankind and the Master.

CARL E. KEY, President.

THE CHALLENGE.

Say, would you do as Simon did
If Christ were here today,
And bear His cross right willingly
Along the crowded way?

Had you been there that fearful day
When Jesus stood alone,
Would you have dared to face the mob
And claim Him as your own?

The Christ still stands, it seems alone,
The burden still is there,
The sins of earth, a thorny crown
Our Saviour still must wear.

Our sin brought Him the pain He bore,
It was for us He died.
The cleansing fountain for us ran
From out His bleeding side.

And must He still go toiling on,
While all the world is free,
And bear the load we press on Him
By walking heedlessly?

No! We will walk closely by His side
And help as best we can
To bear the burden of the world
And tell His love to man.

FLOYD S. BARRETT.

Marion, Ohio.

CHRISTIAN ENDEAVOR NOTES.

APRIL 23, 1933.

PROBLEMS ABOUT PRAYER.

Daily Readings for this Week.

Monday—"Is Prayer Answered?" Jno. 5:14.
Tuesday—"When God Answers, 'No.'" II. Cor. 12:7-10.
Wednesday—"Why Some Prayers Fail." Mark 11:20-26.
Thursday—"Wavering Faith." James 1:5-8.
Friday—"Self-Willed Prayer." Deut. 3:21-29.
Saturday—"Ask for Things Christ Would Ask For." Jno. 14:13, 14.

PROGRAM.

Instrumental Prelude—"Sweet Hour of Prayer."

Call to Worship—

Leader—"O, come, let us worship and bow down,
let us kneel before the Lord, our Maker."

Groups—"God is in his holy temple; let all the earth keep silence before him."

Moment of silent prayer—

Lord's Prayer (in concert).

Hymnic Response (Chorus of "Day is Dying in the West").

Special Music—Quartette, "In the Secret of His Presence," or duet, "The Beautiful Garden of Prayer."

Introductory Talk—

Development of the Topic—

Hymn—"Take Time to Be Holy."

Poem—

PRAYER.

The camel at the close of day
Kneels down upon the sandy plain
To have his burdens lifted off
And rest again.

My soul, then too, shouldst to thy knees
When twilight draweth to a close,
And let the Master lift the load
And grant repose.

The camel kneels at break of day
To have his guide replace the load,
Then arises up anew to take
The desert road.

So thou shouldst kneel at morning dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

Benediction—Use the first stanza of "Dear Lord and Father of Mankind," sung softly. Include the "Amen."

Additional Hymns.

"Tis the Blessed Hour of Prayer."

"I Need Thee Every Hour."

"Lord, for Tomorrow and Its Needs."

"More Love to Thee, O Christ."

Helpful Books on Prayer.

Fosdick, H. E., "The Meaning of Prayer."

Brown, W. A., "The Life of Prayer in a World of Science."

Wieman, H. W., "Methods of Private Religious Living."

Prayer presents a great many problems to this generation. What is the value of prayer? How should we pray? Why should we pray? For what should we pray? Does God hear and answer prayer? Satisfactory answers to these questions are not easily found, and because they demand sincere, thoughtful study, many have given up the practice of prayer rather than make the effort to discover and appropriate its values.

It is a tragedy that prayer does not have a larger place in the lives of Christian people. If we were undernourished physically, we would make every effort to secure food to make us strong and able to resist the ravages of disease, and enable us to meet the tests of the modern workaday world. Most of us are undernourished spiritually and are therefore easy victims of fear, discouragement, unbelief, and moral delinquency. Prayer is the spiritual food that would build us up and sustain us on high levels of Christian living. If we would know the true worth of communion with God, we should learn it in two ways: first, from those who have made it a practice in their lives, and second, from testing its value for ourselves.

If in this short session of Christian Endeavor an interest in prayer can be awakened, problems brought out in the open and discussed, and the desire to find adequate answers, if stimulated, the time will be well spent.

I PRAYED.

I prayed;
I prayed long;
I prayed quietly,
Standing aside,
As God would have me do.

I used many words;
I used words that meant much;
I used words that meant everything.
Alone, on my knees,
I wrestled with the vocabulary of prayer.

Then I bent my spirit,
And said honestly, "O God,"
And God heard and answered me.

—Helen Rhode Hoopes.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

EASTER LESSON.

LESSON III—APRIL 16, 1933.

GOLDEN TEXT: "Because I live, ye shall live also."—John 14:19.

LESSON TEXT: I. Cor. 15:1-8, 20-26.

Much of the First Letter to the Corinthians was written to answer practical problems which concerned the church. The matter of the resurrection was one of these problems. The 15th chapter of I. Corinthians is Paul's answer to this problem. It is a combination both of logical and unanswerable argument, but it is also an appeal to the heart as well as the head.

The Gospel Which I Preach Unto You.

Paul reminds them that what he is going to write is what he has already preached to them, what they have already heard and believed, and the foundation on which their faith is established. Furthermore it is the thing by which they are saved, if they hold steadfastly to it. It is significant to note the general outline of this gospel.

By way of introduction Paul tells them that he delivered unto them first of all that which he had received, not from men, but from God. His gospel had authority and power because it came from God. He had not received his message from men; he had received it from God. Many ministers and Sunday School teachers are speaking second-hand stuff.

(a) *Christ Died for our sins according to the Scriptures.*

"According to the Scriptures"—there was divine authority for Paul's preaching that Christ died for our sins. He gave himself for us. There was some vital relation between Christ's death on the Cross and our sins. By his death on the Cross he made it possible for God to show his condemnation of sin and yet to forgive the sinner. He made atonement for us, that is, he made at-one-ment for us. Christ's death on the Cross was something more than the death of a brave man who died for his convictions. It was the fulfilment of a divine plan that through the gift of himself, who was the sinless Son of God, we should have redemption from our sins. Christ died for our sins—he died for my sin and your sin. He loved us and gave himself for us. This is "according to the Scriptures."

(b) *And that he was buried.*

Jesus died. It was no mere swooning on the Cross. Physical life left him. It was a dead man that was put in the tomb, that is, dead in the sense in which we use the word dead. There was no room for any doubt about that fact. The Jewish leaders and the Roman authorities saw to it that Jesus was dead before they allowed him to be taken down from the Cross. He was buried and he was not buried alive.

(c) *And that he arose again the third day, according to the Scriptures.*

"According to the Scriptures"—it is a matter of historical record that Jesus Christ rose from the dead. It had been foretold, both by inspired men of God long before Jesus' day and it was foretold by Jesus himself. There is mystery about it, but there is no doubt about it. There are no historical events more fully authenticated than the resurrection of Jesus Christ. Christianity itself is irrefutable evidence that Jesus Christ came alive from the grave. It was the deep inner conviction, born out of actual experience, that he whom they saw die on the Cross, was actually alive again and had appeared unto them, that changed the disciples from broken-

hearted, discouraged, beaten men into buoyant, courageous, conquering world conquerors. Let no man hesitate to stake his faith on the resurrection of Jesus Christ. In spite of the mystery of it, it is fact, not fancy.

Paul gives a list of many who saw Christ alive, those who knew it was he, and those who knew that he was alive. He lists not only individuals—it would be possible for an individual to suffer an illusion—but he lists larger groups. He reminds the Corinthians that on one occasion over five hundred had seen Christ alive after his passion, and he adds that most of these five hundred were still alive and could give their personal testimony. Furthermore he modestly, but boldly, states that he himself had seen the living Christ. That which the Scriptures had foretold had been fulfilled. Jesus Christ was alive. He had risen from the dead.

What this Gospel Means.

What does it all mean? Well, it means a great deal. It means that Christ was and is the Son of God. It means that we can depend on his word elsewhere, for if he could keep his word here, he can keep it anywhere and everywhere else. It means that we worship and turn to, not a dead hero, but to a living Saviour. It means that in raising Jesus from the dead, God was giving us a pledge that death was not able to hold us. It means that because Christ lives, we too shall live. It means that life after death is not a cold, impersonal thing, but a continuance of conscious, personal existence. It means that the universe is designed to preserve life's highest values. It means that spirit is superior to matter. It means we are to have life, to have it more abundantly, to have it continuously. It also means that we ought to live as if it were true. After Paul has finished his carefully threaded argument for the resurrection, and established the fact, he says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The fact that Christ lives and that because he lives we shall live also has tremendous moral significance for us. We ought to do something about it. It ought to make a difference in the life that now is. It ought to undergird our lives with hope, but it also ought to stimulate them to service.

INDIFFERENCE.

When Jesus came to Golgotha,
They hanged him on a tree.
They drove great nails in hands and feet,
And made a Calvary.

They crowned Him with a crown of thorns,
Red were His wounds and deep;
For those were crude and cruel days,
And human flesh was cheap.

When Jesus came to Birmingham,
They simply passed him by;
They never hurt a hair of him—
They only let him die.

For men had grown more tender,
And they would not give him pain,
They only passed on down the street,
And left him in the rain.

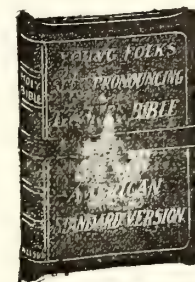
Still Jesus cried: "Forgive them,
For they know not what they do."
And still it rained the winter rain
That drenched him through and through;

The crowds went home and left the streets,
without a soul to see;
And Jesus crouched against a wall,
And cried for Calvary.

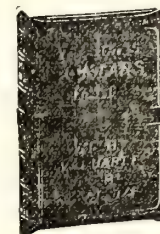
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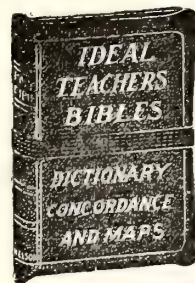
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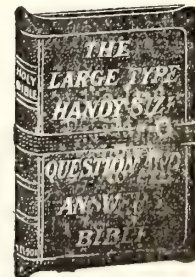
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

THE LONGEST WORD.

"A cheerful heart is good medicine."—Prov. 17: 22.

"Smiles" is the longest word in the world—there is a mile between the first and last letters of the word.

He smiled—and his home was a place of happiness.

He smiled—and the children ran to meet and greet him.

He smiled—and his co-workers in the department worked better.

He smiled—and callers spoke well of him.

He smiled—and all who entered his office door were pleased to be greeted as friend and equal.

He smiled—and followed the smile with a brotherly handclasp; and those who were discouraged and downcast went out and took a new grip on life and their work.

He smiled—and while the years rolled on he grew younger because he—smiled.—Anon.

Prayer.—Our Father, we pray for a spirit of cheerfulness, light and love for every soul whom we may meet. *Amen.*

TUESDAY.

A LITTLE WALK AROUND YOURSELF.

When you're criticizing others and

Are finding here and there

A fault or two to speak of or

A weakness you can tear;

When you're blaming someone's meanness,

Or accusing some of self—

It's time that you went out to take

A walk around yourself.

There's lots of human failures in

The average of us all.

And lots of grave shortcomings in

The short ones and the tall;

But when we think of evils men

Should lay upon the shelves,

It's time we all went out to take

A walk around ourselves.

We need so often in this life this

Balancing of scales,

This seeing how much in us wins

And how much in us fails;

Before you judge another—just

Lay him on the shelf—

It would be a splendid plan to take

A walk around yourself.

Prayer.—(Psa. 26.) "Examine me, O Lord, prove me, try my reins and my heart."

"I will wash my hands in innocence."

"As for me I will walk in mine integrity."
—Amen.

WEDNESDAY.

BUSY-NESS.

"Wherefore do you spend money for that which is not bread? and your labor for that which sat-

isfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Find out what you want to be and do. Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, and the sweeter will be your sleep, the brighter will be your holidays, and the better satisfied the whole world will be with you.

Work thou for pleasure, paint or sing or carve
The things thou lovest, though the body starve.
Who works for glory misses oft the goal,
Who works for money coins his very soul.
Work for the soul's sake, then, and it might be,
That these things shall be added unto thee.

Prayer.—O Lord, we bow ourselves before thee this day to turn our ears to thee, to come unto thee to hear thy voice and have thy life in us. We would forsake every evil thing and every wrong way; we would have no unrighteous thoughts. Have mercy upon us and forgive us, and give us life. In Christ's name we ask it. *Amen.*

THURSDAY.

THE GREATEST SYMPHONY.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open ears; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—This is to be my symphony."—*Channing.*

Prayer.—O Lord, our Father, give unto us keenness of mind to learn all thy ways, and endow our spirits with thine to do them this day, and forever. *Amen.*

FRIDAY.

IF.

"Inasmuch as ye did it unto one of the least of these ye did it unto me."—Matt. 25: 40.

"If I could only see the road you came,
With all the jagged rocks and crooked ways,
I might more kindly think of your missteps,
And only praise.

"If I could know the heartaches you have felt,
The longing for the things that never came;
I would not misconstrue your erring then,
Nor even blame you."
—Anon.

Prayer.—

"Just to ask Him what to do
All the day,
And to make you quick and true
To obey.

Just to know the needed grace
He bestoweth,

Every bar of time and place
Overfloweth.

Just to take thy orders straight
From the Master's own command.

Blessed day! when thus we wait
Always at our Sovereign's hand."

—Havergal.

SATURDAY.

YOU.

"What he may know to refuse the evil and choose the good."—Isa. 7: 15.

"Choose you this day whom ye will serve."—Josh. 24: 15.

"You are the fellow that has to decide

Whether you'll do it or toss it aside.

You are the fellow who makes up your mind

Whether you'll lead or linger behind,

Whether you'll try for the goal that's afar

Or be content to stay where you are.

Take it or leave it. Here's something to do!

Just think it over. It's all up to you!

—Edgar A. Guest.

Prayer.—O Lord, Our God, we dedicate our lives to thee this day. May we say, as for me and my house, we will server the Lord," in all that we do and say. *Amen.*

SUNDAY.

A PERPETUAL LEASE.

"One thing have I asked . . . to behold the beauty of Jehovah." Read Psa. 27:1-6.

On the shore of the famous town of Marblehead, Mass., is a place where the waves have worn a long channel through the rock, ending in what is known as "the churn." At "the churn" the massed force of the waves is condensed in an explosion of water which often sends spray fifty or sixty feet into the air.

This place has for a long time been a resort of visitors, but recently the trustee of the estate bordering "the churn" has built a fence shutting out the public from what they had come to regard as one of their natural inheritances. Now, however, a deed more than fifty years old has been discovered, keeping open "forever, for the enjoyment of all persons," the hundred feet of waterfront including "the churn."

What the lawyers will do with this matter remains to be seen, but it is certain that the Creator erects no boundry fence shutting out any of His creatures from the beauties and wonders and utilities which He has so prodigally furnished. From the least to the greatest, the universe is open to all men. We can all "buy wine and milk, without money and without price."

Prayer.—Thou, God, art a Lord of bounty. There is no stint of Thy goodness. May we be as princely in receiving as Thou art in giving, and bear ourselves as the sons and daughters of the Most High. *Amen.*

—Amos R. Wells.

PLAIN TALK.

Gypsy Smith is talking in England: "There are not so many people in the churches, not so many young folks in the galleries, and I know why. You have been failing to give them positive, definite Methodist experience. We are not here to educate, we are here to regenerate. We are not here to give people treatises on this or that subject, we are here to bring people to God. And you can't give them what you haven't got. If the churches of Methodism were aflame with God, the passion of John Wesley, they could shake England this year. But we all have to be on the job. The people want a real, warm Methodist service. I would let such a man know if I was the minister that I was the Lord's servant, and not his hired man."—N. C. Christian Advocate.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THE YOKE OF CHRIST.

By JOHN G. TRUITT.

Jesus is seeking followers. This lowly-hearted peasant teacher speaks so strangely different from other teachers of his day. Professing the utmost lowliness of heart, he dares to ask all others to set for themselves the lesson of learning of him. It seems a paradox. What a mighty claim he makes. For while he says, "I am meek and lowly of heart," he insists that taking his yoke upon one will bring eternal rest. Never man so spake before. Never peasant, nor prince, had asked so seemingly little and offered so infinitely much.

I.—*The New Comradship.*

What would be the taking of his yoke upon one? For he was a man with no armies or navies, no great burden of wealth to worry about, no institutions with which he was connected to multiply burdens. What had he? "No place to lay his head." No following as a great political leader, no shibboleths, no great sanction from the folks. Not believed by his brothers and sisters, not known beyond a very small radius. How odd: "Take my yoke." Take so little, and gain so much—"rest for your souls"!

No wonder people went from his discourses saying, "Never man so spake." Learn of me. Other teachers equipped well in position and prestige, proud of their class and cult, receiving honor and much homage, never dared ask their pupils to take such a lesson—"Learn of me." Jesus knew it was what every pupil did anyhow, but there was a reason for asking them to learn of him. They would learn true meekness—a new article in that day, and still in demand! They would learn a true lowliness of heart.

This new comradeship would startle those who heard it offered out of their regular ways of thinking. Tie yourself to me with the great insignia of toil, load lifting, burden bearing! What toil was this peasant undertaking? What load would he seek to lift? What burden would he carry? That they would learn. "Take my yoke upon you." Yoke a heavy beam binding neck to neck, shoulder to shoulder, body to body. A beam tying two to a common load. A yoke is not a toy. It means work. It speaks the rugged language of toil. It is not used for festivity. It undertakes a burden too heavy for one to bear.

It is a rather beautiful figure after all. Have you ever witnessed the moving of mammoth logs with a yoke of oxen? It is a menial task. How patiently they follow the command of the driver! What muscles slowly move in perfect unison! What heavy burdens they bear! And how clean the great woods! How fresh the air! How ennobling the labor, and how sweet the rest!

"Make a comradeship with me," says the Christ. Have you ever known the driver to be yoked with the oxen? "He was despised and rejected of men. . . he was despised, and we esteemed him not. . . We did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. . . with his stripes we are healed." "Lowly of heart." "Meek."

He won. They did it. They took up that new comradeship. Their forefathers had fished that lake, ate their fish, lived their lives, round after round, generation after generation, for centuries. A brief hundred years back and the

name of a single fisherman was not known. Lost in the silence of oblivion. The names of Andrew, Peter, James and John, will never be forgotten. And they were very weak and human at that. But they had accepted the new comradeship.

II.—*The Transformed Affections.*

The teachers of Jesus' day had set the hearts of their pupils upon great things. "Lowly," and "meek" were words not often used in their lessons. For a great messiah they look, for a great Israel they yearn, for a great future of power and overlordship over other nations they prayed. Their hearts were fast set on great things. The teachings of the poor peasant confounded the teachings of their temple doctors. His words were humble heartedness, and offered the earth to the meek. So much had the teachings of Jesus' day set high and mighty goals that Jesus himself, when in the wilderness being tempted was tempted after just that fashion. Visions of the nations of the earth passed before, powers and thrones were exalted, but Jesus turned them all down for you and for me. He set his heart on saving the lost, of looking to the lowly, of setting at liberty the bruised.

"Take my yoke upon you, and learn of me; for I am meek and lowly of heart." Learn. Paul had learned—learned at Gamaliel's feet, learned the wisdom of the ancients, of the Hebrews, of the Latins, and of the Greeks. This Jesus was too lowly for him. Out with the struggling little sect! Down with the angel-faced boy, Stephen. Down to Damascus. Yes, yes, and down with Paul. Down with a "great light," and a sweet, sure voice. The self-same voice that Stephen had heard, and that the disciples had heard. Learn of me—meek, and lowly of heart—rest—for your soul." For the high-minded Paul a transformed affection, and yoked with Christ Jesus for ever.

James and John were seekers of high seats in the expected new kingdom. "Take my yoke upon you, James. Take my yoke upon you, John. Learn of me." And learning, they found a new affection, and sought a new goal. James, too, counted it an honor to suffer martyrdom for the lowly Jesus; and John lived to praise his Lord through many persecutions. They forgot about the high places and sought to render from their hearts their lowly service. But for John and James, as well as for Paul, the world has reserved a great place. "Blessed are the meek for they shall inherit the earth."

Our country can thank God today for the good, humble Christian, who has his heart set on honesty, right, good conduct; has his heart set on honor first, right first, good conduct first—greatness second! "Ye are the salt of the earth," says this lowly Teacher. And how well we know it now. Throughout every county and section and State, throughout our whole land the "meek and lowly of heart" make up the finest fabric of our society. Just as you and I and the average citizen believe in the common virtues exalted by the Peasant Teacher from Nazareth, just so will we be a great people and a great nation.

III.—*The Certainty of Success.*

The confidence of Jesus is something marvelous. His confidence against every odd. His absolute faith in God. His lightedness of real joy when it would seem complete despair should have possessed him. It was the peace of a "con-

science void of offence" either against God or man. There is a song on our lips when our soul is at rest in the perfect will of God. "Ye shall find rest . . . for my yoke is after all very easy, and after all my burden is quite light." It is the only way. The way of forgiveness, love, gentleness, and faith. As I wrote sometime ago to my father-in-law, I quote a verse or two:

The banks may close
And the money may dose,
And the bonds may take a long rest;
But our God up There,
In His throne-like chair,
Is able to stand every test.

We cannot go wrong
If we sing Him a song,
And give Him the praise of our hearts—
If the whole thing should burst
And the worse come to worst,
He will help us to pick up the parts.

(Continued on page 15.)

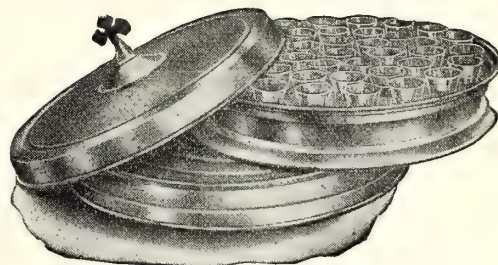
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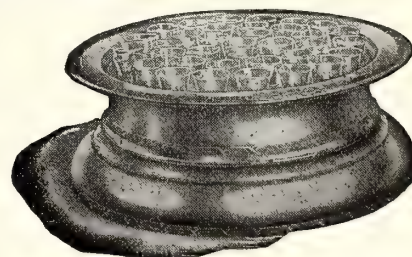
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Bread Plate No. 4—Broad Rim	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

Did you know that the membership of the Christian denomination only contributed last year to the Christian Orphanage to care for more than one hundred children the sum of \$9,640.88?

We figure that the membership of the Christian Churches in the Southern Convention has a membership of about 32,000. If you will figure it out you will see that the church membership gave 30c, average, per member, for the year 1932 to help its Orphanage care for more than one hundred children. That is about the price of a movie ticket. It is the price of six cigars at five cents each. It is about the price of two dozen eggs. It is the price of six coca-colas.

We do not criticize you for going to the movies or drinking coca-colas or smoking cigars. That is your business and your privilege. But we do want to ask you to do this—if you go to the movies in the week or drink six coca-colas or smoke six cigars, when the plate is passed in your Sunday School class on Sunday morning for an offering to help the Orphanage, will you be so kind as to give an equal amount to help feed, clothe, and care for the little children in the Christian Orphanage?

If our church people would just make up their minds that they would lay their plans in the beginning of the year that they would see to it that their church and Sunday School would, during the year, through monthly Sunday School offerings, special Thanksgiving offerings and other offerings, make their church average one dollar per member, how easy it would be to run our Orphanage and do a great work in behalf of the little children in our care. How easy it can be done if some one in each church would assume the lead and work the plan.

Of course, not all would give a dollar—some in the church would be able to give ten, twenty, fifty or a hundred dollars. They would be expected to give a larger amount to help over-balance the rest who could not give a dollar or perhaps twenty-five cents. The average of one dollar per member is our idea.

We would be glad to have churches or Sunday Schools elect several of their members to visit the Orphanage and spend a week-end with us and see something of your Orphanage and then on the next Sunday report back to their Sunday School the impressions they got while here. We will be delighted to entertain you free. We will be glad to have you come and will do our best to make your visit pleasant.

Our Greensboro Church had a delegation to visit us Sunday, April 2nd, and we were delighted to have them.

It is your institution. We want you to see it and know all about it. Come and see for yourself and then you can tell your Sunday School what your church has here to help support.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 13(1933.

Brought forward \$ 2,524.04

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Happy Home	\$ 3.51
Apple's Chapel	3.59
Haw River	8.44
Bethlehem	11.11
Durham	15.97
Lebanon	1.00
Hopedale	1.50

Eastern North Carolina Conference:

Fullers' Chapel	\$ 1.93
Catawba Springs	6.06
Wake Chapel	6.00
	13.99

Western North Carolina Conference:

Ramseur	\$ 4.00
Burlington	28.41
Hanks' Chapel	2.75
High Point	2.90
Mt. Pleasant	.97
	39.03

Eastern Virginia Conference:

Franklin	\$ 10.25
Barrett's	.65
Liberty Spring	7.00
Rosemont	8.83
	26.73

Valley Virginia Central Conference:

Dry Run	\$ 1.98
Bethlehem	4.23
	6.21

Alabama Conference:

Roanoke	1.00
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Special Offerings.

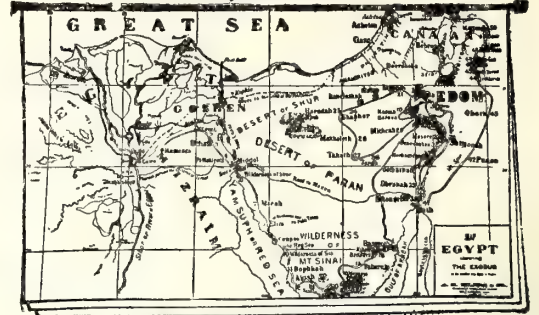
Louisa Mae Wilder, support of	
Thelma Long	\$ 10.00
W. P. Perry, support of Billy	
Perry	10.00

Endowments.

The Duke Endowment	2,393.52
Total for the week	\$ 2,545.60
Grand total	\$ 5,069.64

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 ^k The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9, 1, 2.

Is. 42, 7.

Luke 2, 32.

Mark 1, 14.

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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WE MAY ALL HELP.

There is more than one way to be helpful to an individual or an institution; and all for the same purpose. Money, in its phase, is indispensable, but there are other contributions that can be made that are equally as profitable as money. In fact, there have been many gifts in dollars and cents that would have been more fruitful of good results had they been made in other valuations. I think it is fortunate that we have people who can make large donations in money to our worthy institutions, but many of us are not money-makers. As for myself, I have not been as much interested in money-making, no doubt, as I should have been; or that is what my friends, who know me best, say. But the fact that I cannot make much money has not kept me from making my contribution to the cause of Christian righteousness. I believe that God has a place for each of us; and that he uses us where we are most fitted to be used. The hurt is in the fact that there are too many of us, who fail to find our place until it is too late. Some people have never come to the realization that they must first increase their efforts before their capacity will be increased. They fail to find their place and they never see much they can do.

The most satisfactory way I have found to help our colleges, is to help some ambitious, deserving poor girl or boy find the money with which to pay his or her way through college, and send the money by the girl or boy, who remains as a student.

During the last few months I have received letters from more than forty young people, in the hope of finding some way to enter college at the beginning of the next scholastic year, and by the last of the summer I will doubtless hear from forty or fifty more. These deserving young people are from more than a half dozen different states, and are affiliated with several different denominations; and it would be a source of inexpressible joy to me could I find a way to help them all on. They are willing to work and are glad to work, and to work faithfully, for a chance to be educated. All down through the ages, it has been the boys and the girls who were willing to work and who had worthy objectives who have made the men and the women who have lived to bless the world. Now, I am glad that I have the confidence of the many young people who write me each year. I never tire of reading their letters of inquiry, and never fail to do my best for them, but for the last three years the number has increased until the job is too big for me and I need to pass much of this work on to other helpers. I believe in Christian education, but we have been trying to educate too many people who did not have the right objectives, and they have helped to bring us to moral chaos and from a spiritual consciousness that has been much perverted. We need to pass our blessings on to the boys and the girls who will live to bless the world. Too many of us have been placing our greatest emphasis on the wrong thing. Our Christ has been too much repudiated and our Christian discipleship is on the wane. We should get back to our Bibles and to our Christian duty and all will be well.

A. R. FLOWERS.

Sims, N. C.

CREATING AN ATMOSPHERE.

There is no doubt that by the thoughts we think we create an atmosphere around us by which other people are influenced. If we continually think thoughts that are good our life will suggest goodness; if we continually think evil thoughts our life will suggest evil. If we are sad, it is a sad world; if we are happy, it is a happy world. It all depends upon the person himself; for, good or

bad, he to a large degree creates his own atmosphere, his heaven or hell he makes himself.

AN INSECT FIGHTER.

One kind of war to which there are no conscientious objectors is the war on insects injurious to human and plant life. Dr. L. O. Howard, a great leader in this warfare, tells in "Fighting the Insects" of many victories won in the fight against insect pests. He tells also of many celebrities he has met and many amusing experiences he has had in the course of his work and his travels.

"Dr. Howard sees drama in his work, and well he may. The story of how he carried a parasite to France to exterminate a root-louse which at-

tacks apple and pear trees is exciting."—Harry Hansen in the *World-Telegram*.

THE SUN'S PULPIT.

(Continued from page 13.)

And some will say,
In that coming day:
"What lifted our face from the sod?"
Well, it won't be the "wets,"
Nor our frozen assets,
But our everlasting faith in God!

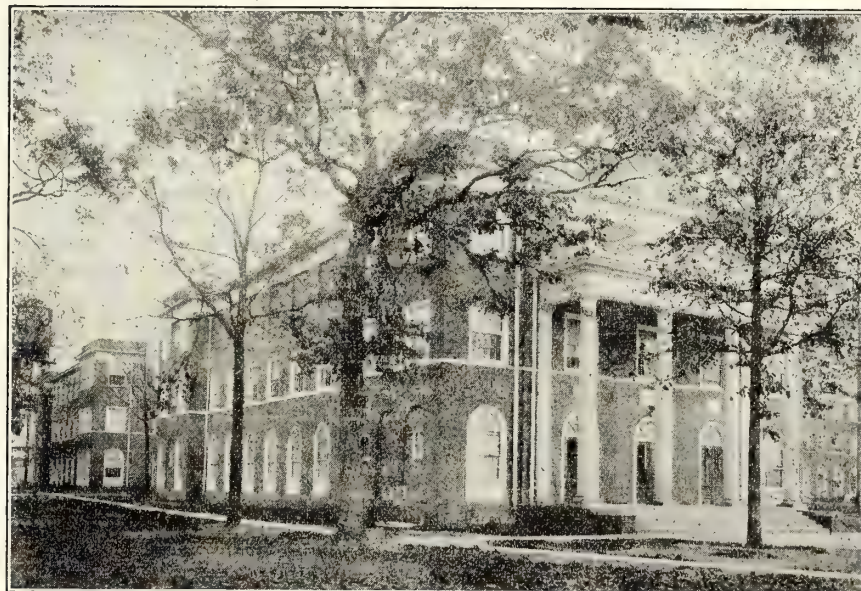
Are you looking for that rest of mind, that peace that passes all understanding? Yoke yourself with Jesus Christ. The cut-shorts, and easy-quicks of other yokes will eventually be too burdensome to bear. The easy yoke, and light burden is after all the yoke of real Christian graces lived hourly and daily with Christ Jesus.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

FOLTZ.

Lemuel R. Foltz was born July 3, 1850, and died at his home near Palmyra, on March 2, 1933, making his age 82 years, 7 months and 29 days. Deceased was a highly respected citizen, and a successful farmer and business man. His wife died thirteen years ago. Funeral services were conducted at Hawkinstown U. B. Church, March 4, 1933. A. W. ANDES.

GUNTER.

Bro. Tom Gunter, who was for many years a faithful member of Zion Christian Church, and loved by all who knew him, but most by those who knew him best, departed this life, after several weeks of illness, February 21st, to join his Lord.

Funeral was conducted at Jones' Chapel Methodist Church, February 22nd, by the writer. The body was placed in the church cemetery to await the coming of the Lord. The Lord comfort the bereaved. J. A. DENTON.

SEELY.

Whereas, our Heavenly Father, in His infinite wisdom and love, hath called Mrs. W. C. Seely, our beloved friend and sister, to her eternal home, we, the members of the Wakefield Christian Church and the Ladies' Aid Society, offer the following resolutions:

1. That God, in His all-wise providence doeth all things well, so while we mourn our loss of one who was a faithful member and ever-ready helper, we bow in humble submission to His divine will.

2. That we hold in loving remembrance her faithfulness as a friend to all, and that we pattern our lives after the goodness and brightness of her life, and in such a way that our lives may reflect the same Christian sunshine as hers did.

3. That we extend to her family our deepest sympathy and love, realizing the husband has lost a faithful wife, the children a loving mother, the parents a loyal daughter, the Ladies Aid Society an untiring worker, and the church a sincere member.

4. That a copy of these resolutions be sent to her family, one to "The Christian

Sun," for publication, one spread on the records of the Ladies' Aid Society and the church.

MRS. L. B. FAISON,
MRS. C. E. GERRINGER,
ETTA HANCOCK,
MRS. W. R. CLARKE.

666

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, APRIL 20, 1933.

NUMBER 16.

.. THE SUN'S OBSERVATORY ..

Columbia University's War Poll.—

Tabulations of a poll on war among the students of Columbia University, with 920 participating, gave the following: 52 per cent would willingly bear arms in case of invasion, 31 per cent declared they would take up arms "under no circumstances," while only 8 per cent of the students were ready to fight "under any circumstances." 488 students based their objections to service on the fact that "war can never be justified," but only 33 objected on purely religious grounds.

Are Churches Filled by Adversity?—

Evidently they are, if the "Yearbook of American Churches," edited by Dr. Herman C. Weber for the Federal Council, be correct in its conclusions. Boom times were bad times for the churches from the standpoint of increased membership, if not from a standpoint of finances. A chart showing the relation between the "business index" and fluctuations in church membership during the past twenty years, shows that "the fact is so clear as to be inescapable that when business was steadily going up, church membership was steadily going down. At the very point, however, of the crash of the bull market in 1929, church membership immediately showed a sharp rise, and the churches have been showing increases constantly since that time."

Race Track Gambling.—

The same sinister influences which have been present in the fight for the return of legalized liquor, have been quite successful in another field. Five states have been recently added to the list of those having legalized race-track gambling, under the guise of "increasing their sources of revenue." These states are Ohio, New Mexico, Oregon, Washington and New Hampshire. There are now twelve states in which such betting is legal, the other seven being Florida, Kentucky, Illinois, Louisiana, Maryland, Montana and Nevada. In commenting upon this situation, *The Christian Science Monitor* says: "The state that sells out to the race-track gambling or other immoral interests will find that it has made as bad a bargain as Dr. Faustus. . . The public treasury, indeed, may gain a few paltry thousands in revenue, but enactment of a race-track gambling law is letting the camel get its head within the door. Those who remember how the beast in the story eventually crowded its master out of his own tent, should heed the warning involved and 'not e'en admit the camel's nose'."

The Black Bill.—

The United States Senate this week refused by a decisive vote to reconsider the Black Bill making compulsory the reduction of working hours to thirty a week. This measure would, if con-

curred in by the House, and approved by President Roosevelt, bar from interstate commerce all products made in plants that work their rank and file employees more than 30 hours a week. It is the claim of the sponsors of this bill that it will put 6 million men back to work, but statisticians find it difficult to find figures supporting such claims. It is certainly a fact that the bill will work great hardship on the smaller employer of labor, and it can certainly mean no increase in purchasing power which is essential to economic recovery. Another disadvantage of the bill is the still greater advantage that will be given the foreign competitor, who even now has almost a strangle-hold on many of our industries. The employee also is due to suffer from such radical legislation. Already on a scale of pay as low as can possibly be consistent with decent living, he is being asked to submit to further reduction of that income. If, on the other hand, the employer tries to absorb the extra loss caused by the bill, many will inevitably be forced out of business, and the resultant unemployment will probably be greater than any temporary employment that is given.

De Gustibus.—

Early on a recent morning the writer took refuge from the rain in a Roman Catholic Church in the city of Cincinnati. After resting and refreshing his spirit in the dim light of the sanctuary he started on his way once more. In the center of the middle aisle he noticed an alms-box. Moved by a sudden impulse of generosity, coupled with a sense of gratitude for shelter from the elements, he started toward it. Just to find out whether his contribution would go to refurbish a dilapidated saint or to sustain a deserving orphan, he looked at the superscription, which read, "Contributions for Bridge Prizes." His hand stopped on the way to his pocket. Bridge bores him to tears, and he has not the slightest interest in the other fellow's prizes. And yet he could not help thinking that some people whom he knows would probably get more solid satisfaction out of giving money for bridge prizes than for world peace or hungry Chinese or a dozen other noble causes. Rome is wise in her ways. She is surprisingly successful in discovering a variety of objects for the benevolence of the faithful—repairing churches, paying for prayers, financing students for the priesthood, building altars to the saints. She meets the multitude on the level of their interests. We Protestants might well sit at her feet and learn. Giving should be an expression of the personality of the giver. If that be so, he should be permitted a wide range of choice. Let the bridge fiends give the bridge prizes if they must, but let other people match their interests in a similar way. Some

people like to write checks, some love to drop the bills on the collection plate, while others delight in mite boxes. Every man should have the privilege of giving in accordance with his taste.—*J. R. Scotford in Congregationalist and Herald of Gospel Liberty.*

Backwash from the Beer Bill.—

"The whole thing is bedeviled by politics." Such is the situation in New York, Ex-Governor Alfred E. Smith finds, evidently to his surprise. One who has looked at both sides of the question, however, finds things just as might be expected. The wets, jubilant when the 3.2 beer bill passed Congress, are now fearful that it will cause the defeat of the repeal amendment. "What a 'break' that 3.2 beer bill has been for the drys," exclaims *The Evening Public Ledger*. And it adds: "In one State capital after another, the brewers, the legislators, and the politicians have been making plain, ordinary, unadulterated fools of themselves. . . Meanwhile the drys don't even have to sit up and take notice. The pompous lawmakers and the liquor lobbyists are doing a neat job for them. All the drys need to do, the way things are going, is wait and watch and shove a little more rope toward the eager beer promoters." Governor Lehman, of New York, has had his hands full in an effort to keep the beer football out of partisan politics, and unable to control the State legislature, has gone over their heads in an appeal to the people. Assailing the "liquor lobbyists," he says: "If we in New York permit the old alliance between liquor and politics which plagued this State in the old days, if we permit the return of innumerable saloons to carry on this trade in its old way, I am convinced that there is little hope of early repeal of the Eighteenth Amendment." What he says would lead one to believe that his objection is not to the return of the old order, but the effect of present conditions in his State on the repeal vote elsewhere. Dr. F. Scott McBride, superintendent of the Anti-Saloon League, thinks that these "frantic appeals for moderation . . . reveal the hopelessness of restraining either avaricious brewers or strong beer enthusiasts once Prohibition bars are down and beer bars are put up." He says that "there is no worse example of cold-blooded manipulation than this present policy," and concludes: "The Anti-Saloon League gratefully welcomes the cooperation given by the present wet spokesmen. Their warnings against the possible evils of party-pressure 'non-intoxicating beer' and their announced wish to make liquor behave only long enough to permit its unrestricted restoration, will help the drys prevent repeal." The drys lost one great opportunity for educational work. Another, it seems now, will be offered them. What will they do about it?

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Woman's Association of the Miami Beach Church recently held a Tropical Garden Party at the estate of Harvey S. Firestone. It was a beautiful affair at which twelve hundred people were in attendance.

This is Mission Period. Some churches took the mission offering, as contemplated, on Easter. Others will take the offering at the service nearest Easter. It may be little that some churches can give, but all should take a part.

The Congregational Churches of the Carolinas are reminded that the annual conference, to be held May 2nd-3d, is the time when the per capita money is due. Send it to the treasurer as soon as possible, so he can give your church credit.

There are hungry hearts as well as hungry mouths. There are souls that are perishing as well as bodies that are hungry. Benevolent agencies are helping to give food to the hungry, but the church alone must be relied upon to give spiritual relief—the bread that feeds and saves the perishing soul.

Antioch Church, Virginia Valley Conference, is planning a home-coming and centenary celebration some time in June. This will mark 100 years since the first church was dedicated at this place. The church now standing is the second building. It is hoped that all former pastors now living and all members and friends can find their way back to Antioch for that day.

Our missionary task is that of creating world friendship through giving the Gospel to those who haven't it at home and abroad. The church cannot look for benevolent agencies and organizations to assist with its contributions. It can only look to the church, since it is the only body that undertakes to feed souls that are hungry and hearts that are perishing for the bread of life.

The work of missions can only look to the churches for money with which to build other churches and enlarge its borders and membership. Missions is a spiritual task which benevolent societies do not undertake nor make any contribution to. We can only look to the church for money with which to build other churches and support the Gospel.

Rev. W. T. Scott, of Winston-Salem, N. C., and Rev. J. H. Dollar, of LaGrange, Ga., are among our pastors who are taking advantage of the spring course for pastors offered at Vanderbilt University, Nashville, Tenn. There are possibly others of our pastors availing themselves this year, as many have done in previous years, of the privilege thus opened for two weeks at Vanderbilt.

The second annual meeting of the North Carolina Conference of the Christian and Congregational Churches will be held at Elon College, May 2nd and 3rd. The entertainment is to be on the Harvard plan—the church and people of the community to furnish lodging and breakfast, delegates and visitors to pay thirty-five cents for lunch and forty cents for dinner. A splendid program has been made and a large attendance is anticipated.

One of the most notable sunrise services held in America is the service held at Miami Beach, Fla. The service this year was as beautiful and impressive and as largely attended as ever. The attendance at these services usually runs to about fifty thousand people. This service was originated by Dr. Elisha A. King several years ago, and he was responsible for the local preparations for the service this year. It is now conducted by the Ministerial Alliance of Miami.

Rev. Albert Godley, superintendent, World-Wide Purity Legion, Tenafly, N. J., is weak of body and failing in strength, but is strong of soul and eager in spirit to help every good cause for spiritual improvement and salvation. He writes that THE CHRISTIAN SUN is a blessing to him, as he is shut in much of the time, and that it makes a real contribution to his life and happiness. As superintendent of the World-Wide Purity Legion, he has done good work and still feels anxious for its progress and development in the world.

One readily agrees with the editor of the North Carolina *Christian Advocate*, and also with the publisher of the *New York Times*: "The new life following Easter should result in fresh vigor in the church and a new certainty in the pulpit. In this day when America thinks the Ten Commandments can be ignored, renewed emphasis will be put on the laws of God. We have neglected the basic morality to our undoing. Closed banks and business collapse tell the story. In the words of Adolph Ochs, publisher of the *New York Times*, 'The Ten Commandments cannot be ignored.'"

On the evening of March 26th, the Young People's Missionary Society of Antioch Church, near Harrisonburg, Va., gave a special program. The large and appreciative audience almost filled the church. The offering, which amounted to \$22.00, was sent to our home mission point in Carroll County, Va. An interesting address was given by Miss Florence Hostetter, who had spent three years as a missionary in China, but is now engaged as head of Religious Education in the public schools of Rockingham County. The young people gave the pageant, "The Light of the Cross," several recitations, pantomime, and solo.

The Associated Press carried through the daily papers recently a most encouraging announcement about our Winston-Salem, N. C., work as follows: "Rev. William T. Scott, formerly of Salisbury, who came here last year and organized the Winston-Salem parish of the United Congregational-Christian Church, today awarded a contract for erection of a parish house and chapel at a cost of \$8,000. The church auditorium will seat 250 and Sunday School rooms will also be provided. Mr. Scott said he would have an assistant after June and that Winston-Salem will be the center of an enlarged church program in this section."

We are indebted to Rev. J. H. Dollar, pastor, for a beautiful copy of *The United Voice* for April which carries the announcement that the paper is "published monthly by the United Congregational-Christian Church of LaGrange, Ga." Through *The Voice* it is announced that \$5,000 has been recently secured from the Congregational Church Building Society as a loan in liquidating the indebtedness on the United Church, and that the people are rising up in their might through faith to raise \$2,000 locally, and from the friends of the church, that their obligations may be paid and the church set free. Bro. Dollar is working, as he declares, with a zeal based on and born

of faith. He has faith in his people and faith in God and faith in the cause he represents and is determined, by the grace of God, to save the church and free it of all indebtedness. An heroic effort, indeed, is made in a most noble cause.

Fifth Sunday Fellowship meetings will be held April 30th in Sophia Parish, Bailey's Grove Church, N. C., and in Macedonia Parish with Liberty Church, near Bowman, Ga. At Bailey's Grove the four churches of the parish will celebrate the tenth anniversary of the present pastorate of Rev. Samuel M. Penn. At the morning service, Mr. Penn will preach the sermon and some prominent laymen will assist in the service, the names of whom have not yet been announced. In the afternoon, Miss Priscilla Chase will address the crowd on Youth Movement activities. Rev. Arthur G. Swartz, pastor at Albemarle, will bring his male quartette to furnish special music and he will speak on "Worship and Music in the Church." Mr. Jason Moore, of Providence Chapel, a well-known leader of singing conventions, will assist by leading the audience in a number of hymns. This will be a great day in this North Carolina parish. A picnic lunch will be enjoyed at noon. At Bowman, Ga., the Pastor-at-Large will speak at the morning service, and others in the afternoon, as time will permit. For this fellowship service, one of the churches must drive something like 80 miles to attend—but they are always there just the same.

In addition to the letter from Dr. A. D. Woodworth in this week's SUN, "A Famous Temple," our veteran missionary adds as a personal note which other persons than the editor may appreciate reading: "When E. Stanley Jones wrote about the most famous temple in China, to see which he ascended a mountain, he found the priests gambling and smoking. Perhaps he was too polite to mention drinking, but they all go together, being birds of the same flock. So when our brethren, the Laymen, urge us to unite with the Buddhists, it seems to me that they don't know what they are talking about. Dr. Ebina told me that originally they all came out of Confucianism and brought all the good with them that there was in it, and that Confucianism, so far as Japan is concerned, has ceased. The three religions now before the Japanese people are Shinto, Buddhism and Christianity. Of these, although the smallest in numbers, is the Christian religion. It seems perfectly clear to me that the true position for the Christian to take is to stand in his place and let his light shine. In the times of our Lord there were good people among the Pharisees, but so far as I can see, Jesus did not court their fellowship; there was too much rottenness about them. The same can be said of the Buddhism of Japan."

FIFTH SUNDAY OFFERING.

Fortunate for the College, April has five Sundays. This is a fine time for the schools that have been sending their fifth Sunday offerings to make a special effort to increase their donations, and certainly it is a fine time for those who have not been sending their offerings to take the matter up and join with their sister Sunday Schools in this necessary and commendable undertaking.

I am wondering if the Sunday Schools, organized classes, societies and churches of the Convention would not like to join with individuals in the Dollar-a-Month Club plan for the support of the College. If these individual units in our churches would all join the Club, it would mean more than 1,000 memberships, or at least, \$1,000 a month for the College. I believe that they could all do this if they would. It would require

an effort, but perhaps no very great sacrifice, but what a wonderful help it would be to our College.

The Sunday School at Elon College is not strong by any means. It is made up almost entirely of college students, college professors and their families, and the children of the Orphanage. College students have very little money to spend. Members of the faculty have received but little or no pay since Christmas. Of course, the Orphanage children can barely find pennies for the support of the school. However, this local Sunday School is now sending in eight subscriptions. This does not include individuals, but these memberships come from classes, departments and the school itself. Won't you please take the matter up with your school and see if it would not like to join with our local Sunday School in this undertaking? I know that a dollar a month is very little for a whole Sunday School, organized class or society to give, however, if all would give this mite, the sum total would be of telling help to the College. Dr. Hunter is superintendent of the College Sunday School, and presented his appeal to classes and departments to give their assistance. Try, Mr. Superintendent, and see if you can't get your school to do as much.

The following schools and organized classes are members. May we have yours added to the list for our next report?

J. O. Atkinson Missionary Society, Mebane, N. C.
Freshman Sunday School Class, Elon College.
Junior-Senior Sunday School Class (Girls), Elon College.
Junior Dept., Rosemont Church, Norfolk, Va.
Ladies' Bible Class, Holland, Va.
James P. Montgomery Class, Burlington Church, Burlington, N. C.
Philathea Class, Suffolk Church, Suffolk, Va.
Sigma Phi Beta Fraternity, Elon College.
Sophomore Sunday School Class, Elon College.
Truitt Philathea Class, Greensboro Church, Greensboro, N. C.
Union Christian Sunday School, Virgilina, Va.

SUBSCRIPTION PAYMENTS.

Six weeks have passed since we printed a list of those making payments on their subscriptions to THE SUN. The banking holiday seems to have had its effect on subscriptions as well as on other activities, for we only report 50 names this time, in spite of the fact that we are covering a month and a half instead of one month. Please look at your label, and if it shows that you are not paid up to date, let us have the amount due. Or if that is impossible, at least send in what you can spare on your subscription. There are quite a number who are unable to make any payment at all now. By letting us have your subscription, it will help us to carry those who cannot pay anything at present. If it has been negligence on your part, please attend to your subscription. If you just can't pay all, write us and we will try to work out a plan to help you.

The list below covers receipts to April 15th:

Mrs. Alice Apple, 66 Park Bvd., Winston-Salem, N. C.
D. L. Boone, 825 Mangum St., Durham, N. C.
Mrs. J. H. Brooks, 410 Park Ave., Burlington, N. C.
Mrs. J. E. Cartwright, 1732 LaSalle Ave., Norfolk, Va.
Mrs. L. M. Clendenin, Elon College, N. C.
Wilton Cotten, Dendron, Va.
Mrs. C. L. Dawson, Bolling and Rolfe Aves., Norfolk.
Mrs. Mittie Duke, Box 554, Rockingham, N. C.
A. S. Dunn, R. 1, Box 34, Lynchburg, Va.
J. L. Elder, 305 First St., Phenix City, Ala.
W. H. Etheredge, Selma, N. C.
T. L. Everett, Winder, Ga.
Mrs. E. Dudley Faison, R. F. D., Dendron, Va.
Mrs. J. B. Fanny, 806 E. 27th St., Norfolk, Va.

W. H. Farrow, 911 Crowell Ave., Berkley, Va.
Mrs. L. C. Ferebee, 1220 Chesapeake Ave., Norfolk.
Mrs. D. W. Gilliam, R. 6, Box 258, Reidsville, N. C.
Mrs. C. L. Hanbury, 914 Rockingham St., Norfolk, Va. (New).
O. E. Hanbury, 912 Rockingham St., Norfolk, Va., (New).
Mrs. Herbert Harrell, Box 104, Driver, Va.
L. D. Hearne, Carrboro, N. C.
Mrs. Jennie F. Heptinstall, 207 W. 37th St., Norfolk, Va.
Miss Mabel I. Higgs, Stanley, Va.
Dr. Frank E. Jenkins, Wadley, Ala.
Rev. Ellwood W. Jones, Franklin, Va.
Mrs. Margaret C. Lewis, Eagle Springs, N. C.
Mrs. J. L. Louderback, Stanley, Va.
Mrs. M. S. Loy, N. Fairmount Ave., Winchester, Va.
Mrs. C. A. Marwitz, 120 Poplar Ave., Norfolk, Va.
Mr. J. W. Mercer, 227 Hough Ave., Norfolk, Va. (New).
Miss Verdie Mims, 216 Parish Place, Durham, N. C.
A. J. Morgan, 132 Hunt St., Durham, N. C.
Mrs. D. A. Murchison, R. 2, Box 300, Greensboro, N. C.
W. C. Poe, R. 1, Henderson, N. C.
I. W. Pritchard, Chapel Hill, N. C.
Mrs. E. B. Rascoe, Hall Ave., Burlington, N. C.

Mrs. M. Catherine Riddick, 318 Bank St., Suffolk, Va.
R. O. Rothgeb, R. 3, Luray, Va.
G. W. Spratley, Dendron, Va.
Mrs. L. W. Stagg, 402 W. 34th St., Norfolk, Va.
Mrs. Susie V. Strickland, R. 3, Luray, Va.
Dr. Martyn Summerbell, Lakemont, N. Y.
Mrs. D. D. Sutton, R. 1, Altamahaw, N. C.
Mrs. J. O. Todd, 1207 Bainbridge St., Norfolk, Va. (New).
Mrs. M. A. VanBilliard, 401 W. Idlewild Ave., Tampa, Fla.
Mrs. N. L. Walker, R. 3, Burlington, N. C.
W. C. Wampler, R. 4, Harrisonburg, Va.
Mrs. K. B. Way, R. 1, Box 13, Sanford, N. C.
Mrs. J. F. White, R. 1, Kittrell, N. C.
O. H. Winstead, Semora, N. C.

With best wishes,

J. T. KERNODLE,
Managing Editor.

An automatic deposit arrangement has been invented, making five-cent deposits in banks practical and at the same time eliminating nearly all bookkeeping. The depositor places the nickel in the slot, and by an automatic arrangement gets a receipt.—*Timothy Thomas.*

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December....., 1932.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH OUR SOLE DEPENDENCE.

Pastors and church members will bear in mind that the church is the only body to which missions can appeal, or rely upon for sustenance and support. The mission call of the church can only be carried to the church and is only heeded by the church. It has no other source. If we are to build other churches and grow as a Convention and a denomination, we will have to look only to the churches to do the work. Missions has only one source to which it can go, and that is to the church. If the cause of missions secures \$15,000.00 or \$20,000.00, or any sum, with which to carry on its work, it will all have to come from the church. There is no other source. Pastors should bear in mind that unless they take the missionary offering in the church, the cause of the church suffers and there is no possibility of enlargement and no way of obeying the command of our Lord. The entire amount of the Mission Fund has to come from the church. It is the only organization that does missionary work.

Friendly corporations, benevolent movements, men of benevolent minds and means will help the church in supporting all of its other enterprises, but not missions. Benevolent societies, a benevolent minded country, community, nation or state will not help the church send and support the Gospel. This is because missions is a purely spiritual task, was instituted of our Lord to be carried on by His church, which is a spiritual body. And so if the church turns a deaf ear to the command of its Lord to give the Gospel to others, there is no other organization to which it can turn.

Moreover, there are scores of agencies seeing

to it that the hungry mouth shall be fed, bread shall be supplied, and food and clothing. But the only agency engaged in the business of supplying food for hungry hearts and starving souls is the church through its missionary enterprise. Surely, our ministers and church members will face this fact and be willing, even in self-denial now, to obey our Lord. Unless they do the task, it will not be done.

Souls are waiting in the homeland and in heathen darkness, worshipping idols, going to their doom through darkness and death, and the only hope of their salvation is through missions, the one cause that seeks to carry the light to them and share with them the love and the life that can save them. If the church will not give the light and the love of our Lord to those who are perishing without it, then it will never be given. There is no other source to which a sin-sick world can turn and to whom perishing souls can look and plead.

The church that contents itself with a gift to benevolence puts itself on a level with a benevolent society. And the words apply as they did long ago: "If ye do these things, what do ye more than these?" Christ expects. J. O. A.

BURDEN OR BLESSING?

The missionary offering may be made a burden, whereas our Lord intended it as a blessing. He Himself said: "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

Our burdens are turned into blessings when we take the yoke of our Lord and join with Him in sharing His burden, which, as He Himself declares, is light. Many shrink from making a missionary offering. Many pastors are deaf to the plea of their Lord because they do not want to burden their people. They declare their people are already burdened with local expense, pastor's salary and calls for benevolences and local needs. With all these our Saviour is pleading in order that these seeming burdens, locally, may become easy to carry and made blessings. Our Lord is not seeking to burden His people through His command to give the Gospel to those who are perishing. We are saved by sharing. We grow strong spiritually as we share with others the spirit of our Lord. The church has a secret to reveal to the world, a light and a love to share with the world. And this is done by making a self-denial offering in His name and for His sake. Our missionary offering is a love-offering made to the glory of God, a token of our devotion. He takes the sting out of the burden and puts joy and satisfaction and blessing into it. He is still saying to all who have tasted the bread of life: "Give ye them to eat"—those who are heart hungry for soul food. Right now when millions are being poured out through benevolence to feed hungry mouths, many churches and church members are withholding even a small gift from giving the bread of life to hungry hearts and perishing souls. Our missionary offering, given in the name and as a token of love to our Lord, is a spiritual blessing. Every pastor should give every member in his church a chance to share with others and enjoy this spiritual blessing.

J. O. A.

AFTER EASTER.

It was the after Easter message that put life into the early church and power into the people of God. On Easter we celebrate the resurrection, the central fact in the life of our Lord. It was this central fact that gave Peter his theme on the Day of Pentecost and Paul the inspiration for his marvelous and miraculous ministry. The

eleven Apostles hastened to choose a successor to Judas Iscariot, who had fallen, that his successor might "be a witness with us of His resurrection." When Paul was being tried for his faith before Felix, he declared: "Touching the resurrection . . . I am called in question by you this day." And it was this same Paul who declared that if they were mistaken as to the resurrection, "we are found false witnesses of God."

We bear witness of the resurrection that we may see and be heirs of the full flower and fruit of this belief.

Our blossoming spring-time does not lapse back to drab winter, but goes on to the growing life of summer, with fruit of field and harvest of crops. So the church should advance with newness and vigor of life because of the resurrection. There is no fact of history more thoroughly authentic than that of the resurrection. The early church acted as if it did believe this, and went forth in that belief with a power that was irresistible, overcoming all difficulties and conquering all foes and subduing all things in the name of the Risen Lord. "Because I live, ye shall live also, and in this promise of our Lord is the power of the church and a prospect of assured victory. We go forward now with the best promise of all time fulfilled and realized. J. O. A.

CHARACTER.

The chief asset in human achievement is character. Without this asset all others fail.

Rev. E. Stanley Jones tells of a movement in China to build a railroad. The right-of-way was secured. Funds were made available. All necessary building material was purchased, and all the requirements, entering into the building of a railroad, were met and an individual was chosen as superintendent to carry the project through. Yet, the whole project failed, miserably, and the railroad was not built; solely because the man chosen as superintendent to build it did not have character. The whole structure crumbled for the lack of character on the part of one man. This may be a notable example because of the magnitude of the project and the tragedy of its failure, but the principle and the fact of it obtain everywhere. No man of money, no sort of material equipment and abundance, no volume of cash and credit can overcome or survive the lack of character. When character fails the structure about it crumbles.

Notable examples are now the amazement of intelligence and the evidence of stupidity. Men in high financial circles, some of the most gigantic in our country, were entrusted with millions. Their financial structure seemed indestructible in their towering magnitude and immense proportions. But these gigantic structures crumbled and the whole financial world suffers the consequence today of the dishonesty and corruption of character.

The only secure and safe foundation in society is character. Jesus busied Himself not with organizing great institutions or manipulating organizations, but with the making and molding of right human character. He contented Himself with taking Peter, a weak, wavering, unstable man and molding him into a veritable "rock" of endurance and of strength. He was deeply concerned in taking John, of fearful tongue and temper—a veritable son of "thunder"—and molding him into a character of lovable obedience and devotion. He could trust to such men the task of reconstructing a world with the methods He had employed. Those methods were always directed to molding and producing the right sort of character. This is what the religion of our Lord does for one; it remolds and makes character secure. J. O. A.

IS MAN FREE.

By REV. HARRY M. PETERSON.

Two direct answers may be given to this question, but an unqualified Yes or a categorical No will not really answer it. It is necessary to make clear what sort of freedom we are talking about and within what limits man may exercise it.

Our freedom is limited. Man cannot always do as he pleases. If some hypothetical man, or superman, had the physical power, the economic resources, and the unhampered leisure to do as he would and go where he wished, he would soon meet a social obstacle—the rights of the other fellow. Some one has said: "Your liberty ends where my nose begins."

We are hedged in on all sides with forces and obligations which limit our liberty. We are bound by the frailty of physical nature, the pressure of economic forces, and the obligations of social relationship. We are constantly coming to grips with forces and conditions not under our control. During the World War the French used to say "*C'est la guerre.*" "It's war." "War causes the devastation and suffering which you see, and there is no help for it." Today everybody is talking about the depression, which bears so heavily upon us. The economic system is out of joint, and everything is tangled up. Our best minds are working overtime to find a way out, but as yet they have scored no great success.

Personal experience reminds us that we cannot do just as we wish. Everyone has at times found his way blocked by adverse circumstances, and has had to change his course, and give up or postpone the thing he intended to do.

The beginning and the end of life give a strong negative to the illusion of unrestricted freedom. It is not by our choice that we come into this world. We are not permitted to select the time and place for our entry. We are not asked who shall be our parents, nor what conditions shall surround our tender years. We must take these things as they come.

The experiences at the end of life are not left to our choice. We must go, but the time and manner of our going are not ours to determine. Some go early, and some go late, some in one way and some in another; some pass out easily, and some with much agony and suffering. We can not say how it will be with us.

The fact that one can in a moment of rashness end his own life is no argument for freedom. Such an act is a confession of defeat. It is a plain case of giving up because one is not free to do as he will.

But human life is not a hopeless bondage. Our course is not absolutely set and nothing left to us but to follow it. We have a large measure of freedom and responsibility. Each must work his own way to success. Initiative, decision, tenacity of purpose are in demand. It is a conviction based upon experience, that we have freedom and need to use it well. Each must play his own part in the game of life. But there are rules to the game, and we must abide by the rules. Within these limitations we choose our course and act upon our own responsibility.

Limitations are a good thing. Both efficiency and freedom depend upon them. Take away the banks of a river and it would make a ruin. What had been a mighty highway for commerce and a blessing to mankind would become a destroyer, carrying death and devastation with it. Its basin would soon become a vast swamp, too wet for cultivation and too shallow for shipping. So with human life unlimited freedom would bring disastrous dissipation of energy.

Unrestricted freedom would lead to bondage. No one would feel free if every man were free to lift up his hand against every other. The crim-

inally minded would work their will, and not for one moment could anyone be sure that his life or property were safe. It would spell the end of achievement as well as of liberty. Within the rails a locomotive is free to move, and can accomplish important things. But if it leaves the rails it becomes hopelessly mired or all broken up. Absence of limitation would destroy human liberty. Man is never so free as when he plays the game of life according to the rules.

The moral agency of man has been the center of much discussion, especially in respect to its relation to certain deterministic types of philosophy and theology. Determinism holds that man's course in life is determined by forces which lie outside the human will. The determinist may be a materialist who believes that all action results from a blind force residing in matter, or a theist who asserts that everything is brought about by divine decree, and that man must do as God has decreed.

The most frankly avowed form of determinism is fatalism. It is a complete denial of freedom. Everything is ruled by fate. Even human action is fated. Nothing is left to human choice. There is no place for freedom, moral or otherwise.

Materialism likewise leaves little place for freedom. Matter is the fundamental thing, out of which all other things are made—man, mind, and the rest. The world of the materialist is a mechanical world in which all things are brought about by a mechanical energy believed to reside in matter. Just how this mechanical energy is able to transmute itself into mind and thought the materialist does not say, but he asserts that man's thought and action result from its activity, rather than from independent personal choice. Some materialists might not accept this conclusion, but there seems to be no place in materialism for moral choice and moral action. Man's course is determined and he is not free to choose right or wrong.

The most thoroughly argued form of determination is the theological doctrine of predestination, which is a theist attempt to solve the old philosophical problem of the one and the many. The problem for the Christian thinker is how to maintain the sovereignty of God and yet secure the autonomy of man.

The orthodox predestinarian exalts God to the highest. He is omnipotent and omniscient. He has known all things from the beginning. He decreed the whole plan of redemption from the foundation of the world. Some men are to be saved and some are to be lost. Atonement is universal for those who are to be saved and grace is irresistible.

The Arminian doctrine generally accepted by Methodism exalts God, but also leaves a place for man. He must decide for himself whether he will accept salvation. Atonement is conditioned upon his acceptance. Grace is abundantly sufficient, but not irresistible. Man may accept or reject it.

Freedom is necessary to moral action. There is no virtue in being good if you have to and cannot be otherwise. But the man who can do evil and voluntarily decides to do good has made a moral decision of tremendous importance. It is a step on the way to moral character and goodness.

The predestinarian is in a dilemma when he undertakes to explain moral freedom. Either he must set limits to the sovereignty of God, or he must constrain man to do right, and thus destroy the moral character of his actions.

Moral character is built up through a succession of unhampered moral choices. Such a character is precious in God's sight. But in order to secure it he had to grant man the power of contrary choice and take the risk of losing some

through their refusal to choose the right. This seems the only rational way to explain the fact of incorrigible sin without making God a participant in it, through his decree that some should fall into such sin; or else accusing him of having created a portion of mankind with the deliberate purpose of destroying them, neither of which would accord with our ideas of divine goodness.

It seems infinitely better to regard God as surrendering a portion of his sovereign will to each individual to enable him to choose for himself and be responsible. This done, divine love offers every possible inducement to incline man to choose right and live.

Some predestinarians, while they emphasize divine decrees and divine sovereignty so far as to prejudice human freedom, still insist that man is free because he chooses just what he desires. But God made the desires, which according to this theory determine man's action; so in the last analysis God is responsible and man is not free.

There is also a question as to the part motives play in the making of choices. We have numerous desires and motives—some strong and some not so strong. Some assert that we are always moved by the strongest motive. But this brings us back on deterministic ground. If man is ruled by the strongest motive, then his reaction to motive is mechanical, like the response of a machine to the push button. But we are able to act upon the weaker motive, and refuse the strong. We are not driven by motive. We can select the motive to which we respond. Moral agency is superior to motive, or man would not be free.

Our conclusion is that man is free morally. His freedom is limited elsewhere, but in the moral realm he is altogether free and responsible. He was so created in order that he, by choosing right and refusing wrong, might build up a character fit for fellowship with God.—*Methodist Protestant-Recorder.*

THIS IS URGENT.

Aroused by the dangers of the return of the legalized liquor traffic, the church and moral forces of the country have set up the National Prohibition Emergency Committee to lead the campaign to prevent the repeal of the Eighteenth Amendment.

On March 7, 1933, notwithstanding that all banks were closed, nearly a thousand men and women from thirty-two states, representing thirty church bodies and all the important temperance organizations, met at Washington. Important decisions were made to:

1. Unite all of the interests friendly to the Eighteenth Amendment into a unified campaign to prevent its repeal.
2. Create a National Prohibition Emergency Committee under whose unified command all temperance organizations will fight to retain the Eighteenth Amendment.
3. Concentrate the energy of all friends of Prohibition to defend the Amendment and to keep the liquor traffic outlawed.

Outstanding men and women, including many not heretofore prominently identified with the Prohibition movement, have accepted membership upon the Committee. The personnel is being completed and will be announced shortly.

The leading temperance and prohibition organizations of the country have heartily concurred and have begun to work enthusiastically under the new leadership. Among those who have already accepted appointment on this unified committee are the heads of the boards of temperance of the Presbyterian, Methodist, Baptist, Southern Methodist and Disciples denominations, of the

(Continued on page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

Jesus really lived. He died upon the cross. These two facts are too well established to be questioned or disputed. The three days he lay in the tomb were the darkest days in the history of humanity. He came as the hope of the religious world. His failure to become King and regain the prestige of the Jewish people was a keen disappointment to his ardent followers. When his lifeless body was taken down from the cross and laid in a tomb, which was sealed by the authority of the Roman government, it was difficult for his friends to look beyond the tomb. His enemies thought his power was destroyed, and they believed that they had put an end to his kingdom. Although he had promised his disciples that he would rise the third day, they could not believe it. How could he arise when dead? If he could not save himself from the cross, how could he save himself after death?

But the third day came. It always comes to the promises of God. The day of triumph and victory for the kingdom of God may not always come within three days after an apparent defeat. But the day of victory *will* come. The gates of hell shall not prevail against the church of Jesus Christ. Neither shall the enemies of Jesus always prevail against him. On the third day—the day when God asserts his power—those who came to pay tribute to a dead Lord found an empty tomb, and discarded grave-clothes. This added to their sorrow. But later—one has to wait for some of God's best plans—later, they found their living Lord, with the marks of the crucifixion upon his hands, his feet and in his side. Now it is certain that Jesus rose from the dead. His life, his death, his resurrection—these three—and the greatest of these is the resurrection. Upon this doctrine hangs the hope of every believer in Jesus Christ.

The Christian Church throughout the world has been enriched by the annual Easter season. Jesus has been the center of the church for this period. Perhaps there were millions of people who did not think reverently of him. Many people thought more of new clothes than the great doctrines of the Christ. Think of what Easter has meant to the business of the civilized world. In factory, and office, and store, thousands of people have hurried their steps to meet the requirements of cutsumers and salesmen. Thousands of people engaged in the work of providing sweet-scented flowers for homes, chapels and cathedrals. Singing birds have filled the air with their sweetest notes while great choirs have sung the soul-stirring oratorios of the great music masters. Jesus lives! The Hallelujah Chorus, from the Messiah, cannot express all the joy of the people whose lives are enriched by this great Gospel truth.

There is no occasion, even in our day, for losing our hope of the ultimate triumph of Jesus Christ. The triumph of Jesus is the triumph of his teaching. It is the triumph of the Bible, the Word of God. The enemies of Jesus have already done their worst. Russia may burn her Christian cathedrals but from their ashes will arise other churches of greater power. Governments may persecute and make martyrs of Christian ministers, but when the ministers are silenced the stones will cry out in glorious testimony to the living Christ. Unstable politicians and soap-box orators may predict the downfall of the Christian religion. Rest assured of one thing: there is no power on earth which can overcome

the kingdom of God on earth. It is here to stay. And it is here to be victorious. The infidels and skeptics can darken the sun as easily as they can destroy Christianity. Lovers of pleasure are seeking to destroy our Sabbath, but the tide will turn back. The greed for gold may substitute the golden calf for the Ten Commandments, but some day the calf will be melted and fashioned into some adornment for the temple of God. Don't be discouraged because Jesus does not finish the kingdom in a day. He will be patient. But he will be victorious. Be patient and keep your faith in him.

I. W. JOHNSON.

THE ALUMNI.

Elon has some loyal alumni. There are those among our graduates and former students who are tremendously interested in their Alma Mater and who are constantly giving whatever assistance they can. We have had more than 900 to receive their diplomas from Elon College, and a total of 17,000 who have attended the College. If all were loyal and true and would do their best, as some are doing, the influence of the College would be tremendously increased, and they, the graduates and former students, themselves, would be greatly benefited. There may be a feeling on the part of some that they have met their full obligations to the College, and they have, from the standpoint of dollars and cents, but no individual can ever fully repay his College for the benefits received.

Recently, I received a letter from an alumnus of the institution who is a member of the Dollar-a-Month Club. She has already paid for one full year, but without a question of any kind, sent in \$6.00 in payment of another half year. There are hundreds and thousands of others who have received benefits from Elon College who could do as well as this one. Wouldn't it be fine if we could have 100 per cent loyalty on the part of everyone who has come in touch with Elon College?

Occasionally, I find former students who are yet disgruntled and apparently out of sorts with the College. I would be very glad, and I invite all who feel that the College has not done its best by them, to come forward with such complaints, and if there is any way possible to adjust matters with them, I assure you and them that it will be done.

I am appealing constantly to the alumni of the institution for their cooperation and support in the forward things that we are doing.

Prospects for another year are promising. We have quite a number of inquiries and some who have already made requests for entrance in September. This year we have 163 new students. Next year, we are hoping for more than 250, and the indications are now that we will have that number, if we do not exceed it. We are getting ready for a larger enrollment.

The Alumni Building, which is a men's dormitory, has been crowded during the year. We are new in the process of remodeling East Dormitory, which is the only original building now standing on the campus. This building will be renovated throughout—new floors, new plastering, modern lighting, baths on all three floors and other conveniences. We are planning to make this a first-class rooming house for boys. We will have room for about 50 in this building. Those who wish better accommodations should begin to make reservations.

Our alumni will be interested in the improvements in East Dormitory. All who attended the College before the fire will remember it as a landmark. Others will be interested to know that its condition is improved.

Money on the Dollar-a-Month Club dues has been coming in rather slowly. This week has been the best week since the banks closed. We have received during the week \$49.50, and since we last reported, \$106.50, making a total of \$2,548.50. If you are behind with your dues, won't you please pay up if possible? We are greatly in need of funds. The following members have paid dues since our last report. This makes a total of 528 memberships. We are yet a long ways from our goal of 5,000. Won't you send in your name to help swell the number?

James Walton.....	Griffin, Ga.
H. E. Rountree.....	Charleston, S. C.
Mrs. H. E. Rountree.....	Charleston, S. C.
J. R. Williamson.....	Jeffress, Va.
Edith Walker.....	Burlington, N. C.
H. L. Barney.....	New York City
Mrs. John Foster.....	Burlington, N. C.
M. S. Harrell.....	Holland, Va.
Dr. W. M. Jay.....	Holland, Va.
Mrs. J. G. Holland.....	Holland, Va.
R. M. Norfleet.....	Holland, Va.
Men's Bible Class, Holland Church.....	Holland, Va.
Ladies' Bible Class, Holland Church.....	Holland, Va.
Mrs. H. L. Bondurant, Rosemont Ch., Norfolk.....	Norfolk, Va.
Mrs. W. E. Gladstone, Rosemont Ch., Norfolk.....	Norfolk, Va.
D. A. Dennis, Rosemont Church.....	Norfolk, Va.
H. R. Morrison, Rosemont Church.....	Norfolk, Va.
Sunday School Class No. 3.....	Norfolk, Va.
Junior Department, Rosemont Church.....	Norfolk, Va.
Mrs. A. L. Gwynn, Rosemont Church.....	Norfolk, Va.
Junior-Senior Boys' S. S. Class.....	Elon College
Mrs. J. P. Barrett.....	Elon College
Mrs. W. J. Holland.....	Holland, Va.
Mrs. J. T. Jones.....	Holland, Va.
Mr. J. D. Rawls.....	Holland, Va.
Rev. J. E. McCauley.....	Richmond, Va.
M. A. Dofflemyer.....	Elkton, Va.
Mrs. Annie Staley Calhoun.....	Suffolk, Va.
Mrs. Elizabeth Sipe.....	News Ferry, Va.
Dr. L. E. Smith.....	Elon College
Mrs. L. E. Smith.....	Elon College

FIFTIETH ANNIVERSARY.

The Franklin Christian Church is planning to celebrate the 50th anniversary of its organization Sunday, April 30th, at 11 A. M. The records of the church indicate that it was organized by Rev. M. L. Hurley, assisted by Revs. W. W. Staley and R. A. Ricks, on Sunday, April 29, 1883.

To this anniversary all former pastors of the church have been invited. Dr. C. H. Rowland, of Greensboro Christian Church, Dr. N. G. Newman, of Holy Neck Christian Church, and Rev. F. C. Lester, of Waverly Christian Church, have accepted invitations, and will participate in the service. All members of the Church in other years, who have associated themselves with other churches where they now live, are also being invited. If by any chance anyone has been overlooked, it is the desire of the committee that this item in THE SUN shall be accepted as an invitation. You are surely wanted. It is earnestly desired by the committee that all who can shall avail themselves of this opportunity to fellowship together in celebration of such an important event as this 50th anniversary.

The Franklin Church has grown through these years, and is exerting its full share of influence in the community and in the world, seeking to be obedient to the Great Head of the church, even Jesus Christ our Lord.

ELLWOOD W. JONES, Pastor.

THE SUNDAY SCHOOL.

It is doubtful if we have any one church enterprise that has made a greater contribution to the kingdom of righteousness than the Sunday School. A few days ago I heard a very successful business man make the statement that he attributed his success to the influence of the Sunday School, on his life, from an early age. It is doubtful also that any other evangelical method of disseminating the knowledge of the Bible has been more fruitful of good results than the Sunday School. No other single means of inculcating the basic knowledge of a well established Christian discipleship has achieved more, through its expending influence than the Sunday School. It begins by planting seeds of Christian righteousness in the mind of the youth, who is to become the greatest asset of the commonwealth of the future. If a consciousness of Christian duty is given first place in our life, a high standard of Christian living will always follow. Also love and respect for others will usually follow.

I once heard a minister say that the "Golden Rule" was good, but that a real love of duty and a loyalty to duty was better. Simply facing duty, humbly, courageously and constantly, is the highest incentive to any life, and it is the surest way to pleasant reflections in the closing days of life. The Sunday School is big enough to inspire all ages, classes and races toward these goals. To me, an education without a knowledge of the Bible, is incapable of translating human thoughts into an activity that is capable of the highest order of service to humanity. In my high school work, those in our class who were interested in Sunday School were the most punctual, painstaking, and evenly poised, dependable pupils in our class. I daresay they will carry those outstanding virtues through life. I am sure had it not been for the Sunday School and B. Y. P. U., that my high school education would be much less complete than I trust it will be when I am through. Too many of our young people have become too much absorbed in thoughts of their social standing; this seems to be the greatest desire motivating them in the pursuit of an education. Doubtless, our social standing and the solution of material problems have been too much emphasized by some of our public school teachers and leading educators. Our greatest need is to get back to our Bible, our church, our Sunday School, our young people's work, and our better selves; then we will soon find conditions greatly changed.

RUTH BOYKIN.

Sims N. C.

PROGRAM.

The Mid-Year Meeting of the East Alabama Association of Congregational-Christian Churches and the Fifth Sunday Meeting of the Christian Churches of Eastern Alabama, will be held at Bethel Congregational Church, Rev. J. P. Bean, Pastor, Millersville, Ala., April 29-30, 1933.

Rev. C. W. Carter is Moderator. Following is the program:

SATURDAY, APRIL 29, 1933.

Afternoon Session.

- 2:00—Praise service in charge of Otis Wright.
- 2:30—Our Churches and Their Needs—Supt. F. P. Ensminger.
- 3:00—Sermon—Rev. David W. Shepherd, Phenix City, Ala.

Evening Session.

- 7:00—Praise Service—Rev. G. H. Veazey.
- 7:15—Sermon—Rev. Charles W. Carter.
- 8:00—Discussion—How we may help each other by Christian fellowship—Rev. A. W. Stone, Talledega, Ala.

SUNDAY, APRIL 30, 1933.

Morning Session.

- 9:00—Praise Service—Rev. J. P. Bean.
- 9:30—Testimony Meeting.
- 10:00—Sunday School, in charge of Mr. Otis Wright, superintendent of Bethel Church Sunday School.
- Concluding Talk on Sunday School—Miss Marguerite Davison.
- 11:00—Preaching Service—Sermon by Rev. G. D. Hunt, Lanett, Ala.
- 12:30—Community Dinner served at the church.

Afternoon Session.

- 2:00—Young People's Service in charge of Southern Union College.
- Address by Rev. A. R. VanCleave.

FIGURING IN DAYS INSTEAD OF DOLLARS.

During the past fifteen years the grand old American dollar has shrunk, expanded, and turned several somersaults. Just now there is some doubt as to whether it rests upon a gold standard or is propped up by some less glittering medium. Considering the idiosyncrasies of the

dollar it is no wonder that the Technocrats have suggested that we do our figuring in terms of ergs—whatever that may be. But here comes Percy T. Watson, M. D., of the American Board Hospital at Fenchow, Shansi, China, who has translated part of his finances from dollars into days of labor with interesting results. He writes: "During the last few weeks we have received from the Chinese donations which represent the income from 1,431 days of labor. If these men had been in America and had received \$4 a day this would have amounted to \$5,724, but no such handsome sum was received by us. During the last year our hospital fees have amounted to the income of 66,000 days of upper standard labor. On the American basis of \$4 a day this would have meant \$264,000—only it did not!" The way to get the true perspective on Chinese contributions and fees is to translate them back into terms of long hours of sweaty labor. From that angle, the Chinese are a generous people.—*The Congregationalist and Herald of Gospel Liberty.*

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

20 Mercy and truth together; righteousness kissed each other.

22 Truth shall spring

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Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.

a Gen. 15. 1. b Ps. 56. 1. c 67. 1. d or, all

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8 ¶ Jē-hōi'-ā-chin was 8 years old when he began t

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

O Lord, thy word is truth and blessing and uprightness and peace. Do what thou wilt, O God, with whom thou wilt, only let thy word be established. O Mighty God, who hast all power to relieve world distresses, help men and women to see that thou dost permit conditions as they are that out of them there may come a levelling of human affairs in the realization that thou dost work to bring all hearts to an understanding of thy creative and unending purposes. We ask it for Jesus' sake.—*Amen.* J.

THE EASTER OFFERING.

One of our pastors aptly declared recently that it was not a question of whether "the heathen at home and abroad" would be saved, if we Christians did not give them the Gospel, but whether we ourselves would be saved. Can we be saved if we profess a love for our Lord, and faith in Him, and yet disobey the most emphatic command He has given us? If an earthly father, in his wisdom and from experience, gives his child a command, and advice, and his child wilfully disobeys and is deaf to that advice, that child cannot hope to escape the consequences of its disobedience. If ever a father loved a child, David loved Absalom, and he gave Absalom the benefit of his wisdom, advice and experience. Absalom wilfully went contrary to the counsel of love, and the wisdom of his father, and thus came to a wicked and untimely death. The love and compassion of David could not save Absalom when Absalom wilfully disobeyed.

Can the love, even the infinite love of our Lord's Christ, who founded the church, save the church if the church wilfully disobeys the wisest and most emphatic command He ever gave? "All power hath been given unto me, therefore, go ye and teach all nations." Our Lord did not give that command until He realized that the power was in His hands to give it, and He only promised the fellowship of His presence if that command were obeyed.

Just once a year our church is called upon to give its evidence that it is willing to obey this command of our Lord. Just once a year is our church called upon to make a love-offering through self-denial that it may show its willingness to obey the supreme command of our Lord. Unless the offering were taken on Easter Sunday, as in many churches it was not, since they had no Easter services, it should be, and we believe will be taken, in order at least that the members may have the opportunity of showing whether they are willing to obey this emphatic command of our Lord. It is a spiritual command with a spiritual purpose in view—that of strengthening the spiritual life of the church and conferring upon the church a blessing and a benefit. It is, therefore, a blessing to be shared rather than a burden to be borne, if we enter into the same with thanksgiving and gratitude, and obey the command of our Lord that we may share the joy that is ours through Him in this good and glorious season.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING APRIL 15, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,695.67
Third Avenue, Danville, Va.....	4.34
Linville, Va.	4.76

Mebane, N. C.	6.00
Berea, Elon College, N. C.	2.00
Mayland, Broadway, Va.	1.00
Bethlehem, Altamahaw, N. C.	7.62
Pleasant Grove, News Ferry, Va.	6.16
Oakland, Suffolk, Va.	6.00
Leaksville, Luray, Va.	1.78

Total \$ 1,735.33

Individual and Church Offerings.

Previously acknowledged	\$ 364.14
Miss Georgia Bradley, Mebane, N. C. (Mt. Zion Church)	1.00
Rev. Albert Godley, Tenaflly, N. J.	1.00

Total \$ 366.14

Summary.

Previously acknowledged	\$ 7,638.02
Sunday Schools, Regular	39.66
Individual and Church Offerings.....	2.00

Total to date \$ 7,679.68

If the churches will all take the offering now it will help the one cause for which the church was established, and that cause through which the church grows and enlarges its borders. Surely, in this time of need no church will turn a deaf ear to the command of our Lord.

J. O. ATKINSON, *Mission Sec'y.*

A FAMOUS TEMPLE.

The temple which is the great show place and the Vanity Fair of Tokio is the Temple of the Goddess of Mercy. It is safe to say that it is visited by millions every year. I have never been there when the main approach to the temple was not a jam of people. The entrance gate is guarded by two huge demons of gigantic size, having huge mouths filled with huge teeth, and they have huge glaring eyes. Near the entrance is a tank of holy water in which the pilgrims dip their hands to purify themselves.

In front of the temple food for pigeons is on sale and it is considered a mark of benevolence to buy for a few sen a plate of beans or rice to feed the birds. Besides it is a means of storing up merit to balance off against one's bad deeds.

Long steps in front of the temple lead up to the main entrance. A rope dangles down in front. This the worshipper shakes to ring a bell above to notify the goddess that he is ready for business. He throws his money in the box which is about ten feet long, six feet wide and two feet deep, made so big that it may hold all the money thrown in and big so that those throwing money cannot miss it.

When the worshipper prays, what does he pray for? Purity? Holiness? Just now the Japanese papers are full of the horrible story of a man who for a small fee took care of babies. In his confession he states that he went to this temple and prayed to the goddess that he might have success in killing babies until he had four hundred yen with which he hoped to set himself up in business. The police dug up twenty-five bodies where he had buried them. Near this place is the famous brothel quarter, from which according to the word of the Commissioner of the Salvation Army, brothel keepers come to pray that they may have success in their business.

To the left is an image of Buddha enclosed in a lattice structure. The people about this image are chewing paper wads with the idea that if they can throw or flip a wad so as to make it stick

to the image, their prayers will be answered. So the image is well plastered over with these balls.

Over to the right is an image of the god of healing, made of wood. If you have some disease of the eyes, rub your own eyes and then rub the eyes of the image. If you have a headache, rub your own head and then rub the head of the image, transferring your troubles to him. This image has been rubbed so much that the whole front of the face has been rubbed away. But having been so much patronized, it is supposed to have more merit. It will be seen that the things which the worshippers want are health and success in their undertakings. Anybody can be a good Buddhist in practice without any reference to his character.

Near the temple is a geisha establishment, the singing women all being 100 per cent prostitutes. Nearby are also the numerous moving picture shows. The region about the temple is said to be honeycombed with vice. Dr. Danjo Ebina, one of our most prominent preachers, says there are good people who are Buddhists, of course, but it is a recent thing since the Buddhist priests have begun to emphasize purity. But there is a great company of very good people in Japan who have no religion at all. That we know to be true in America. As the committee of thirteen say in their criticism of the Laymen's Report, the better class of the Japanese are turning away from Buddhism. Under the circumstances is it the time for us to attempt to cultivate the Buddhists as having a religion which is a way of salvation? I trow not.

A. D. WOODWORTH.

Cho Azabu, Tokio, Japan.

MAN SHALL NOT LIVE BY BREAD ALONE.

This is a day when men are greatly tempted to build the kingdom upon bread. We are told to make religion social, or in other words, place the material wants first. The church is being urged to help carry on an active campaign for old age pensions, insurance for unemployed, reduction of working hours, permit each individual to have a share in the wealth of the state and similar measures.

All of these things may be of great importance. No man is a real Christian who is not interested in the social problems of the day. The church that holds aloof is out of touch with the spirit of Christ.

But Christ refused to put these things first in his program of life. After the multitude had been fed they would make him king by force; but the Master refused all such selfish and doubtful honors.

We should remember that, "Man cannot live by bread alone," and continue to preach and prepare others to preach the unsearchable riches of Jesus Christ.—*World Evangel.*

Our Master declared to his disciples, "because I live ye shall live also." They went out with that doctrine of the certainty of the resurrection of those who have fallen asleep in Jesus, and the certainty of a house eternally in the heavens not made with hands; they revived the dead world of paganism, comforted multitudes who were ready to destroy their lives because there was no hope in their hearts, and set up a new order of life which was ever in the light of the immortality which he brought to light. More and more it became apparent in the light of this teaching that death is a mere incident, and we only begin to live truly when we have gone through it and come into the land of the unsetting sun, which the Master came to reveal.—*The Christian-Evangelist.*

DO WE NEED A NEW NAME.

By EDWARD JEFFRIES REES.

In various sections of the church it is being suggested that a new name be given to missions. Sitting a district missionary institute, the practical presiding elder was heard to say: "We need a new name for missions." His suggestion was rather carefully sanctioned by an influential layman. But the missionary secretary of the conference did not warm up to this suggestion.

The motive behind the suggestion is the fact that the simple old name—some seem to think the name worn out—of missions does not grip, does not stir Christian folk to action as in former days and years. Does the fault lie in the name of the child or in the nature of the parents of the offspring? Jesus Christ was a Missionary on a mighty mission. He was commissioned to go, to help, to heal, to sustain, to comfort, to lift the load of a world in need. What name goes as deep, reaches as far, points as high, lifts as much as missions? A mission is that task which one is destined to accomplish; a chosen end of one's efforts, those efforts being under authority given by God and the church.

I was startled by the frankness and truthfulness of a recently made statement in a great missionary conference, covering three large districts of the church. Said an influential minister: "We sing a missionary hymn, teach a missionary book, pass the hat, and get little." No fault with the hymn, no criticism of the book, but what of the "hat"? Ah! therein lies the difficulty; therein rests the problem. It may be on account of an over-emphasis of the "hat" rather than a sympathetic opening of the heart. When missions reach the heart, they will touch the "hat." "Where your treasure is, there will your heart be also." Frankly, I always come to the missionary emphasis period of our church with a lump in my heart and a leap in my soul. The lump is there because of the need of the world. The leap is there because of the belief in the simple plan of Christ for world redemption. More and more do I come to the conclusion that this special period of emphasis should be a certain two or three months, but a certain twelve months of every year of every pastorate of Christendom. For missions is the heart and soul of Christ's Gospel. If a new name will grip better, let the church have it. If not, let us magnify the passion and power of Christ's plan as a mission.

Has not the cash loomed too large in missionary periods rather than the concern? Have not the shekels been more prominent than sacrifice? Has not filthy lucre for missions been talked about too much, rather than fragrant love for missions experienced? When concern is evidenced, the cash will be in evidence; when sacrifice is experienced, shekels will be forthcoming; when love is prominent, lucre will appear; when the heart is opened, the "hat" will be filled. "Prove me now, saith the Lord, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Too often missions have been a burden rather than a privilege. Too frequently they have lost their glow, and thus have lost their "go." Too often missionary sermons have smacked more of gold than of God, and special periods of missionary emphasis have been more of a grind than glory, more agony than harmony, more of a stereotyped program rather than an experienced passion. To illustrate: A pastor serving a church which has a building fund debt, says: "I taught the book, sent out a missionary letter, accompanied by envelopes, and got very little in the offering." Then he says: "That's enough, isn't it? That's working the program." Well, the reader may decide. Yet a pastor in

the same state, missionary secretary of his conference, says in emphatic notes to a group of ministers: "If you want to pay off your church debt, adopt a missionary and pay his salary regularly, and the local needs will be met." How marvelously, sensibly true this is!

The "hat" and the heart of missions are inseparable. Each is lost without the other. Each thrives on the other. An open heart is indicative of an open pocketbook. Remember the widow's mite. A closed heart is a guarantee of a closed pocketbook. When God is in the heart, gold will go into the "hat." The missionary purse is dependent upon the missionary power. The former is without, the latter, within. The "hat" of missions has been too far removed from the heart of missions.

I firmly maintain that the least consideration of missions is money. Finances are the natural result of devotion. When our hearts glow for missions, the cash will come for missions. The greatest price for missions is devotion, not dollars. Hear the final statement of this story from the lips of the steward who related it to the writer: "The money was the thing the pastor was after, wasn't it?" It was only a part, and a very small part. I fear that only the purse-strings were touched rather than the heart-strings.—*In the N. C. Christian Advocate.*

HOW SHE KILLED THE LION.

The nurse arrived at the little village of Nyasaland for her monthly visit. But instead of asking her to cure their usual ailments, the people were exceedingly solicitous that she should help them to get rid of a lion which had killed three people. They had no firearms and against the lion they were almost helpless. But nurse was not used to dealing with lions. Even if she had had a gun this medical missionary was not quite sure that she would be wise to tackle a man-eating lion single-handed. But without a gun what was she to do? Putting her wits to work she asked that they kill an ox, and when it had been made ready she dosed the carcass with morphia, and had them place it near the lion's haunt. The lion came and devoured the ox, then went to sleep, and he slept so soundly that he did not know when the natives came and speared him. The nurse thus accounted for the morphia in her returns, "Medicine for one out-patient, 7s. 6d."—*La Follia (Toronto).*

SELF-DENIAL.

William Carey did a great work which reached to the ends of the earth. A widow unknown to fame in whose home he began his work helped to make possible a work which she could have in no wise done herself.

A woman who never set foot in Africa made possible much of the work done by David Livingstone, by handing him a cash gift as he was going out to his work. With this gift, Livingstone employed the native man who cared for him in many ways, who conserved the strength of his master by attending to details of his work, and who actually saved the life of that greatest of all missionaries to the Dark Continent in an encounter with a lion.

A business man proposed to assume the salary of one of the great missionary leaders of this country, making it possible for this most convincing speaker to go all over the country giving his message. He has stirred the hearts of men everywhere, and secured multiplied thousands for missions, and many missionaries for the field. The business man could not have done the work, but he made it possible for another man to do it.

In the plan of God for our lives and his church, he does not expect all Christians to go to foreign

mission fields. Neither does he expect all Christians to devote all their time and energy to special Christian work here. He has planned for everyone to have an important part in giving the Gospel to the unevangelized in mission lands. Some are called to give all their time to this work, others to invest their funds and prayers. Those called to go cannot obey the call unless others who are called to give are obedient.

Our self-denial gifts will supplement our tithes in sending forth missionaries and supporting native preachers and teachers. Thus we can share in the great work done by others whom our money helps to support.

Recently 56 were baptized in one service in Africa. During 1932 nearly 250 received Christian baptism. Who will share in the reward of gathering these trophies for the Saviour? Those who are investing their time and talents, their life and prayers and their money.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squadres on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night.
To give—is to live.

—E. E. McCarty, in *Wesleyan Methodist*.

HOME AND HEAVEN.

Home and heaven are not so far separated as we sometimes think. Nay, they are not separated at all, for they are both in the same great building. Home is the lower story, and is located here on the ground floor; heaven is above stairs, on the second and third stories, and, as one after another the family is called to come up higher, that which seemed to be such a strange place begins to wear a familiar aspect; and, when at last not one is left below, the home is transferred to heaven, and heaven is home.—*From the leaflet of the First Baptist Church, Medford, Mass.*

A PROGRAM FOR JUNIOR GROUPS.

This is the last of the programs on China and should be made a special meeting, to which mothers and friends are invited.

Help the children to plan their program from the materials which they have been using during the past months. Put on exhibit any curios and pictures available, together with the Friendship Scrapbook which the children have made.

The following is a possible program outline:

Call to Worship—Psalm 67.

Hymn—"In Christ There is no East or West."

Reports by the Children—

1. New Years in China.
2. Going to School in China.
3. Keeping Well in China.

Story—

"New Eyes," adapted from a "Here and There" story, by Gertrude Kellogg. (This story was reprinted in April 13th issue of THE SUN.)

Prayer—"Our dear Heavenly Father, we thank Thee for our friends in China. Help us to help them, so that they may have schools and hospitals and know about Jesus and the love of a heavenly Father. Amen."

The meeting may be concluded with Chinese games and refreshments. Weak tea and almond cakes are easily made. A recipe for the latter may be found in "Off to China." Games may be secured from the same source or from "Chinese Ginger."

May we reiterate that practically all of the materials mentioned in these programs may be secured free, or borrowed by paying postage, from the American Board, 14 Beacon St., Boston, Mass.

PRISCILLA CHASE.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

RECOMMENDATIONS OF EASTERN VIRGINIA YOUTH FELLOWSHIP.

When the Eastern Virginia Youth Fellowship met in a week-end conference at Suffolk, Va., recently, the young people were divided into five groups for work. Each group made a report, with recommendations which may be of value to other young people throughout the Southland. I am giving just the recommendations without the introductions, etc.:

DEVOTIONAL LIFE GROUP.

We recommend that:

1. Worship should grow out of some felt need of a group.
2. There should be a definite theme.
3. We should be very careful that the atmosphere and environment is conducive to worship. Especially pay much attention to the fact of the dress of the leaders. Never let the dress of the leader distract the attention in any way.
4. Be careful about the selection of hymns.
5. What translation of Scripture is most acceptable in a worship service? This group favored the King James Version. Indeed, it is a question to which we could give some worth while thought.
6. What may a leader do to get other members interested in the true value and meaning of worship? Possibly if the group would spend a short time making a study of worship, it would be beneficial.
7. Some suggested helps in planning a worship program:
 - (a) "Hymnal for American Youth."
 - (b) "Training the Devotional Life," Weigle.
 - (c) "Lyric Religion," Augustine Smith.
 - (d) "Christian Worship for American Youth," Laura A. Athern.
 - (e) "Greatness Passing," Nilbahr (Stories).
 - (f) Stories for Special Days in the Church School," Eggleston.
 - (g) "Christian Quest Material."
 - (h) "Thy Will be Done," Lucy M. Eldredge.

SERVICE GROUP.

We recommend that:

1. Each young people's group choose a "project" around which to build their program of study and service.
2. Each young people's group devote a "block of time" to the study of world friendship each year.
3. Each young people's group become familiar with our denominational material on world friendship. For example, *Young People's Bulletin*, World Service material, *Pilgrim Highroad*, etc.

PUBLICATIONS GROUP.

We recommend that:

1. THE CHRISTIAN SUN be in every home, because it covers all phases of spiritual family needs and sources of inspiration. It covers the missionary phases; it keeps us in touch with our colleges and young people's work; it tells the needs of our Orphanage; it gives us the family altar and many other items that we can find in no other publication.
2. *The Congregationalist and Herald of Gospel Liberty*, is a weekly magazine and it reviews the work, problems, and progress of the Congregational-Christian Church at home and abroad.
3. *The Sunday School Herald*, for use in the

Sunday School and young people's work. It is a weekly paper consisting of adventures in the Christian quest, and news of other young people's groups of our denomination. \$1.00 per year, single subscription.

4. *The Missionary Herald*, because it is published for the sole purpose of reflecting the activities and progress of our outposts in foreign and home fields. The readers of the *Missionary Herald* become acquainted with many workers of Christ and various fields of work and endeavor.

5. *The Pilgrim Highroad*, because it is a journal adapted to meet the needs and desires of the young people. From the standpoint of finance Sunday School, and Christian Endeavor information and inspiration, it is most highly recommended.

6. *The Christian Herald*, because in it the religious life is made to predominate and national and world-wide affairs are given ample space.

7. To those who are interested in Christian Endeavor, they use the *Christian Endeavor World*, a monthly magazine with material on the weekly topics for the young people, intermediate and the junior societies, material for Sunday School lessons, and items of interest to young people.

8. *The Christian Endeavor Guide* be used in societies, because it contains outlines for the worship services and information on the topics.

9. That the young people of each church sponsor or provide an exchange through literature table, rack, or library in order that material may be available for all those desiring it.

MORAL STANDARDS GROUP.

We recommend that:

1. Moral standards of church members are not as good as they should be.
2. Moral standards of the youth of today are better than they were years ago.
3. Sunday School training is very important in establishing high standards of morals in the young person's life.

LEADERSHIP TRAINING GROUP.

We recommend that:

1. Each church have at least one training class a year.
2. Each church have some form of Workers' Conference.
3. Each church represented in Youth Fellowship send at least two delegates to Elon Summer School. One way of doing this is to combine representation in order to save transportation.
4. Teachers visit other schools wherever possible.
5. In a school where there is no training course taught, we recommend the correspondence course.
6. Each member of the Youth Fellowship pledge himself to more consecrated living as a means of making Christ real in our lives.

RESOLUTIONS COMMITTEE.

We recommend that:

1. We express our appreciation to the pastor and people of Suffolk Christian Church for their splendid cooperation and hospitality.
2. We express our appreciation for the untiring efforts of the officials of the Youth Fellowship and to Misses Chase, Eldredge and Hurley who have so efficiently planned and assisted in the programs that have been so splendidly presented.

3. Realizing the great benefit that has been derived from this conference, and the inestimable value it will have to our churches of Eastern Virginia, we hold a similar conference annually.

4. A copy of these resolutions be spread on the minutes of this organization, and a copy be sent to the local press.

CHRISTIAN ENDEAVOR NOTES.

APRIL 30, 1933—"STORIES JESUS TOLD."

Daily Readings for this Week.

Monday—"The Wounded Ox." Luke 14:1-5.
 Tuesday—"Good and Bad Foundations." Matt. 7:24-29.
 Wednesday—"The Vine." John 15:1-5.
 Thursday—"The Tares." Matt. 13:24-43.
 Friday—"Two Debtors." Luke 7:41-47.
 Saturday—"A Widow's Prayers." Luke 18:1-8.

PROGRAM.

Instrumental Prelude—To be selected.

Call to Worship—"Jesus taketh with him Peter, and James and John his brother, and bringeth them up into a high mountain apart; and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light . . . Behold a voice out of the cloud, saying: This is my beloved Son in whom I am well pleased, bear ye him."

Hymn—"Fairest Lord Jesus."

Prayer—

Scripture—John 10:11-16.

Hymn—"Saviour, Like a Shepherd Lead Us."

Introductory talk—

Hymn—"Tell Me the Stories of Jesus."

Presentation of the Topic—

Jesus, the Master Story-Teller.

God's love.

A Widow's Prayer.

The Vine.

Good and Bad Foundations.

Two Debtors.

The Good Samaritan.

Hymn—"Teach Us, O Lord, True Brotherhood."

Benediction—"May the words of my mouth, and the meditation of my heart, be acceptable to thee, O Lord, my strength and my redeemer."

Additional Hymns—"Crown Him With Many Crowns," "The Lord is My Shepherd," "I Love to Tell the Story," "In Christ There is No East Nor West."

Story telling is the oldest art in the world. Long before there was any written language, or even any picture language, story-tellers were handing down from one generation to another the history and ideals of their race.

The earliest Hebrew literature consisted of songs and ballads, that is, stories in poetic form. The Old Testament prophets and later the Jewish rabbis used the story method, but never with the perfection of form found in the stories of Jesus. He is considered by authorities in this field of literature, "the Master Story-teller."

One of the most unique characteristics of the life of Jesus was his ability to read the minds of his hearers, sense their problems, and teach them in terms of their own experiences. He used the story method very extensively. His stories are usually in the form of parables. The word "parable" occurs some fifty times in the New Testament. One of the most remarkable qualities of Jesus' teaching is the universality of the truth presented. Everyone of his stories met a specific need in the life of some individual and was told in terms of the every-day life experience of that time. But the truths they contained are as meaningful for Christian living in 1933 as they were when first spoken.

E. R.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS REBUKES SELF-SEEKING.

LESSON IV—APRIL 23, 1933.

GOLDEN TEXT: "Love worketh no ill to his neighbor; therefore love is the fulfillment of the law."—Rom. 13:10.

LESSON TEXT: Mark 9:33-42.

The Master had a disconcerting way of finding out things. On more than one occasion he read the minds, both of his disciples, and of his enemies. He had an uncanny way of knowing what they were thinking about, what they were talking about, what they were doing. Today's lesson is a case in point. As they went on their way to Capernaum the disciples had become involved in a dispute. They were careful to talk in low tones, and, as they thought, to keep the thing from their Master. They were both surprised and humiliated, therefore, when he asked them, "What was it that ye disputed among yourselves by the way?"—surprised because they thought they were fooling him, humiliated because they had been disputing among themselves as to who should be greatest.

We need to be reminded occasionally that Jesus knows what we talk about, what we think, what we plan. Nothing is hid from him. We would be more careful and more prayerful if we accepted this fact in all its implications. It would be embarrassing to us if every once in a while during the day Jesus would ask us what we were talking about and planning and thinking. Like the disciples, we would hold our peace—we would be ashamed for the Master to know the petty things we had done, the selfish thoughts we had been thinking, the selfish, ambitious plans we had made.

It would help, too, if we took our disputes and our misunderstandings to Jesus. They would not loom half so large and important in his presence as they do when with more or less heat we dispute them among ourselves. How petty and small our bickerings and selfish ambitions appear in the light of his loving spirit and his unselfishness!

Who Is Greatest?

The world has given many and various answers to this question. The strong, the rich, the socially prominent, the most highly educated, the one who holds in subjection the largest number of his fellowmen, the one who can do most—these and other answers have been given in answer to the question as to who is greatest. But Jesus gives an entirely different answer. He says if any man would be great, or be first, he must be a servant, he must be willing to serve others. Greatness is a matter of character and of service.

The Child in the Midst.

Jesus put a child in the midst of the disciples. Christianity has sought to keep the child there. Home life, school life, industrial life, social life, church life ought to be ordered in the highest interests of children. Jesus identifies himself with children: "Whosoever receiveth one such child in my name receiveth me."

Mistaken Zeal.

"And John answered him saying, 'Master, we saw one casting out devils in thy name, and he followed us not, and we forbade him, because he followeth not us.' It was a case of mistaken zeal. Here was a man, obviously sincere, who although he was not an immediate disciple of Jesus, was casting out devils in Jesus' name. John bade

him to stop. It was not the orthodox thing to do. John represents that large group of people who think their way is the only way, that their religious group is the only true religious group, who test men by the correctness of their theological beliefs rather than by the fruitage of their lives. Jesus said, in brief, that his spirit operated in other ways than simply through certain religious groups. Many who are not even professing Christians may have and express the spirit of Christ, and may do work in his name. In judging others, if they are not openly against, we must treat them as being on his side. If, on the other hand, we are not sure that we are for him, we have reason to fear that we are against him. Many a man in his mistaken zeal, brands as an outsider or as a sinner, the man who does not belong to his particular religious group, or one who is not a member of any religious group at all. God's Holy Spirit works through many agencies. He even works through those who do not profess to be his followers. It was Jesus' insistence upon the truth that there was more faith in the Roman centurion than there was in the religious leaders of Israel, that Gentiles had the spirit of true religion as well as Jews, that finally led to his crucifixion.

"A Cup of Cold Water in My Name."

Christ identifies himself with needy humanity. The way to serve him is to serve our fellowmen. And we can serve our fellowmen in even the smallest things—a cup of cold water, given in the name and for the sake of Christ. Furthermore, he who in sincerity and simplicity does anything for Christ shall have a sure reward. We are not to do things for reward, but we may be sure that what we do as unto Christ shall have its reward.

Causing Others to Stumble.

"Whosoever shall offend—the word means to cause to stumble—one of these little ones—not necessarily children, but those who in simplicity trust in Christ—it were better for that man if he had not been born, or having been born, that he were drowned in the sea. Let every man take heed as to what he does, as to what kind of influence he exerts on others. One wonders at the responsibility involved for those who deliberately vote to restore the legalized liquor traffic again, who ridicule the simple faith of those who believe in religion, and so forth.

"If Thy Hand, Foot, Eye, Offend Thee."

Nothing, no matter how dear, should be allowed to come between us and God. There must be no compromise with anything that causes us to sin, no matter how dear it may be.

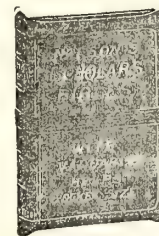
The missionary offering is the spiritual thermometer of the church. It is solely a spiritual undertaking, since it is for spiritual relief. Our Lord instituted missions, and it is in obedience to his command that we carry on missions. Missions are not a benevolence nor a contribution to a benevolence. In our benevolent contributions, we are supplying clothing and food and shelter for physical bodies. In missions we are sending the Gospel, giving relief, sharing the love of our Lord with hungry hearts and souls that are perishing without it. Our home missions mean building churches, establishing Sunday Schools, supporting churches in which the Gospel is preached and membership is increased. The world about us has made the distinction and is making vast contributions to give employment to the unemployed, food to the hungry, clothing and shelter to those in physical need, but these agencies do not make contributions to support the Gospel, to build churches, to establish the cause of Christ in the world.

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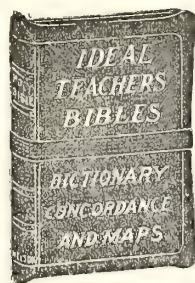
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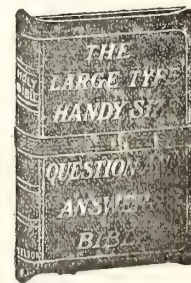
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

A PRAYER FOR THE WEEK.

Divine Father: We would gratefully acknowledge that through thy power and goodness we exist. Thou art behind all goodness, intelligence and well-being that we enjoy. All are born of thee. Every day comes to us of thee, and in ushering us into a new day of a beautiful world, thou hast provided all that is needed for our welfare. Do thou help us to dedicate our lives to thee, and help thou us to represent thy love and thy will everywhere we go and in all that we do.

Our Father, we voluntarily bind ourselves to the exercise of our own best intelligence and energies to do this. In Christ's name.—*Amen.*

TUESDAY.

GRATITUDE TO GOD.

"He that eateth, eateth to the Lord, for he giveth God thanks."—Rom. 4:6.

Copying from James Eddy's book, "Thoughts on Religion and Morality":

"Our gratitude to God is proved by our disinterested courtesy, justice, and reasonable kindness to each other. Since God is manifested in others, as in ourselves and in all living creatures, we may come face to face with the great Power that animates all nature. And reason may be likened to a spark of the intelligence of God Himself."

This is active, patient gratitude, and may be expressed every day.

Prayer—Our Father, show us today and every day what is life's gifts and we pray for that radiance in life's attitudes and habits that bespeak humble gratitude to thee and rich service to our fellowmen.—*Amen.*

WEDNESDAY.

IMMORTALITY.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 3:16.

Quoting again from Eddy's book on "Religion and Morality":

"There exists no evidence that a sensible and thoughtful mind can accept as proof that we shall live after death with our present consciousness of existence. Well, what if there does not? This affords us a fine chance of trusting God that our birth being so great a blessing, our death coming from the same kind Power, cannot be a great misfortune! Let us each be cheerful and trustful to the end, for who knows but our Divine Father has arranged an agreeable surprise for us at the end as at the beginning of this earthly life?"

"He who gave us life gave us death! Coming from the same beneficent source, why, if we realize that life is good, should we imagine that death is bad? Trust that Power whom we designate as God! Fear no event that God ordains must happen. Fear not death. The same wise and beneficent Power that gave you birth presides equally at your death. Trust in God!"

Prayer—Our Father, as we pray, the words of Paul reverberate through our souls, "O Death

where is thy sting?" Give unto us daily a life that brings peace at our latter end, and that wins the crown at that time which banishes all sting of death. In Christ's name, we ask it.—*Amen.*

THURSDAY.

TRITE SAYINGS ABOUT GOD.

Read Phil. 4:8.

Continuing thoughts from Eddy's book:

"The laws of nature are the laws of God."

"All scientific truth is knowledge of God and His ways of wisdom and kindness. The truths of science and religion perfectly accord."

"Let us consecrate a temple to God, to truth, to humanity."

"The intelligent and good live near to God."

"No sacrifice or worship can be acceptable to God that does not promote the happiness of mankind."

"Be grateful to and trustful in God."

Prayer—Our Father, give us a true and manly religion, a true and manly conception of our relation to thee and to our fellowman, that covers the whole field of duty to God and humanity.—*Amen.*

FRIDAY.

SIXTY-FOUR RULERS.

"He shall cause them to rule over many."—Read Dan. 11:36-39.

James W. Gerard has made a list of sixty-four "rulers" of the United States. The list omits President Hoover and Chief Justice Hughes, and every United States Senator. There is not an author in it, or a clergyman, or a college president, or an editor, only so-called "men of affairs."

The list includes, of course, some of the real rulers of the United States, because it includes some men of ideas and ideals as well as action; but mere money-getters, however great their executive ability, are not rulers. If Jesus Christ were now a citizen of the United States, or the Apostle Paul, they would not be in that list of rulers, though they established civilization as we know it.

It is a worthy ambition to be a ruler. A Christian who is not a ruler, as far as his ability goes, is not much of a Christian. "Let your light shine," said the Master, but not that men may praise you; rather that they may glorify your heavenly Father, who first fired and who maintains that light.

Prayer—To thee we come, O God, and ask for influence over other lives—thy influence working through us. Enable us to uplift the world, to do our part toward the coming of thy kingdom in its fulness.—*Amen.*

AMOS R. WELLS.

SATURDAY.

A TEN-BILLION-DOLLAR COUNTRY.

"Thou sayest, I am rich . . . and knowest not that thou art . . . poor."—Read Rev. 3:14,22.

The Fifty-second Congress (1891-1893) was the first to appropriate a billion dollars, and at the time Speaker Reed answered the objectors by saying, "This is a billion-dollar country." It is likely that the present Congress will find it necessary to appropriate ten billion dollars, and that few in the nation will find fault with those vast expenditures.

We exult in the fact that ours is the richest country in the world, and in counting up our enormous wealth we shut our eyes to our poverty. We are rich if we love God and our fellowmen. We are rich if our minds are full of noble

thoughts and our hands occupied with kindly deeds. For money is not riches. We shall, as a nation, attain true riches only as we attain it as individuals. Let us look less to our bank accounts and more to the accounts of our souls with God.

Prayer—May our treasure, our Saviour, be laid up in heaven with thee. May we be rich in the things that death can not take from us, in blessed memories, in high ideals, in firm faith, in boundless love. We ask it for thy sake and in thy spirit.—*Amen.*

AMOS R. WELLS.

SUNDAY.

THE HAPPY MAN.

"He that keepeth the law, happy is he."—Prov. 28:18.

He owns a deal more land than I

Where streams run fresh and cool,

And yet to envy him I'd be

The dirtiest kind of fool.

Try as he may he cannot bribe

The evening stars to shine

The least bit brighter o'er his land

Than they shine over mine.

"He can't absorb more sunshine, nor Breathe more of God's fresh air;

His eyes may see more varied scenes

Yet some I've seen are fair;

He may eat costly kinds of food

That are shipped from o'er the sea

And yet the pleasure that it gives

Is like mine gives to me."—*Anon.*

Prayer—Our Father, forbid that we shall get on the wrong track for happiness, and miss it. Thou art wisdom and understanding. Put thou thy law within our hearts and make us happy.—*Amen.*

THIS IS URGENT.

(Continued from page 5.)

Anti-Saloon League, the W. C. T. U., the Allied Forces, and all the other nationally important temperance groups. Never before have the dry forces achieved such a united front.

During 1933, the voters of America are to be aroused by a series of mass meetings in every state, county, city and village in the nation. Before they vote on this issue, the voters will be reminded of the devastating and corrupting power of the commercial liquor business, and will be urged to keep this business an outlaw.

This is to be a campaign of mass awakening which, it is hoped, the people themselves will finance as the program extends. Meanwhile, a fund is required immediately for organizing the work of the National Committee, and for calling into being unified State Prohibition Emergency Committees. Every county and precinct should be organized.

These funds will be administered by a finance committee of the Prohibition Emergency Executive Committee. The members include Bishop H. Lester Smith, of Cincinnati; Colonel John E. Edgerton, chairman of the Board of the National Association of Manufacturers; Hon. John A. McSparron, secretary of the Department of Agriculture of Pennsylvania; and Louis J. Taber, master of The National Grange.

Expenses will be kept to a minimum. They will be carefully budgeted and accounted for. All speakers will be voluntary or will be provided from the staff of the constituent organizations.

Money for necessary expenses is urgently needed. Make checks payable to D. Leight Colvin, acting treasurer, 723 8th Street N. W., Washington, D. C.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

WRESTLING WITH TEMPTATION.

By REV. J. HOWARD SMITH.

(Scripture, Matt. 4:1-11.)

If one of us were given the opportunity to become the President of the United States, what kind of President would we set out to be? Or if John D. Rockefeller were to move aside and allow us to step into his position, how, then, would we interpret life's meanings?

Jesus Christ actually faced this very problem. We find Him about to enter into the role of a Messiah—one of the greatest, most sacred positions in all Judaism. To the Israelites the Messiahship was more important than the presidential office of this great nation of ours would be to us. I dare say the Messiah was held even more sacred than the Pope is held by the Roman Catholic Church. The coming of the Messiah was to be the crowning point of the people's long looked for expectation. And here was Jesus of Nazareth about to fill this all-important office. He, like us, would have to interpret His new work and decide what kind of Deliverer He was going to be.

Previously He had lived just the simple life of a typical citizen of Nazareth. He had not been outstanding in His community. His name had scarcely been known to anyone. Here was a plain, earnest, unheard-of Nazarene on the verge of filling the highest position in the land. The time had come when He was to interpret life anew. What would you do? What was He to do? Was He to seek counsel of the leading men of His day? Was He to talk the matter over with friends? Hardly. Instead of seeing friends, He went to the wooded place beyond the limits of the city *alone* where He might, through the feeling of God's presence, slowly and deliberately decide what His work was to be. This was to mark the spot, amid God's nature, where Jesus formulated His ideals—where He decided what methods He would allow to dominate His life's work.

I.

Spiritual for Material.

After having been in the wilderness forty days, Jesus hungered. "And the devil said unto Him, If thou art the Son of God, command these stones to become bread." How true it is that evil tempts us at our weakest points! What was the meaning of this? He was hungry—no one was there; surely He would try turning the stones into bread just once to see if He could! Must He use His spiritual power for the satisfaction of the physical? No! Suddenly the still small voice of God spoke: "Ye cannot serve both God and Mammon." "It is not my will that you use spiritual power in such a way." His almost instinctive decision was supported by the words which flashed into His mind: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To use spiritual power for material ends would have been detrimental to His cause: it would not be doing the work He was sent to do. Are there any of us who are willing to sacrifice spiritual values for material gains?

It was at the end of the first temptation that Jesus decided what kind of Messiah He was going to set out to be, and, with determination and strength, we hear the words echo: "I came to minister, and not to be ministered unto." This spiritual power was to be used to help create

spiritual values for others, and not for physical and material ends. Usefulness was to be His motto, and He was to interpret life in terms of giving, rather than in getting.

How many of us believe life consists in getting only? On every hand we see outstanding examples of people whose life philosophy is to get. Their lives are wholly wrapped up in caring for self. The newspapers are presenting to us daily cases of men who have been trusted in public office. This depression is bringing out some of the worst scandals America has ever known. These men who have been trusted to public office have been so concerned in their own selves that the welfare of the state and nation has been overlooked. God forbid that this great commonwealth should disintegrate because of scandals that are revealed to us day by day. Jesus decided that He had come to *give* life, not to get all He could out of it.

II.

False Faith—Sensationalism.

The evil spirit, having failed, "set him on the pinnacle of the Temple, and saith unto him, if thou art the Son of God, cast thyself down." Just why should Jesus ever think of doing that? There were a host of Jews who believed that God would send the Deliverer in a supernatural way. If, in some ways, Jesus had been able to appear to them in some sensational way, they might have acclaimed Him as the Messiah. If Jesus had come in this way, that whole group of Jews would have announced Him as King immediately. With so large a following, His purpose might have been accomplished much sooner.

And, too, the feast was going on. Multitudes from every district were there. There had gathered for the feast men and women and boys and girls from every province. Those people could go back to their own little provinces, and announce the great news that the "One sent from God" had come. His name might have been on every tongue.

Why should anyone let this chance go by? In the first place, Jesus believed that God never intended that the Deliverer should come in such a way. Here was a temptation to be popular, sensational—a human fly, if you please. But we must take Jesus for what He is, and not by miraculous signs. There was no room for cheap sensationalism in Christ's methods, and there should be none in our methods.

The "short cut" idea is involved in the second temptation. If Christ had wanted to set himself up as the King of the Jews, there would have been no better way. He might have even come to terms later with the Pharisees, or He might have been luke-warm in many of His remarks. But Christ refused in His ministry to resort to "short cuts" in order to gain certain goals.

Often we are anxious to take "short cuts" in life. In a great deal of our economic life we try quick methods. We are a generation of people who want results, and want them quick. Patience is seldom regarded, but patience in any matter is never harmful. There are those who try "short cuts" in order to become wealthy. About ten years ago there was filmed a picture entitled "The Ten Commandments." It was a story of a young man who became a contractor. In his desire to become wealthy—he broke every single one of the Ten Commandments. In order to make an unfair profit he used cheaper mate-

rials in a building than the specifications called for. He got by with it. But one day there came a time when the building failed to stand as it should, and this young contractor saw this building crumble to the earth, taking with it the lives of innocent men and women. Thus he became a murderer. This man employed "short cuts" and finally his life ended in a most miserable fashion.

There are people who are willing to invest their life's savings in Wall Street, and many times they lose. The loss of one's dollars often leads to suicide. If Christ had adopted any such methods, the cross might have been eliminated. But without a cross there would have been no Christ.

(Continued on page 15.)

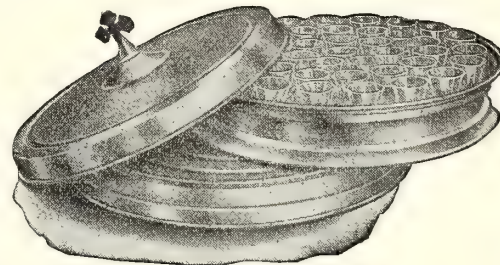
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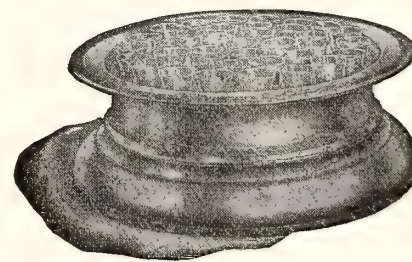
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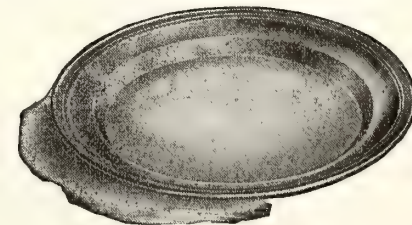
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The good women always come to our rescue when we are in need. For sixteen years it has been our custom and joy to make Easter dresses and send to the Christian Orphanage, so every girl in the institution can have a new dress to wear to Sunday School and church on that occasion. Also little suits for the little boys. This year has been no exception to this long custom and beautiful dresses have come to us from the Ladies' Aid Societies, Woman's Missionary Societies and individuals from North Carolina, Virginia, Georgia, Alabama, Indiana, Illinois and many other places. God bless the good women.

CHAS. D. JOHNSTON, Supt.

The following articles have been sent in since our last report:

Mrs. Valma Moseley, Seaman, Ala., 1 quilt, 3 towels, seeds.

Carrie Beale Sunday School Class, Franklin, Va., 1 quilt, 9 towels.

Women of Chapel Hill Christian Church, Chapel Hill, N. C., 17 dresses, 1 suit, 1 hat.

Mrs. T. R. Pierce, Franklin, Va., 1 pair overalls, 1 linen suit, 1 pair knickers, 4 pairs socks, pair slippers, five shirts, 1 toy.

Woman's Missionary Societies, Burlington, N. C., Circle No. 1, 13 dresses; Circle No. 2, 16 dresses; Circle No. 3, 9 dresses, 1 hat, 1 slip; Circle No. 4, 10 dresses; Circle No. 5, 8 dresses, 8 slips.

Mrs. G. C. Talbert, News Ferry, Va., Sunday School and Missionary Society, Pleasant Grove Church, Va., 9 print dresses, 2 shirts.

Misses Birdie and Sallie Wilson, Virgilina, Va., 4 dresses.

Women of Liberty Vance Church, Henderson, N. C., 7 quilts, pillow slips, print dresses, canned goods, syrup, beans, corn, etc.

Mrs. E. H. Bray, President Woman's Missionary Society, Ramseur, N. C., 11 print dresses.

Ladies' Aid Society, Berea (Nansemond) Christian Church, 17 print dresses, 5 suits.

Mrs. L. C. Huffines, Guilford College, N. C., 3 shirts.

Mrs. J. Lee Johnson, for Woman's Missionary Society, Wake Chapel Church, Fuquay Springs, N. C., 3 suits, 1 pair pants, 1 pair bloomers, 12 print dresses.

Mrs. E. W. Beale, Zuni, Va., 4 dresses, 2 suits, pants, socks, etc.

Mrs. G. O. Lankford, Chairman Woman's Missionary Society, Circle No. 4, Burlington, N. C., 1 dress.

Mrs. Walter Delaughter, Sidney Christian Church, Sidney, Ind., 12 dresses, 1 suit, 1 wool suit.

Woman's Missionary Society, Urbana Cong-Christian Church, Mrs. J. W. Fix, Urbana, Ill., 39 dresses, 10 suits, 2 shirts.

Woman's Missionary Society, Durham Christian Church, Durham, N. C., 16 print dresses, shoes, anklets, shirt, slips, etc.

Ladies' Missionary Society, Turner's Chapel Christian Church, Sanford, N. C., 11 print dresses, 2 slips.

Mrs. W. C. Wicker, Pres., Woman's Missionary Society, four Circles, Elon College, N. C., 19 dresses, bloomers, 1 slip, hose, vest, etc.

Mrs. C. W. Parker, Portsmouth, Va., 1 pair pants, 1 vest, 1 coat.

Miss Jewell Hatch, Burlington, N. C., 1 spring coat.

Miss Florence Crutchfield, Pres., Missionary Society, Pleasant Ridge Church, Kernersville, N. C., 11 dresses.

Mrs. S. A. Horne, Chairman Circle No. 5, Burlington, N. C., 1 silk dress.

Woman's Missionary and Ladies' Aid Societies, Sanford, N. C., 15 dresses.

Woman's Missionary Society, Catawba Springs Church, 6 dresses.

Mrs. Grace Stewart, Woman's Missionary Society, First Christian Church, Greensboro, N. C., 4 dresses.

Woman's Missionary Society, Christian Temple, Norfolk, Va., 9 dresses, 1 hat.

Women of Goshen, Ind., Church, 19 dresses, 2 pairs pants, 1 slip.

Woman's Missionary Society, Union Church, Alameda County, N. C., 12 dresses.

Ladies' Aid Society, Shallow Well Church, 11 shirts, goods, soap wrappers.

Mrs. T. L. Chandler, Durham, N. C., 1 print dress.

Woman's Missionary Society, Huntington, Ind., 9 print dresses, 1 boy's suit, 2 pairs underwear.

Philathea Class, High Point Christian Church, 3 print dresses, 2 pairs bloomers, pillow cases.

Woman's Missionary Society, Ingram, Va., Church, 12 print dresses, 5 silk dresses, 1 blouse, 1 skirt, etc.

F. O. Class Columbus, Ga., Cong-Christian Church, 14 dresses, 1 hat, 5 suits.

Carrie Beale Sunday School Class, Franklin, Va., bloomers, gown, 2 pairs pajamas, sweater and cap, 3 dresses, coat, socks, etc.

Mrs. Alma Knight, Lanett, Ala., 1 pair hose.

Mrs. C. M. Cannon, Elon College, N. C., Woman's Missionary Society, Circle No. 1, 1 dress.

Mrs. T. F. Ayseue, Henderson, N. C., 1 print dress.

Mrs. R. T. Brittle, Dendron, Va., 1 dress.

Mrs. S. A. Horne, Circle No. 5, Burlington, N. C., 1 slip, 3 dresses.

Ladies' Aid Society, Waverly Christian Church, Va., 11 dresses, 1 coat.

Ladies' Aid Society, Dendron Christian Church, Dendron, Va., 16 dresses.

Women of Congregational-Christian Church, Warren, Ind., 7 dresses, 1 suit.

Young Women's Class, Liberty (Vance) Church, 1 dress.

Woman's Missionary Society, Burton's Grove Christian Church, Wakefield, Va., 1 box of dresses.

Ladies' Aid Society, Richland, Ga., 1 dress, 1 pair anklets 1 pair bloomers.

Miss Sophie Long, Mebane, N. C., 6 dresses.

Woman's Missionary Society, Mt. Zion Church, 3 dresses, 1 suit, candy, etc.

Woman's Missionary Society, Hank's Chapel, Pittsboro, N. C., 7 dresses, 4 suits, 1 shirt, 2 pairs pants, 1 pair bloomers, 1 sweater.

Providence Memorial Sunday School, Durham, N. C., 21 doz. eggs.

E. L. Welch, Graham, N. C., 1 overcoat.

Young People's Christian Endeavor Society, Cong-Christian Church, Newport News, Va., dresses.

REPORT FOR APRIL 20, 1933.

Brought forward \$ 5,069.64

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Greensboro, Palm St.	\$ 6.00
Ingram	6.00
New Lebanon	2.26
Berea	2.75
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Third Ave., Danville	4.33
Pleasant Grove	6.15
Union, N. C.	2.19
	31.18

Eastern North Carolina Conference:
Piney Plains 3.75

Western North Carolina Conference:	
Pleasant Hill	\$ 3.05
Ether	1.05
Pleasant Cross	2.54
	6.64

Eastern Virginia Conference:	
First, Richmond	\$ 5.84
Cypress Chapel	5.05
Johnson's Grove	.70
Berea (Nansemond)	5.00

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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Christ's sermon on the mount.

15 ^kThe land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 1.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 ^bBlessed are the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT.
(Continued from page 13.)

III.

Compromise—Force in Place of Love?

Last of all, "the devil taketh him unto an exceeding high mountain, and showed him all the kingdoms of the world—and said unto him, all these will I give thee if thou wilt fall down and worship me." The Jews expected the Messiah to establish an earthly kingdom. Jesus might have gathered unto himself an army, and led a revolt against the Roman Government. These tax-burdened Jews would have backed Jesus from the beginning to the end. Jesus might have used His power in forcing Rome to fall down and worship God. With might perhaps He could have conquered the known world, and showed to them the true God.

Of all the temptations, this one for power must have had the strongest appeal. Jesus here had the chance to use material power in order to gain spiritual ends. This temptation is just the reverse of the first temptation. Evil about faces and offers material power for spiritual ends. This all looked very beautiful, but there were certain disadvantages to it.

The devil had asked the Son of God to use the forces of evil so that He might accomplish God's purposes in sending Him. If Christ had done this, it would have meant that He was willing to compromise with the forces of evil. At no time did Jesus compromise for the advantage of evil.

A second disadvantage was that Jesus could not be a true representative of Jehovah and use force in the place of love. "God is love." The demand that people fall down and worship God was contrary to the principles of love. This kingdom which Christ was to build was not by force. It was to be built on love and to be eternal. Hundreds of years later when Napoleon is said to have uttered the words to this effect: "Caesar, Charlmagne, and I have built kingdoms on force, and they have crumbled. Jesus of Nazareth has built a kingdom on love and it will last forever."

We believe that we have something of value in our civilization which other nations should have. How can we ever gie them the benefit of our achievements if we use force as the instrument? The only way we can help others is through love. If Jesus had accepted the worldly power, He would have sacrificed the privilege of giving life and giving it more abundantly.

The will of God certainly could never have

been done had Jesus used any other means than love. And so it is with our life. We can only do the will of God if the motive of our service is love.

Conclusion.

Probably none of us will ever find ourselves on the verge of entering the highest position in the land. We shall never face the question as Jesus had to. But each of us must decide what we are going to set out to be and do in our own little world. There are times when each of us must face critical periods which may involve suffering, honesty, love. We, too, will be tempted, just as Jesus was, to use spiritual means to gain material ends, to use "short cuts" in our methods, and to accept power in the place of love.

God grant that we may always have faith sufficient to resist all such temptations.
New Haven, Conn.

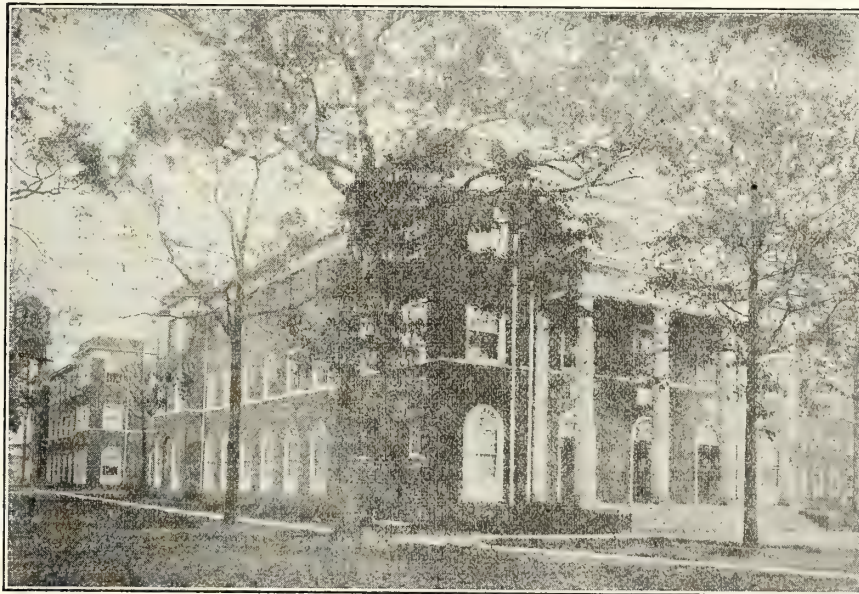
The new unit of the United States Department of Agriculture building in Washington, has in the front, near the top, and carved in large letters, quotations from three men: St. Paul, Abraham Lincoln, and George Washington. The inscriptions are: "The husband that laboreth must first be partaker of the fruits." "No other human occupation opens so wide a field for profitable and agreeable combination of labor with cultivated thought as agriculture." "With reference to either individual or national welfare agriculture is of primary importance."—*Timothy Thomas.*

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OBITUARIES

STEWART.

Rosemont Christian Church has suffered a great loss in the death of Luther Harrison Stewart, who went to his heavenly home early on the morning of March 22, 1933. He was one of our most faithful members, and his work was not only with the adult department of the church, but he was a favorite among the young people of the church as well.

He was a member of the official board, the finance committee, the Men's Missionary, the Men's Bible Class, the Christian Endeavor Society, the Young People's Missionary Society, and in all these he took a most active part. He will be greatly missed in all of them.

The funeral services were conducted from Rosemont Church on the afternoon of March 24, 1933, in the presence of a very large company of his friends and relatives, by his pastor, assisted by the Revs. O. D. Poythress and P. Holder Brown, and interment was in the Berea Cemetery.

The sympathy of the entire church and community goes out to the bereaved family, Mrs. Emily Stewart and her two little girls, and to all his many other relatives. May the Lord graciously bless and comfort them in the days that are to come.

J. F. MORGAN.

WILLIAMS.

Geo. W. Williams, of Bennett, N. C., died March 7, 1933, being 81 years, 9 months and 27 days of age. He is survived by five children: J. S., of Liberty, N. C., W. M., of High Point, N. C., Mrs. Nepsie Hardin, Flossie and Georgia Williams, all of Bennett, N. C.

He is survived also by his second wife and four step-children.

He was a member of the Mt. Zion M. E. Church, and a good man.

He was buried at Pleasant Grove, where several of the family belonged to the church, and where he often attended.

T. J. GREEN.

KOUNTZ.

George W. Kountz was born September, 1861, and died March 8, 1933, at the age of 71 years and 6 months. It

was my pleasure during our revival at Palmyra last fall, to receive Bro. Kountz into the church there. He was a quiet, harmless man, well liked by all.

He is survived by his wife. Funeral services were held at Palmyra, March 10, 1933.

A. W. ANDES.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, APRIL 27, 1933.

NUMBER 17

.. THE SUN'S OBSERVATORY ..

How Many Postage Stamps Do You Use.—

It is estimated that Uncle Sam prints enough postage stamps each year to cover, if placed edge to edge, a twenty-two hundred acre farm, or if placed end to end they would reach ten times or more around the earth at its equator. And to make the adhesive which sticks these small particles of paper to our letters or packages, enough tapioca starch is used to give each person in Virginia, North and South Carolina a heaping helping of this delicious dessert.

The Blind and the Bible.—

The Braille Bible is now available in three languages—English or American, German and Japanese. The English and American are different in that the English uses 189 contractions while the American uses only 44. There is now an effort on foot to use only the English Braille in these two countries, due to the fact that the increased number of contractions not only makes the book less bulky and less costly, but also makes possible more rapid reading by those with skilled finger-tips. Parts of the Bible are also published in Braille in Portuguese. In Siam a method of "embossing" has been developed, resulting in the publication of the Gospel of Mark, but Siamese is such an extended language that this one Gospel appears in six volumes.

Library Conference Held at Chapel Hill, N. C.—

On April 7th and 8th, there was held at the University of North Carolina a special Library Conference, called by the American Library Association and the Southeastern Library Association. The invitation was issued by President Graham of the University, and 83 official representatives of religious, educational, cultural and social welfare agencies, responded. Nine Southern States were represented, and among those present were college and university presidents, deans, professors from various interested departments, heads of State educational departments, church boards, and other agencies. The place of the library in the Southern scene, the meaning of library service and the State and local agencies concerned with giving this service, were discussed. Means of bringing about the establishment of these agencies were also considered. Resolutions were adopted looking toward the better utilization of facilities now in hand and the increasing of these facilities until an adequate and well rounded library program should be the result.

Silver As Money.—

Now that the United States has gone off the gold standard, there is some talk of the re-monetization of silver, possibly in the ratio of 16 to 1. It may be interesting to note that silver has for many centuries been one of the chief bases of currency, and that the gold standard as such is of comparatively modern origin. When Abraham wished to

purchase a grave for his wife, 4,000 years ago, there was recorded one of the first payments in silver of which we have definite knowledge. The earliest use of silver was more than likely in ingot form, but the Lydians used coins containing "an alloy of gold and silver," more than 700 years before the beginning of the Christian era. Silver coins were minted in Britain as early as 150 B. C., and laws were passed against the mutilation of coins as early as in the reign of Henry I. It is probable that copper was the dominant money metal of ancient times, but two centuries before Caesar's time the Romans flooded the world with this metal, till it "took a donkey load to buy food for a feast day." A scarcer metal became necessary as the basis for exchange and the leaders of finance turned to silver. Thus began silver's career in the modern money market of the world.

Endeavorers to Meet in Milwaukee.—

Milwaukee Wisconsin, said to be one of America's most beautiful and progressive cities, is to be host to the Thirty-fourth International Convention of Christian Endeavorers this year. The time for which the meeting is scheduled is July 8th to 12th. Among convention features will be a series of educational conferences, dealing not only with Christian attitudes toward social issues; but with practical methods of doing Christian work. Other items will include devotional meetings, sightseeing and recreational trips, fellowship banquets, a parade, meetings of various State groups, and a daily radio conference. Leaders in religion, education and statecraft, will speak at the principal meetings, including Mrs. Francis E. Clark; Dr. Daniel A. Poling, president of the World's Christian Endeavor Union; Col. Raymond Robbins; Dr. A. W. Beaven, president of the Federal Council of Churches; Dr. James Kelly of Scotland, general secretary of the World's Sunday School Association; Dr. Harry Thomas Stock, student secretary from the Congregational-Christian group, and many others. The delegation is unlimited, any number may attend from a church. Incidentally, Milwaukee is only a short distance from Chicago, where the "Century of Progress" International Exposition will then be in progress, and many attending the Endeavor Convention may take this opportunity to visit the Exposition as well.

Embargo on Gold Starts Speculation.—

It took only 20 minutes for the dollar to drop 11 per cent in terms of European gold currency, following President Roosevelt's embargo on gold shipments. The English pound sterling rose to \$3.85, the highest since November 1, 1931. The French franc rose 47 points, and the Dutch guilder advanced until it was 4.8 cents above par. Measured in terms of purchasing power, the rise of European currencies, caused the dollar to fall

to 88.54 per cent of its former value. These facts caused an immediate boosting of both prices and trading on the New York Stock Exchange. Trading in futures of rubber, cotton, copper, coffee and wheat also reached new proportions. So frantic had been the day in the Chicago wheat pit that the Exchange immediately took under consideration increasing the size of the trading pit. In New Orleans, cotton jumped as much as \$2.50 a bale. In commenting upon the action taken by the President, *Business Week* tells us: "Wisely, President Roosevelt has served notice on the world that the dollar will be allowed to exchange for other currencies at whatever level the flow of trade and investment may determine. With one decisive gesture, he throws out of the window all the elaborate hocus-pocus of 'defending the dollar.' He defies an ancient superstition and takes his stand with the advocates of managed money. . . . The whole complexion of the world changes startlingly when the dollar becomes competitive with sterling."

Yoking Denominations.—

Circuit-riding is an ancient trade, and there is nothing new about having one minister serve a number of churches, but it is significant that an increasing number of ministers are working in two or more denominations at the same time. Such is the situation with J. E. Sears. The most conspicuous characteristic of his three churches is that they are all in Wyoming. At the east end of what he calls his "trap line" is the Methodist Church at Manville. He writes: "My Methodist superintendent is as kindly and helpful as our own beneficent Walker. I am more than pleased with the hook-up, because I hope to prove that give and take are a possible way out where weak fields of different denominations adjoin each other. I am not looking for organic union, but for spiritual harmony and easy cooperation in pastoral care." His second point is Keeline, where the remnants of a Christian Church have injected new life into a moribund Congregational group. Mr. Sears describes it as "the precious jewel in this toad's brew." His third responsibility is our church at Glendo, of which he writes: "The people have never been cared for by a resident pastor (until his arrival), and are largely without precedents. The village folk are slow to accept responsibility, and one would feel hopeless of a real foothold if it were not for those who come from several miles out in the country." He said: "I must record the passing of Henry the Third, which served home missions faithfully for seven years. Peace to his rattles! I now have a Chevy—not the latest model, but one much later than its driver, who is trying to get up-to-date. This acquisition I am calling 'Tommy,' for, in comparison with Henry, it purrs."—*Congregationalist and Herald of Gospel Liberty*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. J. W. Patton, Elon College, has recently suffered a relapse, and has for some days been confined to his bed and unable to meet his appointments. He is much improved at this time.

Rev. G. D. Hunt, Lanett, Ala., is making the first Sunday in May missionary day in the Lanett Christian Church. "Interest in missions is increasing and the church here is doing good work now along all lines; also good prayer-meetings, good attendance at services, and we are planning for a teacher training class to begin soon." Nothing can create power and life in any church like missionary preaching, a missionary program and a missionary objective.

Dr. J. Edward Kirbye, pastor, advises that the worship period of the United Church, Raleigh, may be heard every Sunday from 11 A. M. to 12:15 P. M., through the courtesy of radio station WPTF. These services over the radio will continue until July 1st. In connection with the worship period, Dr. Kirbye will announce special religious items, the date and meeting of the State Conference at Elon College, May 2nd and 3rd, being among the items to be broadcast next Sunday.

Many Christian Churches received additions on Easter Sunday by letter and on confession of faith. It was a glorious Easter in those churches that witnessed new recruits to membership and an out-pouring of self-denial in the Easter offering for missions that the Gospel might be given to others. Why not the pastors thus rejoicing send THE CHRISTIAN SUN a card telling of the number received, of the offerings made for missions, and of the program of glory of the day? Such reports encourage others and make the best of good reading for the church paper.

Let the faint-hearted and the weary take hope in the fact that though the way is difficult and one solely through self-denial, yet the spiritual work, the spiritual task of building churches and supporting the Gospel, goes on. The North Carolina *Christian Advocate* relates this significant event: "A Methodist bishop was met at the docks in New York by newspaper reporters who asked him to give the outstanding impression of his trip around the world. 'The outstanding fact,' declared the bishop, is, 'I belted the globe but I did not see one new heathen temple, but I saw Christian churches, schools and hospitals rising everywhere.'"

The International Christian Endeavor Convention is to meet in its 34th annual session at Milwaukee, Wis., July 8-13, 1933. One reason for choosing Milwaukee as the meeting place of the convention this year is that it makes it convenient for those attending the convention to attend also the International Exposition which is to be opened at the time in Chicago. Among the speakers at the principal mass meetings are: Mrs. Francis E. Clark, widow of the beloved founder of C. E.; Dr. Daniel A. Poling, president of the World's Christian Endeavor Union; Col. Raymond Robins; Gov. John G. Winant, of New Hampshire; Dr. A. W. Beaven, president of the Federal Council of Churches. The meeting is likely to attract many thousands of Christian Endeavor workers throughout the world.

It was the privilege of THE SUN's editor to be

the preacher at the 11 o'clock service with our Burlington Church on Easter Sunday. Despite the heavy rains and inclement weather, a goodly congregation gathered, and it was a joy, as it always is, to worship with this congregation. Dr. G. O. Lankford, the beloved pastor, while slowly improving, is yet prevented by illness from preaching and is compelled to forego all public and pastoral service.

Next Christmas, when we again read one of the best Christmas stories in our literature—"Story of the Other Wise Man"—our hearts will be touched with a pang of sorrow and regret that the pen that wrote that story is now still, and the voice that originally sang it will be heard no more on earth. Its beloved author, Dr. Henry Van Dyke, a man like Zaccheus, very small of stature, but most noble in his desire, while in the flesh, to see and tell the world of the best that passed in his day, passed away at the age of eighty years from his work and his home at Princeton University. He wrote many books of marvelous merit and might, and was a preacher of sublime eloquence and power. As professor of English at Princeton University, as well as author of many patriotic, devotional and nature poems, he wielded a wide influence and will be greatly missed. Here are four lines of his that carry tremendous meaning:

"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the blessed are."

The Chattanooga, Tenn., *News*, of Saturday, April 15th, carries a two column Easter meditation entitled: "The World Comes Alive," by Rev. Alfred W. Hurst, formerly pastor of Elon College Church, now pastor of Pilgrim Congregational Church. Among the strikingly potential and sublime thoughts presented in the meditation are the following sentences: "Nature is God's oldest book, his first word to mankind spoken. In that book, whose author publishes a new edition each and every spring, is God's own word that life is eternal and that death is swallowed up in victory. Our spirits crave eternity's ampler day in which to realize their hidden powers and there are bases in reality upon which our faith gains substantial footing. Our belief in immortality is not ethereal. It is no artificial flower out of the paper of our wishes and tied onto the bush of life to give us momentary compensation for earth's irretrievable and cruel losses. Our faith is rooted deeply in Mother Earth. It draws its sustenance from the soil. Its flower unfolds from within. Our confidence that 'the gift of God is eternal life' has cosmic support."

No, the following is not a comment from a modern writer on conditions in the United States. It is from a declaration of the Hon. Sidney Smith, writing of the law and conditions in England in 1830—133 years ago: "The new beer bill has begun its operation. Everybody is drunk. Those that are not singing are sprawling. The sovereign people are in a beastly state." Let us hope that human nature has changed in 133 years and that our new beer bill will not prove as disastrous as that of England. We are coming to prosperity through beer, though England and Canada and Germany and the others who have had the beer bill all the while do not seem to be claiming any help, but very much hurt from that source. Of course, the people of America will not heed these ancient voices now, but they are still sounding out of the depths of suffering of stricken Germany, whose mighty men gave utterance to them nearly a century ago: "We can prove with mathematical certainty that

as much flour as can lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer."—*Baron Liebig, the great German chemist*. "The prevalent use of beer is deplorable. Beer drinking makes men stupid, lazy and incapable. It is the cause of all the radical politics that men talk over it."—*Chancellor Bismarck*. "Beer is a far more dangerous enemy to Germany than all the armies of France."—*Von Moltke*. Possibly if these authorities and statesmen had been heeded, Germany would not be in her present plight and the great World War might have been prevented.

NEWS FROM GEORGIA AND CAROLINAS.

LaGrange rejoices that the Congregational Church Building Society has handed their treasurer a check in the amount of \$5,000 received and announced March 26th. The new organ of the church *The United Voice*, carries words of warm praise for the work of the pastor, Rev. J. H. Dollar, and he in turn speaks heartily in thanksgiving to those who aided him right there in LaGrange to meet the conditions required by the Building Society before such loans could be made. And while this Society has nothing to say in the pages of *The United Voice*, yet it rejoices in the consciousness of having helped a worthy project in its time of need. It has aided many such. In fact, that is its great mission. There are thousands of churches living today which are thanking God for the C. C. B. S. That LaGrange United Church is added to the list is cause for donors to the Society to be grateful for the privilege of sharing with others in the ministry of brotherliness.

Mr. Dollar calls attention to the fact that the hardest bridge to cross for the church is the lifting of the last \$2,000.00 members of the church owe to the Daniel Lumber Co. He speaks in most emphatic terms of this greater duty and announces that "Plans for the drive will be made in the May issue of *The United Voice*." Congratulations are offered for past achievement and high hopes for future success are confidently indulged. May all the church be blest in their faithful endeavors to establish the spirit of Jesus throughout their beautiful city through the ministry of "United Church."

Rev. L. E. Smith, D. D., pastor of Elon College Community Church, has just issued a hearty invitation to all Christian and Congregational pastors and churches to be present at the meeting of the conferences as guests of his church, May 2nd and 3rd. The entertainment will be: breakfast and lodging free, a small charge to defray expenses for lunch and supper or dinner at night. This is a fine spirit of welcome and all pastors should avail themselves of the opportunity to have their churches represented. It is bound to be a meeting of far-reaching results and no pastor can afford not to be there. Be sure to send names to Dr. L. E. Smith, Elon College.

One change in the program is that of Rev. James P. McNaughton, until recently of Turkey, who will take the place of Dr. Fred Field Goodsell, who is held in Boston by an important meeting of the Prudential Committee of the American Board. But Dr. McNaughton is a wonderfully fine substitute, and all will be delighted and informed by his presence and messages.

Rev. Elmer Willis Serl, that eloquent preacher from Southern Pines, who has thrilled thousands with his sermons and lectures for twenty years, will preach his sermon Tuesday night. Dr. Minton, associate secretary of Foreign Missions, a "Little Giant" in wisdom and faith and inspiration, is to speak twice. Dr. C. H. Rowland, the genial pastor, true friend and a man full of love for both God and man, is president of the larger

conference and will preside over the session or sessions which will consider plans for perfecting the organization of the Southern Convention of Congregational-Christian Churches.

Mrs. Rowland will preside over the hour the women have charge. Everybody knows what that means. And let no one miss the last session Wednesday night, when the most beloved men among us, Dr. J. O. Atkinson and D. W. Knighton Bloom, veterans of the cross which never for a moment has faltered in their hands during the decades of their ministry to the Carolina churches, will share in the service. Perhaps never again can the churches of the Carolinas meet in such a service as this one will surely be. Both human and divine factors are working together in the shaping of our destiny. Stanley Harrell, president of the Southern Christian Convention, will speak last.

No minister and no church, if they know, can possibly fail to be present from the beginning. Let all gird themselves for the greatest uplift in our experience, on May 2nd and 3rd, at Old Elon, which we love so well.

PROGRAM.

The Carolina Conference of Congregational-Christian Churches, and the Conference of Congregational Churches of the Carolinas, will meet at Elon College, N. C., Tuesday and Wednesday, May 2nd and 3rd. Following is the program of the sessions, which promise to be replete with inspiration and enthusiasm:

TUESDAY, MAY 2, 1933.

Morning Session.

10:00—Meeting of the Board of Directors.
12:00—Luncheon.

Afternoon Session.

2:00—The Carolina Conference, President C. H. Rowland, presiding.
Report of Program Committee.
Song Service and Devotionals—Prof. Dwight Steere.
2:30-3:15—Address—Rev. W. P. Minton, D. D., Associate Secretary, The Commission on Missions.
3:15-4:00—Conference Business, Moderator Wm. T. Scott, presiding.
Election of Scribe.
Taking the Roll.
Report of Superintendent, Registrar, Treasurer, Rev. M. J. Sweet.
Report of Missionary Committee, Rev. G. N. Edwards, Chairman.
Appointment of Committees:
Nominations.
Resolutions.
Press.
Place of Meeting.
Announcement of Entertainment Committee.
4:00-4:45—Address and Conference, "Re-Thinking Missions—Plus"—Rev. James P. McNaughton.
4:45—Adjournment.

Evening Session.

6:45-7:15—Vespers by the Youth Fellowship—Miss Priscilla Chase, Leader.
7:30—Evening Session of Conference—Rev. J. Edward Kirby, D. D., Vice-President, presiding.
Address of Welcome—Dr. L. E. Smith, Pastor.
7:30-8:00—Song Service, by Prof. Dwight Steere and the Elon Singers.
8:00-8:15—Evening Prayer and Meditation, led by Dr. John Brittan Clark.
8:15—Conference Sermon—Rev. Elmer Willis Serl.
Communion Service—Rev. G. N. Edwards and Rev. T. Fred Wright.
Offering for Ministerial Relief.
Hymn.
Benediction.

WEDNESDAY, MAY 3, 1933.

Morning Session.

9:00—President C. H. Rowland, presiding.
Song Service—Prof. Dwight Steere.
9:10-9:25—Devotionals—Rev. James P. McNaughton, recently of Turkey.
9:25-10:30—Report on Institutions.
The Orphanage—Mr. C. D. Johnston, Superintendent (15 minutes).
Elon College—Dr. L. E. Smith, President (15 minutes).
Southern Seminary Foundation—Dr. C. Rexford Raymond (15 minutes).
"The Christian Sun"—Mr. John T. Kernodle, Managing Editor (10 minutes).
10:30-11:30—Report of Committee on Constitution and By-Laws—Dr. C. H. Rowland, Chairman.
Report of Southern Convention Executive Committee and the Committee of Ten.
11:30-12:10—Missionary Survey:
Dr. J. O. Atkinson (20 minutes).
Dr. W. Knighton Bloom (20 minutes).
12:10—Adjournment for Luncheon.

Afternoon Session.

1:30-2:00—Conference Business.
2:00-2:15—Song Service and Devotionals—Prof. Dwight Steere; Dr. J. U. Newman.
2:15-3:15—Conference Hour—Leaders: Dr. W. P. Minton and Rev. James P. McNaughton.
3:15-3:30—Report of Nominating Committee, Business.
3:30-4:45—Women's Hour—Dr. C. H. Rowland, presiding.
Adjournment.

Evening Session.

7:30-7:50—Conference Session—New Moderator, presiding.
Song Service and Devotionals—Prof. Dwight Steere; Dr. J. O. Atkinson.
"Our Growing Fellowship"—Dr. W. Knighton Bloom.
"The New Emphasis"—
1. "In the General Council"—Dr. W. P. Minton.
2. "In the Southern Convention"—Rev. S. C. Harrell
Offering for Conference Expenses.
Benediction.
Adjournment.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNDAY.

The world is yet to learn that God's laws are good laws, good intellectually, socially, economically, as well as religiously.

Mr. Philip Curtiss, writing in *The Atlantic* for May, says that when politicians, bankers and economists finally throw up their hands in acknowledgment of defeat and ask him to take charge of affairs, one of the first things in his administration will be "that of reviving the old-fashioned Sunday." This, he declares, he will do, "not primarily as a moral or religious move, but because, with the passage of time, he has come increasingly to believe that the old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world." Sooner or later, Mr. Curtiss continues, the world may be brought to realize that the old-fashioned Sunday was not a survival of Calvinism, nor was it a tribal rite of ancient Hebrews, but was a social check-valve developed by centuries of human experience, and that a nervous, high-strung society which abolished it by calling it puritanical and a hindrance to man's freedom, will one day, if it has not already done so, deplore its loss and seek to recover it. "The old-fashioned Sunday," argues Mr. Curtiss, "was one of nature's regulators, checking the tempo of life and readjusting it every seven days. It did for a very large part of the civilized world exactly what every physician and modern psychologist would be eager to do if he could. It forced whole communities of men, women and children to come, once a week, to a complete halt and, for twenty-four hours, alter entirely their physical, mental and social habits."

Mr. Curtiss further contends that he is in no

sense making "a confessional," and his point of view is not primarily religious, but he thinks that in all commonsense and good, sound judgment, real enjoyment and sane conduct, the old-fashioned Sunday is in every sense to be preferred to the present-day week-end observance and conduct. He declares that "out of the untidy welter of Sunday papers and cigarette smoke that constitutes the usual present-day Sabbath, out of the chatter of golf scores and the smell of locker rooms, the hurried, tardy engagements, the rushed, undigested meals, and the long, nervous driving on crowded highways, that make up a modern week-end," he finds himself "with greater and greater longing, looking back to the peace and dignity of the old-fashioned Sunday," a peace and dignity, a change and an experience which young and old, servant and master, children and parents actually enjoyed far more than the present generation enjoys our mutilated and devastated Sunday.

Back in those days the word "week-end" was unknown, and nothing indicates better than the use of this term, the annihilation of the old-time Sabbath, since a week-end, now substituted for Sunday, really means two and one-half days of Saturday. Mr. Curtiss contrasts the Sabbath of the 1890's and the way children and grown-ups spent those days, to their delight and edification, with the present week-ends with their excitement, their nervous strain and their social, intellectual and moral distractions. All the days are too much alike now, and the world suffers in consequence; whereas, the old-fashioned Sunday gave every day a distinction, and by degrees led up to the grand climax of Sunday, a sort of glory and perfection of all the days which brought a change to the body, mind and soul.

While Mr. Curtiss is not primarily writing from a religious point of view, nor is he in any sense trying to "preach," the clarity and logic of his position are such as to convince one that that which is safe, sound, and sacred, religiously, is also safe and sound economically, socially and intellectually. After all, religion is the foundation upon which society can build with security and, building on that foundation, man comes to his highest achievement as well as his great enjoyment and delight, physically, mentally and spiritually. We agree with Mr. Curtiss that one of our greatest needs today is to recover Sunday.

J. O. A.

MOVING ALONG.

We need not get excited. No occasion for alarm. Every time is epoch-making, and every day has its problem. Dr. E. Stanley Jones told us at Winston-Salem a few evenings ago, that as Adam and Eve went out of the Garden of Eden, Adam remarked to Eve: "We are in an age of transition." So an era and an age of transition is no new thing. The world has been on the move and society has been searching adjustments under new conditions ever since the day of Adam and Eve.

However, there are foundations, sure and steadfast, on which we may move with security and a city that hath foundations toward which we may steadily go. We do not have to sing, "I am a Pilgrim;" we live it.

We are witnessing new upheavals, the tearing down of standards and the destruction of guideposts and milestones, for we, like Adam, are living in an age of transition. And the voice of God still walks in the Garden, in the cool of the evening, calling to man to know where he is when the day is nearly done. In these last days, as well as in the first, God hath spoken to us, and is speaking, for He is in every age and has a constant and new revelation to give to man,

that man may not walk aimlessly and that the age in its transition may not go astray or lose its soul in the darkness and doubt of the way. We know that the Garden of Eden story is true, because every incident and event of it are portrayed and reflected in our modern life and daily experience.

J. O. A.

THE NAME NOT ON RECORD.

This sentence caught and riveted our attention: "When men and women work on without praise or recognition of men, then they are close to the heart of the eternal God." By that standard, there are many who are close to the heart of God. They are the very salt of the earth. Their names, though not written on the front page, or any other page, of the newspaper, are written "on high," and their reward is not only assured above, but received and enjoyed here below. Virtue carries its own reward, and unselfish devotion carries its own crown.

The story is told of a celebrated minister who was traveling in Germany in the cold of winter and was overtaken by a severe snow-storm and lay down to die. A passing wagoner discovered and rescued him and took him to the next village to warmth and safety. As the wagoner departed, the minister said: "Tell me your name, that I may at least have you in grateful remembrance before God." The reply was, "I see that you are a minister of the Gospel. Please tell me the name of the Good Samaritan." The minister replied, "I cannot do that for it is not put on record." His modest rescuer replied: "Until you can tell me his name, please permit me to withhold mine." That humble man of God was not working for any reward that man could give. He was not anxious that his name be carried far and near, but that it be written securely, kept by Him whose eye seeth and whose mind knoweth all things. Far better is it to have one's name written on high than printed on the front page.

J. O. A.

WE HAD TO PAY!

There is a mighty hue and cry for the relief of tax burdens. No wonder! Our tax burdens are heavy and exceedingly grievous to be borne. Many have not the wherewith to meet these taxes, and they are losing their homes and their possessions. The world staggers beneath a burden of taxation, such as it never had to carry before.

There is a reason. The world witnessed, a little while ago, a war that was wider in its scope, and involved more nations, than history had ever witnessed before. For carrying on that war, millions were poured out in lavish abundance, and with a prodigality difficult now to understand. So, let us bear in mind that pay-day had to come, and it has arrived. Seventy-five cents out of every dollar of taxes paid to government go for war debt, or in preparation for future wars. Wars drain present and future resources.

And we are now drawing upon future resources. Our government is pouring out millions on non-productive industries, making warfare on unemployment and relief work. Such warfare may seem necessary and benevolent, but pay-day has to come. A government, like an individual, can only pay out of what it gets and its source of getting is taxation. We welcome the benevolent hand that extends help; but to depend upon that hand for continuous sustenance is deadly in its effects on character and personality, besides entailing a strain on the beneficiary, however resourceful he may be. The present doling out of millions must be paid back, and self-reliance and personal initiative

must some day take the place of the feeling of dependence and reliance upon others. This is essential to the development of personal character as well as to the safety and security of government.
J. O. A.

ARE OUR MEN ABDICATING?

(The question and the comment herewith submitted are not ours, but those of a front page writer in the *Methodist Protestant Herald*, and refers, of course, directly to the men of the Methodist Protestant Churches. While SUN readers may think the case presented a little extreme as applied to our own situation, yet in the various missionary rallies recently held, with twelve to fifteen hundred of our good women present, the question was often asked: "How can we interest the men in missions, the one great task of the church?" That these women and other SUN readers may see that our problem is the problem of sister churches, the article from the *Herald* is printed in full and *verbatim*.—EDITOR.)

"To one who sits on the sideline and looks on at the game being played by our church, it is apparent that about all the men of the church are doing is wearing themselves into frazzles jumping up and down and shouting to the women to 'get into the game and win it.' This is no joke. It is a fact that is painful and humiliating. At every meeting the writer has attended for a year or more, communications were read from our men who inhabit high and lofty places pleading with the women to 'get behind the program of the church!'

"My soul! Where, may I ask, have our women been all these years, if not behind, and in, and for, and under the program of the denomination? In my opinion, which is very humbly given, the women of the church, with few exceptions, are the only ones who have really been 'behind' the whole program of the church. Their organization is the only one we have that is doing things. It furnishes about ninety per cent of all the money contributed to the general interests of the church, and fully ninety per cent of interest in the work of the Kingdom of God on earth.

"What are the men doing? Oh, they are busy scrambling to get behind the 'skirts of the women.' They are doing more than this. They are moaning and groaning and howling 'Hard times! We can't see how the church can carry on, money is so scarce!' Our men have abdicated. That is what they have done, and until they are converted, soul and body and pocket-book, the church will continue to go on at a poor dying rate.

"The poor women, God bless every one of them, and may their kind never grow less, have to resort to oyster stews, Brunswick stews, bazaars, and what-not in order to get money with which to keep the church candle burning. Men, God never intended His church to be run with money obtained from scup kitchens, and we ought to be ashamed of ourselves for allowing it to be done. Isn't it high time that we humble ourselves and pray the prayer of J. G. Holland:

"God give us men! A time like this demands Strong minds, great hearts, true faith, and ready hands." X.

A quarrel is developing between the Danish Church and the army over the ringing of church bells as a signal for the mobilization of the army. All the Lutheran Bishops have endorsed a statement, issued by 113 members of the clergy, banning the use of the bells for this purpose. Some high army officers are now threatening a military boycott of the State Church.—*Exchange*.

POWER OF FAITH.

By ELMER S. DAVIDSON.

The Master said, "Verily I say unto you; if ye have faith, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." How great then is the power of faith! It is faith that makes the man. He who has lost his power of faith, his faculty of belief, is dead.

All men possess faith; perhaps not religious faith, but natural faith, that which arises within us spontaneously. It does not depend for its origin on our volition. It does not depend on our mere arbitrary choice, whether we shall believe in our personal identity or not; whether we shall believe in the existence of an outward, a natural world, or not. In these cases, and others like them, it is conceded that we cannot help believing. The state of mind, therefore, which we designate as faith or belief, using the term in the natural and not the religious sense, exists in us by our very nature.

We obtain a knowledge of belief by introspection. We will know what it is, but we are not able to define it. A definition of belief or faith, to be easily understood, cannot be given independent of inward experience. But we all have an inward experience of belief. We may therefore define faith as *belief in action*. The man in business has to enter into arrangements and contracts implying discharge of duties and the fulfillment of promises on the part of others. The business man knows what it is to believe. The farmer purchases seeds, he believes they will grow. He plants them, thus his belief goes into action. The farmer exercises faith.

A man is according to his faith. The measure of his strength will be found in the measure of his faith. Some assert that strength, or energy of character, cannot well be explained without reference to the will. The common idea of an energetic man is, that he is a person of strong will. It is also true that the most energetic men are those possessing the strongest faith, and that in God. To will to do a thing requires a belief in the possibility of doing it. It is not possible for us to put forth a volition, a determination, to do a thing, at the same time believing the same impossible. A strong faith makes a strong will. A weak faith likewise, a weak will. Even among men who have not experienced the grace and the power of religion, the strong man, as compared with other men, who possesses naturally the same traits of mind, is the man of strong faith. But the man with only natural faith has not and never can have the strength of the one possessing both natural and religious faith. Columbus believed the world was round, and that he could reach India by sailing west. He put his belief into action by setting out and accomplishing his belief. Fulton conceived the idea of propelling a boat by steam. It was termed "Fulton's Folly," yet he believed in it and was able to demonstrate it. Faith is the basis or source of all our achievements in all the arts and sciences, and in civilization. The Parthenon and Pyramids of Egypt would not have been built without faith. Hannibal could not have passed the Alps; Cortes could not have conquered Mexico without faith. The man who sits in his easy chair, believing in nothing and laughing at everything, could have done none of these things. No oceans are crossed by him; no new civilization is promoted at the expense of his toil and blood, in mighty triumph.

It would be difficult to point out an enterprise which has been brought to a favorable issue without some degree of confidence; without faith in the rectitude of principles, faith in personal resources, faith in the practicability of the object.

Faith enables one to lay his plans, to surmount opposition, to triumph over difficulties.

Natural faith then is faith arising spontaneously. Religious faith is the same state of mind. It differs from natural faith in that it is directed to religious objects. It is called into exercise on appropriate religious occasions; and is sustained by religious influences.

The life of the child may be regarded as a life of faith, not religious faith, but natural faith. It is interesting to note what entire confidence children place in their parents, for food, raiment and shelter; a confidence, which, in excluding doubt, banishes anxiety. Hence it is that they live in such simplicity and quietness of spirit; and are "careful for nothing." When the faith of the child is transferred from the earthly parent to God it becomes religious faith. He gives food and raiment, joy and sorrow, health and life to divine keeping. Whoever has truly resigned or abandoned himself to God in the exercise of faith will remain calm, peaceful and thankful. Faith identifies everything with God's superintendence, and makes everything except sin an expression of his will.

What kept Job from cursing God and falling under his affliction and caused him to say, "Though he slay me, yet will I trust him." His faith in God. Wherefore did Noah build the ark when there was dry land? Noah believed in God and showed it by his action. He and his household were saved because he had faith in God. Why did Abraham so willingly offer up his son, the son of promise, through whom the world was to be blessed? He doubted not that God would keep his promise. He had great faith in God. Is anything too hard for the Lord? With God all things are possible. *Nothing is impossible with faith in God.*

When nations have faith, such as the Gospel of God teaches, then wars will cease. "Vengeance is mine; I will repay, saith the Lord." The nation that has so much faith in God as to proclaim itself governed by the principles of justice, of forbearance, forgiveness, and good will, the nation that shall cease to place its chief confidence in battlement and armies, will find itself stronger in the panoply of peace than other nations are in the munitions of war. It will be surrounded by a wall, not made of iron or brass, but stronger than either, which swords cannot pierce and balls cannot batter down; the mighty rampart of a world's admiration and affection. More than that, it will be surrounded by the invisible, protecting arm, which always follows in the line of God's promises. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink," "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." Almighty God, may our great nation exercise this faith!

The man who has no faith is powerless. He is smitten by the irreversible law of nature, as well as by the frown of God. Faith in God diffuses energy throughout the whole man. "It is a singular fact," says Upham, "that faith in God is not only the foundation of all religion, but is also the foundation of all knowledge."

The great men of the past made their achievements and reached their heights by faith in God. We have reached our present high state of civilization and development through the same faith. If we are to reach greater heights, it will be by faith in God. Shall we march on and take new ground? Shall we reach greater heights of civilization? Shall we become more potent for good? Through the power of faith in God we can, we must, and we will.—*Wesleyan Methodist*.

CONTRIBUTIONS

SUFFOLK LETTER.

The May issue of *The Homiletic Review* has an interesting article written by Margaret I. Hessel on "The Clergyman's Coat." It is worth reading. This article reminded me of an experience I had in the Suffolk Christian Church. The first year I lived in Suffolk, Dr. Staley was called to his home at Franklinton, N. C., and requested me to conduct the Wednesday night prayer meeting. I conducted the meeting to the best of my ability. After the meeting I went to Dr. Staley's study.

"Uncle Boston" was the colored sexton at that time. He was an old man with white hair, and he wore his spectacles quite low on his nose. He usually looked over his spectacles when talking to you. He came into the study and "fixed" the coal stove for the night. Standing over near the stove, he said: "Well, Mr. Johnson, you made a good talk tonight." I said, "I thank you, Uncle Boston. You know a good talk when you hear one, don't you?" "Yes, sir. You know I've been here a long time. I was here when Mr. (Dr.) Wellons was here. He made good talks. Dr. Staley always makes good talks."

"Uncle Boston" looked me over very carefully, and was silent for a few moments, when he picked up some bits of coal. "Mr. Johnson, that was a good talk. You is a young man. You will be popular with the people. Now, if you don't mind," he continued, "I will make a suggestion. I'se old, but I loves the young preachers. You know Mr. Wellons wore a long coat; Mr. Laine wore a long coat; Dr. Staley wears a long coat. Now, if you will get a long coat you will look like a preacher, and it will help your preaching."

After several months, I bought the coat—a Prince Albert. I do not have any proof that the coat helped my preaching. But I have not forgotten the philosophy of the old sexton. He was wiser than he knew. He knew that the coat did not make the preacher; but he thought a preacher should have the personality of a minister of the Gospel. The Prince Albert coat hangs in the closet today. The times have changed. For one or two decades there has been a demand on the part of the public that the minister shall be a man like other men. He wears a business suit, red necktie, tan shoes and light hat. Why should he not dress as he pleases? However, why should he not dress as a clergyman?

The only use I have for the Prince Albert coat is this: I am frequently called upon by the young people to lend it to someone who wishes to dress like a minister for some entertainment. That coat will be in style again, some day. The revolt against clerical dress has almost run its course. This revolt has been far-reaching in its effect. It has compelled many ministers to lay aside much of the ministerial personality. And it has done more than that; it has affected the laymen and the lay-women of the church to an alarming extent. Real Christianity changes people. They are in the world, but they are not of the world. There has been a revolt against religious mindedness. A great many church people are unwilling to be different from their associates who are worldly minded. That is one reason why so many people spend so much time and money at the card table and other methods of worldly amusement. It is painful to be different from the world. A young person who does not play cards and dance is so different from the majority—the prevailing world leaders—it is disturbing if they are socially ambitious. There is one appeal needed today, in behalf of the pulpit

and the pew! the preacher should be willing to be recognized as a minister, and the people in the pews should live a life different from the world.

The pendulum is swinging back in the matter of dress. Many people want the choir to wear vestments. They will later want the minister to dress differently in the pulpit. The preacher may be asked to wear robe or gown. I am not wishing that choir vestments and ministerial gowns will be generally used. But I think the minister should be recognized. And the church members should be different from the world in their manner of life.

I. W. JOHNSON.

ALUMNI BY CLASSES.

About one year ago, several efforts were made to get a number of the Alumni to the College for meetings. The purpose of these meetings was to create a class consciousness insofar as was possible on the part of the Alumni and to get them to function as classes in the interest of the College. At that time we were interested in the Dollar-a-Month Club plan. Committees were appointed from a number of the classes and were assigned the task of getting every member to join the Dollar-a-Month Club. After all these months, I have had two complete reports—the first to come in was from Dr. G. O. Lankford, representing the class of 1907. There were thirteen in this class, seven of whom joined the Club—just a little more than 50 per cent. The next class to report was the class of 1899, Dr. N. F. Brannock reporting. There are twelve members of this class, two of whom have passed away and nine of the remaining ten have joined. This is certainly a splendid record. I wish that the tenth one would join in with the other nine so as to make the class 100 per cent.

There are a number of committees working with their respective classes, however, these are the only two classes that have turned in complete reports. There are forty-three classes, with a total membership of 900. If all would put forth efforts and would succeed in proportion to the two that have completed their task, we would have, from the graduates alone, a membership of more than 600. Think what this would mean!

I trust that representatives of other classes may redouble their efforts so as to complete their work, certainly by Commencement. Our membership now runs to nearly 530. We certainly should reach 1,000 before Commencement. And, that reminds me—let every Alumnus of the institution be reminded of Commencement. The days are June 4th-7th, inclusive. We have a splendid program and a most unusual line of speakers. The Commencement program in detail will be announced through *THE CHRISTIAN SUN* within a week or two. The Alumni will be interested in Tuesday's exercises. This will be Alumni Day. Governor J. C. B. Eringhaus will be the speaker. We are planning for a barbecue dinner to be served on the campus as last year. This was a most enjoyable occasion in connection with the recent Commencement, and we are anticipating an even more enjoyable time at the approaching Commencement.

Money from the Dollar-a-Month Club has been coming in very slowly this week—one of the lightest weeks that we have had. I hope this means that there will be a number who will pay up next week. The total receipts since the last report amount to \$18.00. I trust that every member of the Club who reads this report and who is in

arrears, will send his dues immediately. The income from the Club has been so steady, and of such a benefit, let's don't let the interest lag, but keep it going with enthusiasm. We are always glad to have new members. Who will be the next to join?

L. E. SMITH.

THE NATION'S LARGEST UNIVERSITY.

No writer can pen a word picture that would give full justice to the Library of Congress. No painter's brush can bring to the vision its full significance. No photographic lens can carry from the building its beautiful descriptions inside and out. Those who have had the rare privilege of visiting the Library bear witness to this statement.

The Library of Congress was established in 1800, destroyed in 1814 when the British burned the Capitol; afterward replenished by the purchase by Congress of the library of ex-President Jefferson, consisting of 6,760 volumes, at a cost of \$23,950. In 1851, 35,000 volumes were destroyed by fire; in 1852 it was partly replenished by an appropriation of \$75,000. Additional appropriations and purchases, together with exchange of the Smithsonian Institution in 1866, brought back the Library beyond its former standing.

The recent building was completed in 1897, at a cost of \$6,000,000, being opened to the public in November of that year. It occupies three and three-quarter acres, upon a site ten acres in extent, at a distance of 1,270 feet east of the Capitol, and is the largest and most magnificent library building in the world. The entire floor space is in excess of fourteen acres. Its employees number 802, and in addition to this personnel, it requires the services of 87 employees from the Government Printing Office, who are housed in the same building, and whose entire time is taken up in printing, binding and similar work directly connected with the library.

Aside from the millions of volumes of books and periodicals at the disposal of the public without charge, it houses the original copy of the Declaration of Independence, some of the finest paintings in the world, millions of prints and photographs. More than one million people annually visit this shrine of learning and information.

One of the most practical divisions of the Library, and one used daily by thousands, is the Periodical Room, in which is arranged by subject every leading magazine and similar periodical in the United States. In this division six to ten of the leading daily papers of each State in the Union are daily exhibited, where thousands come to read the latest news from their native States.

In all, the Library of Congress is the greatest university of all universities, where there is gathered together unlimited information on every subject known to man, and where the people of the District of Columbia, of every State, and of all parts of the world come to read and do research work.

No visit to the National Capital is complete without a trip through the Library of Congress. Such a trip may be deprived of some of its worthwhileness if the visitor fails to take at least a casual inventory of what his or her State has contributed to the world's most universal university.

TIMOTHY THOMAS.

Last year the United States Government derived \$4,863,300 from the tax levied on the sale of playing cards. The amount was a considerable increase over the previous year.

THE SEMI-CENTENNIAL MEETING OF THE FLORIDA CONFERENCE.

The fiftieth annual meeting of the Florida Congregational Conference was held at Ormond, Fla., last week and was in every respect a most successful and inspiring meeting. In spite of present conditions the attendance was equal to those of former years, the number of registrations being one hundred and ten and these do not include a large delegation from Rollins College, that came for one session, or those from the home community. The conference was beautifully entertained by the people of the Ormond Church. The delegates stayed in the local hotel, but the meals, except breakfast, were served in the commodious parish house by the ladies of the church. There were two dinners served in banquet style, with after-dinner speakers. The church was very beautifully decorated, largely with dozens of white and yellow calla lilies, and the badges of attendance were ivy leaves dipped in gilt as tokens of the Golden Anniversary. This was done in the church also with clusters of various leaves dipped in gilt. The Rev. George D. Owen, D. D., pastor of the church welcomed the visitors and was untiring in his efforts for the comfort and the happiness of the conference. His words of welcome were responded to by Rev. Walter Metcalf, moderator.

The program, which revolved around the theme, "Rethinking—The Present Necessity," was carried out in all detail and the speaking was of a very high order. There was a most interesting discussion in the Men's Forum of the book, "Rethinking Missions," and one of the notable events was the address by Dr. David B. Spencer who has been in the active ministry fifty years, speaking upon the theme, "Rethinking Preaching in the Light of Fifty Years' Experience." Another outstanding event was the historical paper by Rev. C. DeW. Brower, of Interlachen, on "Fifty Years of the Florida Conference." Mr. Brower has been in the Florida ministry longer than any other minister, except Rev. Fred R. Marsh, of Travers. It was voted to have this paper printed in the minutes.

Another interesting feature was the Anniversary Dinner at which Dr. William S. Beard, of Rollins College was the principal speaker. There was music by the college quartette, motion pictures of the college and there was a delegation of 25 from the college headed by President Hamilton Holt, and three of the college deans. This college was projected at the first annual meeting of the Florida Conference and was founded two years later by the Conference. Another important session was the meeting of the Women's Federation of the State, at which Mrs. Marion Fallou Fisk was the principal speaker, and there was given a dramatization composed by Mrs. Fisk.

Among those present at the Conference was Rev. Ben Stock, who was present at the first session fifty years ago, and had only missed five sessions in the years since. There was also present former superintendents, Rev. George B. Waldron and Dr. Lewis H. Keller. There was also present Miss Grace Bingham and Miss Lillian Bingham, daughter and grand-daughter of Charles M. Bingham, who was the first moderator of the Conference. It was voted that the next session should be held with the Winter Park Church, which will be celebrating its fiftieth anniversary next year.

The officers elected for the coming year were: Moderator, Mr. Chas. A. Hoyt, Jacksonville, who also continues as conference treasurer; conference preacher, Dr. George D. Owen, of Ormond, with Rev. Lawrence A. Gedcke, alternate; auditor, Ralph Anderson, of Jacksonville; delegate from the conference to Southeastern Advisory Board, Rev. C. Arthur Lincoln; Florida member of the

Regional Committee, Dr. E. A. King. The following were elected as members of the Board of Directors: Rev. George D. Owen, Rev. Frank Atkinson, Rev. C. A. Lincoln, Rev. Walter Metcalf, Mrs. C. A. Vincent and Mrs. Robert Williams. Rev. C. A. Lincoln was elected president of the Board of Directors. Mrs. Robert Williams was re-elected president of the Woman's Federation, as also was Mrs. H. C. James as secretary, and Mrs. H. J. Feeney as treasurer.

The Conference passed several important resolutions, among them being one directed against the beer bill in the State legislature and against the repeal of the State prohibition law, and also one directed to the State legislature and others in public office to cease the bickering and futilities of selfish and petty politics and devote themselves exclusively, wholeheartedly, and in the spirit of good government to the solution of the country's problems, and to the well-being of the people as a whole.

In the closing devotional talk by the Conference chaplain, Dr. Charles H. Beale, he stated that in all the long years of experience of attending State Conferences in several parts of the coun-

try he did not recall attending one where the whole spirit of the Conference was on such a high plane as this one, which was a word greatly appreciated, coming from Dr. Beale, who, himself, had contributed so much to the Conference as chaplain.

FROM THE CHRISTIAN SUN'S PULPIT.

It is hoped that some minister will read this notice and decide to send in a sermon this week to THE CHRISTIAN SUN. Your sermon will be appreciated by the entire SUN family. Many have spoken, or written most generously to the writer about his efforts. They will like yours, too. Shape up a sermon, and send it in.

You may not think it suitable. That will not be strange. The writer feels like his are not suitable either. And oftentimes he wishes yours had been in the office waiting to be printed before his was published. Send a sermon to THE SUN today, and receive the thanks of us all. And in the meantime, make any suggestion you may wish to the writer for the improvement of THE CHRISTIAN SUN PULPIT.

JOHN G. TRUITT.

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An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

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With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4½ x 1¼ inches.

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2 Take the sum of all the of the children of Is'ra-el. years old and upward, thro

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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee living God. to Mercy and truth together; righteousness kissed each other. Truth shall spring

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better 11 or, all

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This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

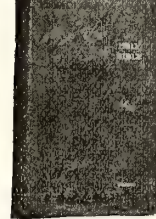
Specimen of Type

8 7 "Jē-hōi'-ā-chin was 4 years old when he began t

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Size 7¼ x 5 x 1½ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th



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The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

EASTER AND THE MISSIONARY OFFERING.

Easter Sunday was quite generally a very rainy day. On that account, many hundreds were not at church for the Easter services, and offering, who otherwise would have been. Those who could not, or did not, attend the services that day should not be deprived of the opportunity of making their contribution to missions. Faithful and diligent pastors and church officials will see to it that the offering is finished on another and nearby service, when those not participating on Easter shall have an opportunity. This is nothing but fair and just, both to the cause of missions and to the membership of the church. All should be given a chance.

Just once a year the men of the church, and the entire church, have an opportunity of contributing to missions, and that period is now. Of course, the contribution now made will be that of self-denial, but it is through self-denial that we follow our Lord. He chose that way for Himself and for all who would follow Him. It is not only the best way and the happiest, but it is the only way by which we can follow Him, and through which we build up His kingdom on earth. Wise men, as worldly wisdom goes, would never undertake to finance the biggest and the chief business of mankind solely through self-denial. And yet, our Lord, the wisest of the wise, both in ways of righteousness and for the good of mankind, chose the way of self-denial to carry on His cause and to build the kingdom of heaven on earth.

On this account, it is wise for every pastor, particularly at this time, to give every member of the churches the pressing invitation to make a self-denial offering for the one spiritual task the Lord appointed His church to do. Only the church will do the work and, in doing this work of the Spirit, the church receives added power and a strength not its own to go forward in its manifold undertakings.

Since our Convention and the Conferences have agreed that once a year all the churches shall make a free-will offering to missions, we cannot see how any church, or any pastor, can sidestep the issue or fail to avail themselves of the blessings and benefits promised of our Lord for this undertaking on the part of the church to share with others the blessings of the Gospel which He has so bountifully bestowed upon us.

Let every pastor and every church see to it that the offering is taken and that every member of every church, shall, at least, have the privilege of taking a part therein.

J. O. ATKINSON, *Mission Sec'y.*

I know of no one more unhappy than the man who hasn't things unless it might be the man who has them.—*From Thinklets by Milton Lee.*

WHY BE DEPRESSED?

Miss Marie Crosby, missionary on furlough from Africa, recently speaking at our Missionary Rallies in North Carolina, stated that there was no depression in Africa. The reason was that it obtains there all the time from the standpoint of luxuries and abundance, and that the only depression her part of Africa felt and counted was when starvation came through failure of crops. Now comes the question right out of our South, by way of a correspondent in the *Congregationalist and Herald of Gospel Liberty*: "Why Be Depressed?" And, in answering his own question, says:

"Those portions of the country which have always had little find it easiest to get along with less! This is particularly true of the South and some portions of the West. H. B. Mowbray, pastor at Demorest, Ga., writes: 'We have never had much cash in the hill country of the South, but there has always been an abundance of hog and hominy—and there still is. So why be depressed?' Almost as cheerful is the report of the home missionary in Alabama: 'Our people have no money, but if they had, they would be very glad to pay what they had.' But one rural parish in the South has found a new way of meeting the missionary apportionment. They give all the eggs their hens lay on Sunday to missions! And they report that their feathered friends are doing better on the Sabbath than on week days. But possibly the women do not make the rounds very carefully on Saturday afternoon."

It is no new thing for many housewives to give to missions the price of eggs their hens lay on Sunday. We have often heard good women testify to their satisfaction and joy of doing this very thing, and we wonder why more of them do not adopt this practice and share this satisfaction.

J. O. A.

THE NORTH CAROLINA MISSIONARY RALLIES.

The women are interested in missions and the work of the kingdom, because they are willing to give their time to study and to learn. In the past three weeks a total of 1,200 to 1,500 of our choicest souls have met in groups, that would easily average 100 each, to give themselves to a one-day study of missions and to devotional service and pursuit. In all these meetings, six in North Carolina, four in Virginia, there were programs that pleased and speakers and teachers that taught and inspired. The North Carolina Rallies were favored with the visit of a missionary on furlough, Miss Marie Crosby, who has been five years a missionary in West Africa, and who is to return in July. Her messages were exceedingly instructive and helped her hearers to understand more clearly actual conditions in Africa that misions face and, better than that, the power of our Lord to redeem and to save the most needy and the most destitute. The women will have much to tell their societies about the work of missions in Africa and about the missionaries who are giving their lives so unselfishly there to winning the African from crass heathenism to genuine Christianity.

Too much cannot be said of the faithful superintendents of the various districts who wrought so unselfishly to make the Rallies a success: Miss Margaret Alston at Fuller's Chapel; Mrs. C. H. Stephenson at Chapel Hill; Mrs. J. W. Patton

at Long's Chapel; Mrs. R. E. Caviness at Ramseur; Mrs. R. L. Ross at Turner's Chapel; Miss Jessie Sharpe at Howard's Chapel; Mrs. L. E. Carlton at Ingram. Without the unselfish devotion of these great and good women in their several districts, these meetings, with their spiritual power and significance, could not have been held. Each seemed to vie with the other in making her district the most active in the good work of missions and in making her Rally the most potent and helpful.

These 1,500 women, who gathered for a day of study of that command nearest and dearest the heart of our Lord, and that passion that possessed His soul, will carry into their local societies and into their churches a spiritual contribution that the whole church will feel and rejoice in during the days to come. J. O. A.

MISSIONARY OFFERINGS.

FOR WEEK ENDING APRIL 22, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,735.33
Ramseur, N. C.	2.50
Mt. Auburn, Manson, N. C.	1.25
Flint Hill, Star, N. C.	1.00
Rosemont, Norfolk, Va.	12.23
Wood's Chapel, Mt. Jackson, Va.	1.47
Union (Surry), Dendron, Va.	2.15
Happy Home, Ruffin, N. C.	1.60
First Christian, Norfolk, Va.	21.23
Shallow Ford, Elon College, N. C.	3.00
Ambrose, Ga.	8.01
Graham, N. C.	3.89
Mt. Olivet (R), Elkton, Va.	1.18
First Christian, Portsmouth, Va.	12.15

Total \$ 1,806.99

Individual and Church Offerings.

Previously acknowledged	\$ 366.14
Bethlehem, Altamahaw, N. C.	2.00
Flint Hill, Star, N. C.	1.00
Monticello, Brown Summit, N. C.	3.00
Elon College, N. C.	33.30
Oak Grove, Sunbury, N. C.	1.90
Seagrove, N. C.	3.60
First Christian, Norfolk, Va.	11.52
First Christian, Portsmouth, Va.	40.00
Randleman, N. C.	1.50
United Church, Lynchburg, Va.	10.40
Biscoe, N. C.	4.40

Total \$ 478.76

Summary.

Previously acknowledged	\$ 7,679.68
Sunday Schools, Regular	71.66
Individual and Church Offerings.....	112.62

Total \$ 7,863.96

J. O. ATKINSON, *Sec'y.*

STEWARDSHIP'S PLACE IN THE KINGDOM PROCESS.

Three related personalities—God, the Christian and fellowman—build the eternal kingdom. Like all growth the kingdom of our Christ has its beginning in God. God's ministry of grace, the soul's rebirth, is the first or foundation element in kingdom structure. The spread of the kingdom until it shall cover the earth as the waters cover the sea, is a forever rotating process of the three essential elements embodied in God, in the fruit-bearing Christian, and in the fruit itself.

It takes not only a fundamentally sound, but a properly developed, completed product—a product in which every essential element has been duly cultivated—to improve and increase with each

recurring yield. When, through missionary activity, the object of unto Jerusalem, Judea, Samaria has been effected, incorporation of the fellowman element has brought the whole kingdom process to a restarting point and made of each Christian recruit a possible factor in soul corraling. But in no life does this factor become a positive force for producing more Christian fruit if the connecting link between the new birth and what would be the fruit-bearing stage has been disregarded and unforged. Without the stewardship of means which, let it not be forgotten, embraces both the Christian and his money—that which supplies the second essential element in the process of world redemption—individual Christian experience never could ripen and reproduce.

For several years, this writer has labored to make the churches of her conference responsive to a full-rounded Christian program—a program inclusive of evangelism, stewardship, missions. Incumbent pastors, we believe, are a unit in subscribing to such aim and desiring to see it accomplished. Would that all church officers, spiritual and administrative, were as mentally committed—and more! We urge that it is the solemn duty of a local church officary to carry on as a whole in the interest of every branch of the church's affiliated work, and that the way for any appreciable following of a church's members to become stewardship minded is for the leading personnel to give no less than its best in prayer and service to make stewardship education effectual. The grace of stewardship must be a reality in Christian life if the church is to go forward. If the effort to effect world salvation is to be successful the works of evangelism (God), stewardship (the Christian), missions (fellowman), cannot be detached from each other, nor one of the three neglected.

SALLIE LINCOLN.

THANKS FROM DR. WHITE.

Dear Dr. Atkinson:

Last week we received notice from the American Board that a gift of \$11.00 had come from the Woman's Missionary Society of the Southern Christian Convention, for our hospital here. We want to acknowledge this gift and thank them through THE CHRISTIAN SUN.

Every year we have a great many charity cases, many of which can be saved through preventive serums. This is especially true in tetanus cases. Often the government hospitals do not have these serums and thus we are able to save many patients. So most of the gifts we receive are used for this serum. To illustrate, we had a ten-year-old child come to the hospital in convulsions from tetanus. She went home entirely well. The serum alone cost us \$70.00. We receive only \$10.00 for this treatment, the rest had to be charged as charity. If this child had come when she first stepped on a nail, 50c worth of serum would have prevented all this sickness and cost.

Again we wish to thank the ladies for this gift. We will have our annual reports ready to send you soon. Mrs. White and the babies are well.

M. J. W. WHITE, M. D.

Mission Hospital, Cagayan, P. I.

MISSION REPORT.

Following is the report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for the Second Quarter, 1933:

Women's Societies.

Berea, Nansemond	\$ 12.60
Berea, Norfolk	7.75
Bethlehem	99.50

Christian Temple	75.00
Cypress Chapel	14.60
Damascus	6.90
Dendron	9.25
Elm Avenue	3.30
First, Norfolk	25.30
First, Portsmouth	16.50
First, Richmond	10.00
Franklin	45.00
Holland	55.00
Holy Neck	45.00
Hopewell	2.35
Isle of Wight	6.00
Liberty Spring	58.94
Mt. Carmel	18.30
Newport News	15.00
Oakland	12.80
Ocean View	5.50
Rosemont	33.08
Suffolk	120.00
South Norfolk	20.00
Wakefield	18.80
Waverly	4.00
Windsor	34.30
Total	\$ 774.47

Young People.

Bethlehem	\$ 26.00
Burton's Grove	10.75
Christian Temple	7.50
Cypress Chapel	26.00
Dendron	1.65
First, Norfolk	3.00
First, Portsmouth	10.00
Franklin	8.00
Holland	12.50
Holy Neck	10.00
Hopewell	.40
Liberty Spring	4.75
Mt. Carmel	6.50
New Lebanon	4.00
Oakland	17.50
Rosemont	4.67
Suffolk	40.00
Spring Hill	5.00
Waverly (Ever-Ready Senior Boys' Class)	3.00
Windsor	5.10
Total	\$ 206.32

Juniors.

Berea, Nansemond	\$ 1.00
Bethlehem	6.00
Christian Temple	9.00
First, Norfolk	1.00
First, Portsmouth	4.50
Franklin	15.00
Holland	18.47
Holy Neck	5.00
Liberty Spring	1.60
Mt. Carmel	4.00
Newport News	3.20
Rosemont	5.00
Suffolk	12.00
Total	\$ 98.51

Cradle Roll.

Christian Temple	\$ 1.00
First, Norfolk	4.00
Liberty Spring	3.00
Oakland	1.57
Total	\$ 9.57

Rally Offerings.

Norfolk District	\$ 13.00
Nansemond, Gates and Frankling Dist. . .	13.30
Waverly Dist.	8.00
Total	\$ 34.30

Summary.

Women's Societies	\$ 774.77
Young People	206.32
Juniors	98.51
Cradle Roll	9.57
Rally Offerings	34.30
Gift of Mr. J. M. Darden	100.00
Grand total	\$ 1,223.47

MRS. W. V. LEATHERS, *Treas.*

Suffolk, Va.

MISSION REPORT.

Following is the Second Quarterly Report of the North Carolina Woman's Mission Board for 1933:

Women's Societies.

Antioch	\$ 2.41
Burlington	225.57
Catawba Springs	3.70
Danville	6.00
Durham	66.85
Elon College	19.10
Greensboro	44.77
Hank's Chapel	5.48
Haw River	10.38
Ingram	6.00
Lebanon	4.00
Liberty, Vance	25.00
Monticello	5.00
Mt. Bethel	5.00
Mt. Zion	2.50
Mt. Lebanon	5.25
New Hope	3.10
Padm St., Greensboro	5.00
Parks' Cross Roads	3.50
Pleasant Grove	6.60
Pleasant Hill	3.25
Pleasant Ridge	5.00
Piney Plains	5.00
Raleigh	50.00
Ramseur	4.00
Rocky Ford	3.10
Reidsville	50.00
Sanford	22.50
Shallow Well	16.00
Turner's Chapel	7.79
Virgilina (Union)	23.45
Wake Chapel	14.30
Total	\$ 656.60

Young People.

Durham	\$ 8.90
Greensboro	5.00
Greensboro, Jr.	15.00
Total	\$ 28.90

Willing Workers.

Burlington	\$ 8.35
Durham	7.77
Durham, Jr.	3.54
Elon College	1.25
Total	\$ 20.91

Cradle Roll.

Durham	\$ 4.20
Sanford	3.00
Total	\$ 7.20

District Meetings.

Alamance	\$ 6.15
Durham, Wake	4.65
Vance, Union	3.51
Total	\$ 14.31
Grand total	\$ 727.92

MRS. W. R. SELLARS, *Treas.*

Burlington, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

SUNDAY SCHOOL CONVENTIONS.

Within a short time the Sunday School and Christian Endeavor Conventions will be in session. Officers of some of the conventions are already planning their programs, and getting ready for their meetings. These conventions have meant much in the development of the Sunday Schools and Christian Endeavor Societies. They have real possibilities for helpful service.

Those who attend should be able to gather information and inspiration which will aid them in doing a better service in their local churches. This means that every program should be so built that competent people will give instructions concerning the various phases of Sunday and Christian Endeavor work. This takes time and preparation, but the delegates who attend have a perfect right to find this aid.

The International Council of Religious Education this year is emphasizing increase. Only about one-third of the American population is enrolled in Sunday Schools. Our conventions should lay some definite plans for increasing our Sunday School enrollment. It is important, also that reports from all Sunday School and Christian Endeavor Societies be made to the conventions so the conventions can report to the Board of Christian Education, which Board seeks to tabulate the figures relative to our Sunday School and Christian Endeavor work. Be sure that your school and Endeavor Society are reported at the conventions.

BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education covers more phases of work than any other institution of our Southern Convention, and yet there is probably less said about it than about any other institution in the Convention. We undertake to aid Sunday Schools in any way they may need help with counsel and advice, to aid in the conduct of Daily Vacation Bible Schools, to sponsor Leadership Training through local training schools and summer training schools at our colleges, to promote special day programs such as Mother's Day, Children's Day, Easter, Christmas and Rally Day, to aid Sunday School and Christian Endeavor conventions in building their programs, to collect and tabulate information concerning our Sunday Schools and Christian Endeavor Societies, to promote all phases of the young people's work, to keep alive an active interest in Christian education.

Our Board is financed by money sent to Sunday School conventions, by a very small percentage of conference apportionments, and by special contributions. The total amount received for the past few years has been about \$1,000.00 annually. This sum is by far too small to enable us to do effective work, but we seek to do the best possible with the funds available.

Seemingly the banks have been against us. A year ago we had \$300.00 locked up in a bank failure, and we now have our funds in the North Carolina Bank and Trust Company which is operating on a 5 per cent basis. At present we have no funds available with which to do any kind of work. We are looking forward to the Sunday School and Christian Endeavor conventions with the hope that all churches will pay their dues, and that the conventions will feel inclined to support our Board. In the meantime the work continues, at least in part.

CHURCH WORK UNDER DIFFICULTIES.

For many years of our recent experience the churches have had a comparatively easy time in raising funds with which to work. We now work under difficulties.

Because of the difficulties, some are losing hope and are ready to quit, while others are more determined than ever to continue. The church with its ministry of helpfulness, is needed more today than in many years. Now is the time for expansion. The time to do more work than ever.

History shows that the church has flourished most when difficulties were greatest, and recent records indicate that with the prosperity of our country from 1925-29, church attendance decreased, but with the slump of business the attendance has been gradually increasing. Perhaps we will learn that seeming difficulties are in reality great opportunities.

SUMMER SCHOOLS.

Interest in our summer schools seems to be more widespread than usual. Young people everywhere seem to be interested in training for Christian service, and in trying to discover for themselves what Christianity really means. For this reason the regular summer schools will be held at Blue Ridge, N. C., June 20th-27th; at Elon College, N. C., July 24th-30th; and at Wadley, Ala., July 27th-August 3rd. I do not know the dates for Immokolee and the school in Georgia.)

Costs are being lowered so as to make it possible for more people to attend. Registration and board at Elon will be only \$7.50 for the entire week. The other schools are making their cost just as low as possible, and all are building fine programs which will be very beneficial to those who attend.

The Youth Fellowship of Eastern Virginia is doing a fine piece of work, in undertaking to get at least two young people from each church to attend Elon. They are arranging transportation through getting groups to go together in automobiles. Those interested in this project should write to Miss Irene Cotten, at Dendron, Va.

Young people can make no better investment than to invest in their own personal development by attending one of our summer schools.

PROGRAM.

Following is the program of the Week-End Conference of the Youth Fellowship of the North Carolina and Virginia Conference, to be held at the First Christian Church, Greensboro, N. C., Saturday, May 6, 1933:

- 1:30—Conference of Group Leaders—Miss Priscilla Chase.
- 1:50—Worship Service—Rev. F. E. Hyde.
- 2:00—Report of Defiance Conference—Herman Truitt.
- 3:30—Discussion Group—
 - Devotional Life—Leader, Mrs. D. O. Sander.
 - Counsellor, Miss Jewell Truitt.
 - Service—Leader, Miss Mabel Smith.
 - Counsellor, Miss Priscilla Chase.
 - Publications—Leader, Miss Rebecca Smith.
 - Counsellor, Mr. Carl Key.
 - Leadership Training—Leader, Miss Clarice Gunn.
 - Counsellor, Rev. W. T. Scott.

Moral Standards—Leader, Miss Frankye Marshall.

Counsellor, Rev. D. O. Sander.

3:30—Recreation—Miss Barbara Chase.

4:00—Address, Miss Priscilla Chase.

4:20—Return to Discussion Groups

5:20—Vesper Service, Miss Barbara Chase.

6:00—Banquet.

7:00—Song.

7:05—Report of Findings of Discussion Groups.

7:30—Open Forum.

8:00—Address, Rev. W. T. Scott.

8:30—Closing Service—Miss Priscilla Chase.

CHRISTIAN ENDEAVOR NOTES.

MAY 7, 1933.

RIGHT AND WRONG AMBITIONS.

Daily Readings for This Week.

Monday—"Paul's Ambition." Phil. 3:7-11.

Tuesday—"Social Ambition." Prov. 25:6, 7.

Wednesday—"Selfish Ambition." Mark 10:35-41.

Thursday—"Ambitions that Crash." Gen. 11:1-9.

Friday—"A Boy that Would be King." II. Sam. 15:1-6.

Saturday—"A High Ambition." I. Cor. 9:24-27.

PROGRAM.

Instrumental Prelude—"Open Mine Eyes that I May See."

Call to Worship—"Trust in Jehovah with all thy heart, and lean not upon thine own understanding! in all thy ways acknowledge him, and he will direct thy paths."

Prayer Hymn—"Open Mine Eyes that I May See."

Scripture—Phil. 3:7-14.

Hymn—"Marching With the Heroes."

Introductory Talk—

Development of the Topic—

Hymn—"O Master Workman of the Race."

Moment of Silent Prayer—

Hymn of Consecration—"I Would Be True."

Have the pianist strike a chord and the song leader start the hymn without any announcement and while the group is still in the attitude of prayer.

Benediction—Father, we would join that immortal host of men and women who have dared to be true to their Lord, to themselves, and to their fellowman.—*Amen.*

Additional Hymns—"More Holiness Give Me," "Stand Up, Stand Up, for Jesus," "O Master, Let Me Talk with Thee," "Purer, Yet Purer."

Some of the following suggestions may prove profitable in preparing for the evening's discussion:

1. Assign the topic: "What Is Ambition? What Is Its Value?"

2. Ask some person who is willing to spend considerable time in preparation to prepare a talk on "Ambitions of Young People in 1933," and afterwards allow the group to discuss which ambitions are right and which are wrong.

3. Ask someone to speak on "People With Right Ambitions." Illustrate this with stories of people in our modern world who represent good ambitions.

4. Ask another person to speak on "People With Wrong Ambitions," using for example the people of today.

5. The daily readings for this topic may be assigned as references. Ask the speakers to give modern illustrations that parallel these cases from the Bible.

Did you ever ask a group of children what they expected to do when they were grown? If not, you have an interesting experience in store for you. More interesting than their actual statement of what they want to do is the discovery of why they want to do that particular thing. It will soon be evident that imitation is one

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS SETS NEW STANDARDS OF LIVING.

LESSON V.—APRIL 30, 1933.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

LESSON TEXT: Mark 10:13-27.

During the days of the early church the disciples or followers of Jesus were called "of the way" or of "this way." The phrase is significant. It suggests that the disciples of Jesus were known not so much by what they believed, but by the way they lived. The characteristic thing about the disciples was their new standard of living. This was especially true after Pentecost. Their very way of life, so winsome, so helpful, so courageous, so victorious, so spiritually alive, impressed outsiders, and made them want to find the secret of their joy, and their peace, and their power. One thing was certain—these followers of this man Jesus were not living by the accepted standards of the Roman world. It was quite evident that they were not living by the ordinary standards of their day and community. It was just as evident that they were not living by mere external law. The standard by which they lived was nothing less than the spirit of Jesus Christ. And the source of the power by which they lived in the spirit of Jesus was a living fellowship with the living Christ. His Spirit had purified their hearts and given them power to witness for Him.

It needs to be said again and again that there is a difference between mere religion and Christianity. It is not at all difficult to be religious. It is extremely difficult to be Christ-like. But for Christians there is but one standard of living—Christ's standard. Being a Christian means embodying Christ's character in our lives and expressing Christ's spirit in our conduct.

Jesus and Children.

"And they brought young children to Him." They thought that the very touch of Jesus would have value. The disciples thought that the children would bother Jesus, but their attitude displeased Jesus. He said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." We do well when we bring our children to Jesus. To help them to know Jesus, to give them a knowledge of Him in their tender and formative years, to lead them to know Him and to love Him while they are young, to save their lives as well as their souls—this is the message of Jesus. This does not mean that undue pressure should be brought to bear upon children. But it does mean that every effort should be made to "bring children to Jesus."

"Of Such is the Kingdom of God."

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." It is only as we have the child-like—Jesus did not say childish—spirit that we shall enter into the kingdom of heaven—Jesus did not say "enter heaven." The spirit of humility, of sincerity, of simple trust, of teachableness, of ready willingness to forgive—these and other qualities that might be listed are essential to entrance into that spiritual kingdom where God's will is done. The proud, the self-seeking, the sophisticated may be in the church; they are not in the kingdom.

What Lack I Yet?

This young ruler had, it seemed, everything that heart could desire—wealth, position, power, influence, education, culture, morality, even a form of religion. But alas he was not satisfied.

He felt, and he confessed that there was something lacking in his life. There was an unsatisfied heart-hunger. There was a feeling that he had not found the secret of more abundant life. Jesus as usual put his finger unerringly on the sore place. He saw that this young man was wedded to his riches. He saw that although he had kept all the commandments dealing with a man's relation to his fellowman, he had allowed his wealth to come between him and God. He had not found life because he was not giving himself. He was trying to find life by doing something. He could find life in only one way—by giving whole-hearted allegiance to Jesus, by devoting his life to Jesus in the service of humanity. And when Jesus showed him this, alas, he could not rise to the high privilege or opportunity. "He went away sorrowful, for he had great possessions." There is no telling what this young man might have done or become, if as he stood at the cross-roads, he had taken the right road.

This incident is not a command for every man who has property to sell it all and to give the proceeds to charity. Jesus' command to "sell and give" was designed to meet the need of this particular young man. But there is a universal and an abiding principle here. Whatever comes between us and God, whatever keeps us from following Jesus must resolutely be put away. We are to have no other gods before God. We are to do more than give to Jesus, or to give for Jesus; we are give up to Jesus.

"They that Have Riches."

Jesus did not say that a rich man could not go to heaven. He said that it was difficult for those who have riches to enter into the kingdom of heaven. Riches have a tendency to make a man feel self-sufficient. Money has a way of coming between a man and God. We often pity the poor man. We had better have compassion on the rich man.

The present period of depression has revealed something of the folly of trusting in riches. Men who have been trusting in their riches have found they offered very uncertain and unstable grounds of assurance. Treasures in heaven are the only secure and gilt-edge securities, which not only are beyond the vicissitudes of life, but which pay large and certain dividends.

CHRISTIAN ENDEAVOR NOTES

(Continued from page 10.)

strong factor with small children. The desire to imitate is in direct proportion to the admiration the child has for a certain person.

As we grow into young manhood and womanhood the underlying factors in ambition change. There may be a period of years when our ambitions regarding a life work are rather hazy. If we would examine ourselves, however, we would find certain general attitudes and desires developing. Our final choice of a vocation will be only one of the avenues of expression of that inner desire. Because of the gradual growth of ambition we often fail to analyze it to discover whether or not it is good or bad, or if there are undesirable elements entering into it.

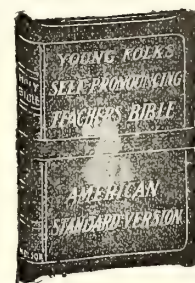
What are some of the questions we should ask ourselves in evaluating ambition and determining whether it is good or bad? First, will anyone be made to suffer or put to disadvantage if I cultivate this ambition? Second, can I make a real contribution to the welfare of humanity through this ambition? Third, will this ambition afford an opportunity for the use of my best talent? Fourth, will the realization of this ambition call forth the highest development of my mental and spiritual powers? Fifth, is it in harmony with the ideas and teachings of Jesus set forth in the Sermon on the Mount, the two great commandments, and the Golden Rule?

E. R.

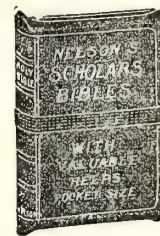
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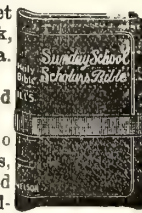
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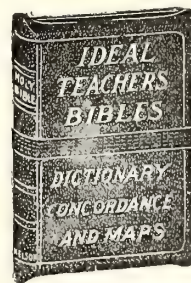
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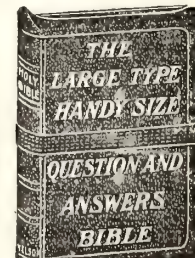
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

LIFE'S DEFENSE AND HEAVEN'S COURT.

"Who shall lay anything to the charge of God's elect? It is God that justifieth."

"Who is he that condemneth? It is Christ . . . who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:23, 24.

Gregory the Great is quoted as saying: "If you had a case to be tried on the morrow before some great magistrate you would surely spend the whole of the day planning for it; you would seek a patron and would beg him earnestly to become your defender."

There is a judgment seat of God before whom we stand, and before whom we shall stand at the last day when each is giving and will give an account of himself to God, when "God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil" (Eccl. 12:14); "when he will make manifest the counsels of the heart, and each man shall draw his praise from God" (I. Cor. 4:5); "when the angels of the Lord shall come forth and sever the wicked from the righteous" (Matt. 13:49).

We will need an advocate then to plead our cause before God. In that day we shall know that the Lord is righteous in all His ways (Ps. 145:17), and our greatest advocate will be Jesus (Rom. 8:34; Col. 3:1), and our greatest defense will be how we have lived—pure and honest and for Christ. Now is the time for us to seek that defense, establish that character and take it to Jesus. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Then it will be:

"Just as I am, without one plea
But that thy blood was shed for me,
And that thou bidst me come to thee
O Lamb of God, I come, I come."

Amen.

TUESDAY.

PAUL'S DEFENSE.

"We do not 'corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.'"—II. Cor. 2:17.

This reminds us of his last words committing himself to the great judge: "I am now ready to be offered up. The time of my departure is at hand: I have fought the good fight. I have kept the faith."

Are we preparing to say as much? Are our works by the call and the will of God? Is our experience in the Gospel of Christ? Paul substituted nothing for the truth of God, and he never trimmed this truth to suit the prejudices of these around him it mattered not what it cost him. He was always declaring the real thing and the whole thing. Are we?

Prayer—O Lord God, our Father, we pray for the real experience and presence of Jesus and the Gospel in our souls and for the power to carry

it on in all the walks of our lives. O Lord, help us.—Amen.

WEDNESDAY.

GLORIOUS SUFFERING.

"The sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—II. Cor. 1:5.

In other words the Apostle is saying: "I have comfort in suffering for Christ's sake."

In sufferings, failures and misfortunes, life stands revealed laying bare the quality of mind and soul. It is the test of life, out of it comes character and courage, and courage is the foundation of all character. A prominent divine said recently: "I would rather go down to defeat with Jesus than to live with Judas. I would rather fail with Paul than win with Pilate. I would rather be scorned because I stand by the Book of Books than to hear applause because I live by the burnt-up ashes of a Bertrand Russell." "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

Prayer—O Lord, thou knowest that our lives are full of defeats, misfortunes and failures. Be thou our stay, O Lord, and may we find our feet always standing firm on thee.—Amen.

THURSDAY.

STANDING PAT.

"I think to be bold against some."—II. Cor. 10:2.

These vigorous words of Paul's express his determination to wage a warfare of the Gospel against his critics and who were blocking the onward movement of the Gospel. He was not afraid of getting his clothes soiled, nor was he afraid of getting into "hot water." He had often been. He lived and moved and had his being in hot water.

We need more of the Pauline type of Christians projected into the world to defend the faith of Christ in a sin-cursed world. The church needs this Spirit in tearing down the strongholds of Satan.

To begin with us, our home, and our church is our task.

Prayer—Dear Heavenly Father, empower and sanctify our lives for thee. Make us, by thy Spirit, tackle the job of changing the master iniquities of our age to power for thy kingdom. In Christ's name, we ask it.—Amen.

FRIDAY.

THE MASQUERADE.

"False apostles, deceitful workers, transforming themselves into the apostles of Christ."—II. Cor. 11:13.

Again we call on Dr. Moffatt to help us. He says that the word "transform" in this text means "parade," or "pretending," "making believe." The contents of the verse certainly justify that interpretation. If true, we have one of the most outstanding passages on hypocrisy.

Titus refers to such as professing to know God, but their abominable works deny Him. (1:16.) Jesus referred to such as honoring with their lips but having hearts far from Him. (Matt. 15:7, 8.) Job said that confidence in such is a spider's web, they go in the way of all the godless that forget God. (Job 8:13, 14.) The reward for such is "outer darkness where there is wailing and gnashing of teeth."

Prayer—Our Father, save us from hypocrisy to the true and the genuine life in Jesus Christ. For His sake, we ask it.—Amen.

SATURDAY.

THROW OFF THE LOAD.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Read Matt. 11:25-30.

Two men who had been digging quahaugs near Providence, R. I., stepped into a hole in the bottom of the bay as they were making their way to shore. One of them threw his bag off and escaped to dry land. The load of the other was tied to his shoulders and he could not throw it off, but was drowned.

All of us have burdens to bear, heavy burdens that press on body, mind and soul. If we are not careful, they will bear us under. It is a great art to carry one's load lightly, so that it can readily be thrown off. True religion teaches that art. Christ is the great burden-bearer. No load is too big, no weight too oppressive for Him to lift. How foolish it is for any toiler to toil alone!

Prayer—We need thy aid, great helper of men! We can not do without thee, for we are too weak, too unwise, too inexperienced. With thee we shall get safely to shore.—Amen.

AMOS R. WELLS.

SUNDAY.

SEEN AND NOT SEEN.

"Seeing ye shall see, and in no wise perceive."—Read Matt. 13:10-17.

Pluto, the newly discovered planet outside the orbit of Neptune, was photographed, it is now known, as early as 1919. Thus for eleven years the new planet lay unsuspected upon a photographers' plate.

It is a good illustration of the undiscovered truths of our lives. We have had many possibilities, of friendship, of achievement, of growth, but have allowed them to remain only possibilities. They have been dots on a photographic plate, and we have not discerned their meaning.

How sadly we need to see what we see, know what we know! Hundreds of Plutos swim unseen in our sky—and we have seen them with unseeing eyes!

Prayer—Open our eyes and our minds, O thou Revealer of all beauty and truth and power. Expand our lives to the uttermost of their possessions. May we take advantage of all our advantages. In thy name, Lord Jesus.—Amen.

AMOS R. WELLS.

VOICES FROM THE PAST.

It seems that the statesmen of the past, statesmen whose names the ages are magnifying, are speaking in firm and thunderous tones to our own country and times:

"Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I shall know where to obtain the revenue."—Hon. William E. Gladstone in reply to a Committee of Brewers.

"Luxury, my lords, is to be taxed, but vice prohibited. Let the difficulty in the law be what it will. Would you lay a tax upon a breach on the Ten Commandments? Government should not, for revenue, mortgage the morals and health of the people."—Lord Chesterfield.

"If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer of a thousand-fold in the health, wealth and happiness of the people."—Justice Grier, U. S. Supreme Court, in a decision before National Prohibition came.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THIS BUSINESS OF JOINING THE CHURCH.

By JOHN G. TRUITT.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

We cannot escape if we neglect the avenues of escape. When there is an open door why try to walk through the wall? Neglect has blinded many eyes to the doors of hope, and peace, and happiness. Neglect has lost many friends, closed the doors to many opportunities, and shut the sunlight out of full many a soul. Neglect has undermined health, blighted growth, impoverished talents, and placed weaklings and cowards where giants should have been. Neglect! How shall we escape if we neglect?

There are those who elect, and those who neglect. Of neglecting Christians there are three kinds. The first class is made up of that large group who have under some fine influence been brought to a decision to follow Jesus, to unite with His church, and to live a Christian life; but like the Christians at Ephesus, they have lost their first love for the church. They are good and honest people, and did not intend to drift away, but have simply neglected to arise early Sunday morning, put on their best clothes and their best graces and go to the house of God and engage in public worship, praise and prayer. They have found that one can read the Sunday morning paper with their bedroom slippers on, and without a collar and tie. In their own homes they do not have to bother to bow or speak kindly to their neighbors whether they feel good or not, and they are not irritated by looking for a bit of money to help share the upkeeping and ongoing of the place of public prayer.

Should you ask them: Is it right to dress oneself in in one's best and go out with the family all together to church and Sunday School, they would think you silly for asking so simple a question. Obviously it is right. Should you ask them: Is there not time a-plenty to keep up with the news without neglecting church, they would perhaps be irritated with your question, for anyone should know that the daily headlines are but froth as compared to the eternal verities of God, man, praise, and prayer! Or if you should ask one: Does it not sort of rub the cobwebs out of one's soul to meet and greet neighbors and friends in a brotherly way at church on Sunday morning? he would feel sure you were laughing at him, for he would know you knew it was obvious. It is not that he is bad. Not that he intends to fail in life's finest thing. He is simply a neglecting Christian. Instead of electing to grow in spiritual things just as he wishes to grow and develop in other ways, he is neglecting his church, and incidentally, his God and his soul's welfare. "How . . . if we neglect, How?" It cannot be done, if we neglect. We allow ourselves to drift in the downward direction surely.

Then there is that class of neglecting Christians which is made up of those who were in all probability good workers, and happy worshippers in other days in other places, but now they have moved into a new city, or a new community and they neglect to affiliate themselves with a church. Having moved their home does not mean at all that they should neglect to find a school, or grocer, or doctor; not does it mean that they should neglect their life insurance, or their families, or even their friends, but for strange and inexplicable

reasons they may neglect their cultivation of regular, and responsible habits of soul culture. They knew and loved God as they saw Him in the folks about their old homes, but although they have a high conception of God, they must test Him out as He will appear in the people of their new surroundings. They are good people and just like many of us would be under the same circumstances. They do not suspect at all at first that they are doing a dangerous thing. They do not realize that neglect of the spiritual self is just as dangerous as neglect of the mental or physical self. They know that God is just as great in one city as another, or in one community as in another. It is not that. It is neglect. And soon they find themselves cold, and indifferent, and wondering many, many things—ready to find fault, and ready to make rash judgments simply because something has been neglected. My beautiful rose died. I forgot to water it. God is gone on, and I am left behind. I forgot to follow. "How . . . if we neglect?" It isn't done! If we neglect we shall not escape.

Paul saw that there was a chance for even so fine a fellow as young Timothy to neglect. Timothy was certainly a good church member. And if he went to another community he carried his hunger for God's house and people with him, but, even so, Paul cautioned him: "Neglect not." Paul wanted to keep Timothy out of that third class of neglecting Christians, namely, those who, although they are regular in their church attendance and moved their religion along with them when they go, but fail to launch out and develop their talents of leadership, but taking the full measure of their share in the work of the Kingdom of God. "Neglect not the gift that is within thee." What latent unused powers lie within us? Powers that would make ourselves most happy if we but learned to develop, use, and consecrate them to God—singers, teachers, the speakers of the honest friendly welcome, or the witness of a real faith, the leadership of a group of boys, or the fellowship of a group of men. Suppose a whole church roll could arise and walk right out for God and brother man in a community—attending, aiding, helping, speaking, working, loving, serving, giving and growing—well! a church would simply be changed that is sure. "Behold, all things would be new," indeed! In every church there are those who do fine things. Thank God there are. But those that aren't, are not bad folks, they are neglecting folks. They do not mean to fall short. They neglect, and put off what they know to be best. They suffer, and the church suffers; and Jesus Christ is still on trial!

This business of joining the church may be summed up in two great little words, the first of which is the Lord's own word: "Come!" Every door of the church from Canada to Cape Horn cries pleadingly, "Come!" Every truly Christian parent, seeking to walk aright before the precious children an infinite mercy has given them, cries, "Come"; the hunger and need of a weary, sin-sick world to such as have ears to hear, cries, "Come"; the Bibles that pour from our presses in a steady stream, cry, "Come"; and more still the same Saviour that, standing on the shore of Galilee, called Peter, and Andrew, and James, and John, still calls, "Come"; the Redeemer of Magdalene, the forgiver of Peter, the Bearer of the Cross, the Teacher of Thomas, is still calling to the good, and bad, young and old, "Come."

"Behold, I stand at the door and knock!" Hear that voice! Do not neglect it! Do not drive it away! Open up the door, and bid Him come in.

"Come," implies being in hearing distance of God. Can you feel Him near? "Come," implies a faith that answers with action; a trust that yields all and yearns to lay all on the altar of God. "Come," implies following—not for a day, when the music is sweet, and the words of the worker are winsome, but forever; for better, for worse; through heavy days as well as high days. "Come," implies taking hold of God, and becoming a son so that forever after there is kinship that is not to be broken, nor neglected. "Come," implies leaving something behind. You will know better what is to be left behind when

(Continued on page 15.)

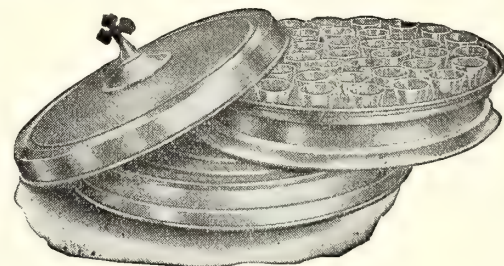
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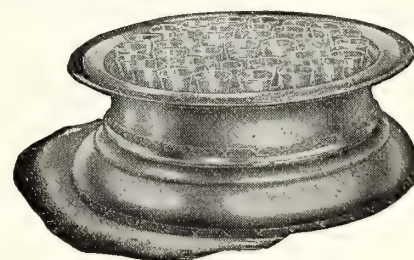
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Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

It has been said that a chain is no stronger than its weakest link. It certainly is very necessary that each link do its part if the chain is to pull to its full capacity and strength. Every link is to be depended upon. When each one will do his or her part work moves easily and smoothly.

Last Saturday we had a large pile of wood to saw into stove wood. The boys took their places, one boy run the saw and cut the wood, one threw it away from the saw, other little boys brought the wood from the pile and handed it to a boy so he could lay it on the saw table and each one did his duty and stuck to the job, and in two hours and a half they had cut a big pile of wood.

But suppose half of them had loafed on the job! What would have happened? It took each one to do his part, and each one had his place. If one had fallen out the whole crew would have been hindered, and the work could not have been accomplished.

It is the same way with the Christian Orphanage. It is dependent on every church in the entire Southern Convention if it is to carry on and do its work it is called upon to do. Each church is a link in the chain of churches. Will your church be a strong link and take its place in the chain and send a monthly offering to the Christian Orphanage to help support it or will it be a weak link in the chain and not send an offering and hinder the Orphanage from doing its full duty in lending a helping hand to the little helpless child who is crying to you for help. Be a strong link and get in the chain and help those who are not able to help themselves.

The following has been sent in since our last report:

Woman's Missionary Society, Pleasant Grove, Va., 3 dresses.

Woman's Missionary Society, Wakefield, Va., 6 dresses, 3 dress patterns.

Young People's Christian Endeavor Society, Newport News, Va., 6 boys' suits, 2 new print dresses, 9 dress patterns, 1 second-hand dress.

Woman's Missionary Society, Ambrose, Va., stockings and anklets.

Mrs. Dwight Steere, Elon College, N. C., 1 dress.

Mrs. W. O. Ray, Chapel Hill, N. C., Easter eggs.

Mrs. L. E. Carlton, Paces, Va., 4 dresses, 2 pairs slippers, other clothing for two girls.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 27, 1933.

Brought forward \$ 5,182.65

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Shallow Ford\$ 6.52

United, Lynchburg 4.65

Bethlehem 3.00

14.17

Eastern North Carolina Conference:

Mt. Auburn\$ 1.25

Pleasant Union 13.50

14.75

Western North Carolina Conference:

Pleasant Ridge\$ 2.15

Seagrove 2.00

Graham 1.87

Flint Hill28

6.30

Eastern Virginia Conference:

Holy Neck\$ 5.80

Damascus 5.00

Union, Surry 3.00

First, Norfolk 22.31

Newport News 16.09

Wakefield 1.94

54.14

Valley Virginia Central Conference:

Winchester\$ 5.44

Leaksville 2.25

Wood's Chapel 1.90

9.59

Alabama Conference:

Mt. Zion 1.27

Georgia and Alabama Conference:

Vanceville 1.11

Special Offerings.

Templeman Bible Class, Christian

Temple, Norfolk, Va.....\$ 15.00

Miss Lila Newman, Elon College.. 1.00

A. J. Morgan, support of Morgan

girls 20.00

Mrs. E. J. Brickhouse, Norfolk, Va. 30.00

Lois Scott, support Billy Parks... 3.00

Missionary Society of Henderson

Christian Church 10.00

79.00

Total for the week \$ 180.33

Grand total \$ 5,362.98

Who is a fool? Well almost all of us are fool sometimes—when we fail to do what Jesus says, lay up treasures on earth, and when we go in our own way. One may be well versed in the way of the Lord and have a real education as far as knowledge is concerned; but if he is not obedient to the word, he is a fool, and of the worst type. Be wise and use your sense well for good.—H. M. Phillips.

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ST. MATTHEW, 5. Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'na-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled
A.D. 31. 934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ ureth on them a good example, etc.
CHAP. 4. AND seeing the multitudes, he went up into a moun-
Isa. 9, 1, 2.

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;
A. D. 31. 2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.
Isa. 9, 1, 2. Luke 2, 32. Mark 1, 14.

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THE SUN'S PULPIT. (Continued from page 13.)

you have listened to the Holy Spirit, when you have waited upon God in prayer, when you have been with God in secret, when you have subjected yourself day after day, and year after year to the fellowship of the Infinite, you will be learning more and more what to leave behind. For one it is wealth, for another family, for another houses, for another lands, for Paul everything save Jesus Christ, and Him crucified.

I am for you joining this church! I am for it! But I beseech you, hear His voice before you hear mine, or hear His voice, if God wills, in mine! Answer His call to "Come unto Me all ye that are weary, and heavy laden, and I will give you rest." I wish every one of you good people who worship with us so frequently, could come completely in with us; I wish we were more worthy of your fellowship; I wish you would know, however, that Christ of our hearts and yours is worthy of your fellowship, and that He bids you come, follow Him! Come, agreeing to be faithful to Him, and the folks with whom you join; come, agreeing to make it mean a new day in your life, and a new impact for good in this community; come with the knowledge that you will share, as a Christian shares, in the work of this church in the Kingdom of God, and you will not have to wonder if you have done the right thing, for "Lo, the Lord Himself will be with you, even unto the end of the ages."

The other little word, so large in meaning, that helps to sum up this business of joining the church, is another word of the Lord Himself: "Go!" Go, tarry in prayer! go to all the world; go teach every creature. Can you do all three? Yes, all three! In just such a way as God shall specifically call you to go, you can go, and do all three! It is His will, and it is His way. Can you go pray? Yes, daily, be ever in the spirit of fellowship, or companionship with God—as one said: "Pray without ceasing." Power follows prayer. Power of real personality. Power that puts the proper perspective on things so that first things are put first; and second things second. Yes, you can go pray. And how the world needs that you should!

To all the world you can go in your intercession for it, in your understanding of its needs, and your sharing with it through the various agencies of God's grace. And you can best go teach every creature by joining up in a real way with that one institution which covers the whole world for the sake of Christ, and covers it in something of the same compassion that filled His heart when on earth. Take your place in His church, and go or send in the self-same manner as He comes and gives unto you.

PROGRAM.

The Mid-Year Meeting of the East Alabama Association of Congregational-Christian Churches and the Fifth Sunday Meeting of the Christian Churches of Eastern Alabama, will be held at Bethel Congregational Church, Rev. J. P. Bean, Pastor, Millersville, Ala., April 29-30, 1933.

Rev. C. W. Carter is Moderator. Following is the program:

SATURDAY, APRIL 29, 1933.

Afternoon Session.

- 2:00—Praise service in charge of Otis Wright.
- 2:30—Our Churches and Their Needs—Supt. F. P. Ensminger.
- 3:00—Sermon—Rev. David W. Shepherd, Phenix City, Ala.

Evening Session.

- 7:00—Praise Service—Rev. G. H. Veazey.
- 7:15—Sermon—Rev. Charles W. Carter.

8:00—Discussion—How we may help each other by Christian fellowship—Rev. A. W. Stone, Talledega, Ala.

SUNDAY, APRIL 30, 1933.

Morning Session.

- 9:00—Praise Service—Rev. J. P. Bean.
- 9:30—Testimony Meeting.
- 10:00—Sunday School, in charge of Mr. Otis Wright, superintendent of Bethel Church Sunday School.
- Concluding Talk on Sunday School—Miss Marguerite Davison.
- 11:00—Preaching Service—Sermon by Rev. G. D. Hunt, Lanett, Ala.
- 12:30—Community Dinner served at the church.

Afternoon Session.

2:00—Young People's Service in charge of Southern Union College.
Address by Rev. A. R. VanCleave.

Due to the bareness of the land and shifting of the sand on account of the high velocity of wind, the hill near Kitty Hawk, N. C., on which the Pylon is located to commemorate the first airplane flight made by the Wright Brothers, is now four miles from where it was located at the time the first flight was made there thirty years ago.—*Timothy Thomas.*

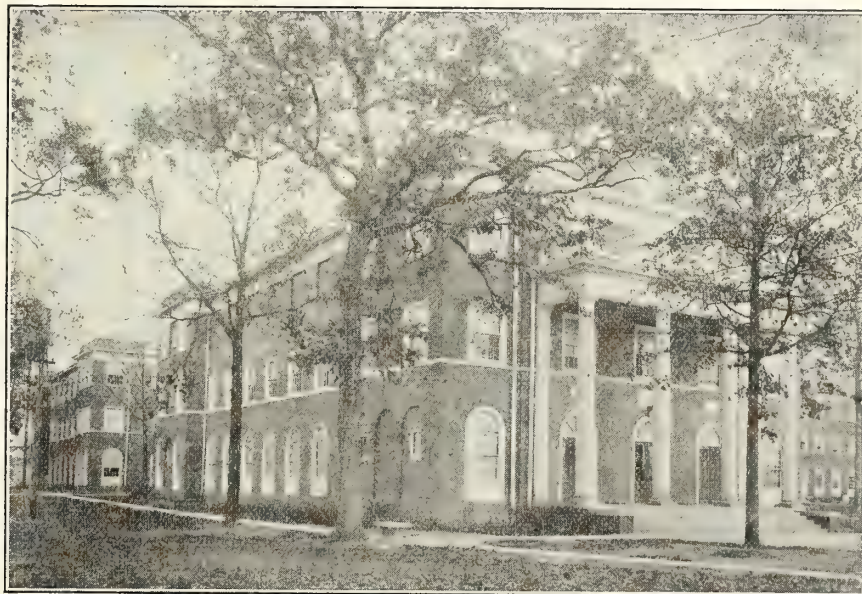
We should not forget devotional books, The soul must fed, or it will wither and die.—*Anon.*

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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

GERRINGER.

On February 23rd, at the Clinic Hospital, Mrs. Sallie B. Gerringer died at the age of 75 years. She made her home with her daughter, Mrs. E. E. Hedrick, Greensboro. Her health had been failing for a long time.

She is survived by three daughters and one son. She had been a consistent member of the First Christian Church for many years.

The funeral services were conducted by her pastor and Rev. H. Grady Hardin, of West Market M. E. Church. The blessings of God be upon those who mourn her going.

C. H. ROWLAND.

HICKS.

Lonnie Hicks, of Ramseur, N. C., departed this life February 2, 1933, being 55 years, 10 months and 2 days of age. He leaves to mourn his departure, his wife, who before marriage was Miss Vandelia Cornelison, with 8 children. He was a good husband, a kind father, a splendid neighbor and was liked by all who knew him.

Interment was at the Pleasant Grove Christian Church in the community in which he was reared.

Burial services were conducted by the writer, assisted by Rev. B. H. Lowdermilk.

Death came very suddenly, being the result of paralysis. Many relatives and friends lament his passing. May the Holy Spirit comfort them all.

T. J. GREEN.

PARKS.

Mrs. Mary M. Parks, at the age of 87 years, went to her reward on February 13, 1933. She made a profession of religion and united with Moon's Chapel Baptist Church, when she was very young and remained a consistent member until the day of her death.

She is survived by two sons, E. B., and J. R. Parks, of Greensboro, and one daughter, Mrs. J. W. Lane, of Siler City. She made her home with her son, J. R. Parks.

The funeral was conducted at Park's

Cross Roads Christian Church by her pastor, Dr. J. C. Canipe, Revs. T. J. Green and C. H. Rowland.

She lived a long and useful life, and her children rise up to call her blessed. May the blessing of our Father comfort the loved ones. C. H. ROWLAND.

666

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MAY 4, 1933.

NUMBER 18.

.. THE SUN'S OBSERVATORY ..

Railroads Establish New Safety Record.—

Although the railroads carried a total of 380,000,000 passengers during 1932, there was only one passenger killed in a train accident in the United States. Four passengers were killed in 1931 and seven in 1930. The number injured was 410.

Southern Steel Firm Puts 400 on Jobs.—

The Republic Steel Corporation, of Birmingham, Ala., has just announced that it will recall approximately 400 of its former employees in the next few days. Between forty and fifty are to resume work at the company's furnaces, while about 350 will be employed at the ore mines, which have been idle for nearly a year.

Britain's Drink Bill.—

George Wilson, the political secretary of the United Kingdom Alliance, has just issued his annual analysis of the nation's drink bill. The total consumption of absolute alcohol last year was approximately 36,500,000 gallons, as compared with 84,500,000 gallons in 1913, a decline of about 57 per cent. The total expenditure was 232,500,000 pounds, or an average of 5 pounds, 2 shillings per head of population. The total amount spent during the previous year on strong drink was 259,800,000 pounds. Part of that decline is assuredly traceable to the prevalence of unemployment; but undoubtedly part, too, is due to the increasingly sober habits of our people. As Mr. Baldwin said recently, "Money which used to be spent on beer, is now largely spent on other things."—*The Christian Advocate, Birmingham, Eng.*

As Sweet as Sugar.—

"What kind of sugar?" may well be asked, for there are now several kinds being used on our tables, and they vary greatly in sweetness. Now comes another. We learn that raw sugar is being produced on a large scale in Sweden, and that the source of this supply is wood. A newly discovered method is said to make possible the extraction of 60 pounds of sugar from 100 pounds of wood. This sugar, however, is not to be used for human consumption, but for the feeding of cattle, the making of yeast, and for alcoholic distillation. This wood sugar is a timely source of alcohol for the Swiss, as their laws make it compulsory that all imported gasoline used in motor cars be mixed with one-third its volume of alcohol. There will hardly be a shortage of alcohol, due to this fact, as reports are that over a million tons of wood sugar can be produced annually in that country alone.

Fifth District Federal Reserve Report.—

In spite of seasonal gains in some lines of trade, general conditions show small, if any, improvement during the past month. One of the effects

of the bank holiday seems to have been a general slowing up of collections, from which the district has not yet recovered. The report also "indicates a very large amount of currency is still being hoarded," there being an increase in circulation (withdrawals from banks) of Federal Reserve notes amounting to \$114,028,000 in the few weeks prior to the closing of the banks, while there has been a decrease during the month following their re-opening of only \$37,267,000. On the other hand, "member banks, finding no unusual demand for currency when they reopened, have reduced their cash in vaults, lowered their reserve balances at the Reserve bank, increased their investments in securities, and reduced their borrowings. During the period reported, there were only 84 bankruptcies, compared with 184 for March, 1932, the number being "the lowest for any month since August, 1931, and the lowest for any March since 1920. Employment figures failed to show any improvement of conditions, but seasonal improvement was said to be expected during the following weeks.

Carbon Used to Purify Water Supply.—

For years carbon has been used as a filtrant for the clarifying and purifying of drinking water. Now a new form of carbon, known as activated carbon, has been brought into commercial use for the purification of water in many American cities. We are told that one pound of this carbon will remove undesirable tastes and odors from 100,000 gallons of city water. One cubic inch of this carbon is said to possess the almost unbelievable total of 20,000 square yards of external and internal surface, while an ounce of the substance contains more than 2,000 million particles. It is due to this minute division of the carbon, that it has the remarkable property of absorbing odors and tastes caused by microscopic vegetable growths found in all water reservoirs. Col. J. Wrench, an authority on the purification of water, tells us that the rapid increase of the use of chlorine in the sterilization of drinking water, has made the water of the United States the safest in the world, but he adds: The chlorination of drinking water has unfortunately the disadvantage of bringing out strongly in a most unpalatable taste any trace of oily secretions of plants, known as algae, which abound in all bodies of water. The chlorine combines with the plant oils and this combination gives a very bad taste to water. Although the water is safe to drink, it is very unpalatable. This problem has confronted water-works engineers for many years. In some cities the odor of the water has been so bad at times that the residents have refused to drink it, associating the evil odor with possible contamination. This new activated carbon, which enables water officials to overcome this problem, is made from vegetable fibers, and is a form of

carbon with extraordinary absorbent physical properties. One pound will sweeten 100,000 gallons of water and can be sold for five cents."

Roosevelt Inflation Bill Passes Senate.—

After three weeks of debate, during which time many amendments were discussed and defeated or incorporated into the original bill, the administration inflation bill passed the Senate by a sweeping majority of 64 to 21. The inflation legislation was added to the farm bill in the Senate, and gives the president a choice of methods for undertaking controlled expansion of credit and currency. Immediately after the passing of the inflation act, the entire "farm legislation" was passed by a vote of 64 to 20. Only three Democrats voted against the inflation provisions, these being Glass, of Virginia; Bailey, of North Carolina; and Bulkley, of Ohio. These were joined by Clark, of Missouri, in the final vote against the entire bill. Mr. Glass, possibly the greatest authority on finance in the United States, failed to carry the weight or wield the influence which he usually does in monetary matters. He failed to see that undue tampering with our monetary system would assist in financial recovery, but believed that the effect would be just the opposite. Sound banking and sound currency are with him shibboleths, and one must admire the courage of him and those who, with him, broke from their party's vote, in an effort to preserve them. The bill as passed, contemplates an expansion of credit up to \$3,000,000,000 through open market purchases of government obligations by federal reserve banks. If this fails to lift prices, the President is empowered to (1) Direct the issuance of \$3,000,000,000 in treasury notes or new currency to purchase outstanding government obligations and provide for appropriations to redeem 4 per cent of the notes annually for twenty-five years. (2) Lower the gold content of the dollar by not more than 50 per cent, either by proclamation or by an international agreement looking to a stabilization of world currencies and exchanges. (3) Accept up to \$200,000,000 in silver at not more than 50 cents an ounce as payments on war debts due this country in the next six months; to issue silver certificates against the silver and coin the metal to meet any demands for redemption of the certificates. (4) Remonetize silver at a ratio with gold fixed by the President and provide for free coinage of both gold and silver at such ratio. One cannot but hope that Mr. Roosevelt and the majority in Congress is right, and that Mr. Glass is for once wrong. It seems, however, that the program as outlined has more of ballyhoo than of real statesmanship in it. America does not need more currency, but she does need a liberalization of credit, and a return of confidence on the part of business, that such liberalized credit may be used.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Stanley C. Harrell, Durham, reports a series of meetings at his church recently which quickened the spiritual activities of the church and resulted in several accessions to the membership.

Following Easter, Dr. C. H. Rowland, pastor, First Christian Church, Greensboro, held a series of meetings in which the church was greatly revived, and at the close of the meeting thirteen names were added to the church roll.

Rev. J. W. Fix, of Urbanna, Ill., who attended the anniversary services at the Franklin, Va., Christian Church, Sunday, April 30th, is to preach, both morning and evening, at his home church, Burlington, N. C., Sunday May 7th.

Have all in the churches been given a chance to make some contribution to Missions during our annual (Easter) Mission Offering Period? Many can't give, but some will, and even at great self-denial, if given the opportunity and invitation.

Dr. J. Edward Kirby, Raleigh, N. C., reports that the church building at Six Forks, in Wake County, has recently been recovered and painted and put in good shape for worship and service. A Sunday School, with a good enrollment, has been organized, and church services were recently held with prospect that there will be regular preaching services from now on.

The world was never in such a generous mood, and never before gave so much for material help to relieve human need and suffering. How about the church in its attitude to spiritual need and soul-relief. As it is the function and business of government and benevolence to care for the physical needs of citizens, so it is the function and business of the church to care for the spiritual needs of mankind.

Dr. Rowland attended, Sunday, April 30th, the fiftieth anniversary of the beginning of our church in Franklin, Va., and preached at the 11 o'clock service. Other former pastors present and participating were: Rev. J. W. Fix, of Urbanna, Ill.; Rev. N. G. Newman, D. D., of Hol-land, Va.; Rev. F. C. Lester, Waverly, Va. We congratulate our Franklin church on being so robust, vigorous and active at the end of the first half century of its growth.

Chaplain H. E. Rountree, Lieut.-Commander (Ch. C.) United States Navy, who edits the "Family Altar" page of THE SUN, and who has been detailed at the Navy Yard, Charleston, S. C., for the past two and one-half years, has recently received orders transferring him from that duty, to the U. S. S. *Whitney*, based at San Diego, California. The *Whitney* is the mother ship to the destroyers of the Scouting Fleet, and always bases at the center of activities of the Fleet. It is understood that the Fleet may be in the Pacific until the spring of 1934. Chaplain Rountree expects to be detached from the Charleston Navy Yard about the 1st of June. He will take Mrs. Rountree with him, travelling by automobile across the continent.

The Berea Christian Church was awarded the banner for the second time, and the Ocean View Christian Church was selected for the July meet-

ing of the Congregational-Christian Sunday School Conference, in quarterly session, Tuesday, April 8th, at the Rosemont Christian Church, Norfolk County. Preceding the conference, devotional and business meeting, the delegates were the guests of the women of Rosemont Church at supper, and Miss Ethel Hurley, of the Christian Temple, led the supper devotional. The regular devotional service and business meeting was held in the auditorium, and was featured by two addresses, both on the Sunday School, by Prof. S. A. McDonald, principal of Ruffner Junior High School, and the Rev. Rock C. Witten, First Christian Church, Portsmouth. In addition to the congregational singing, T. H. Barritt, of Ocean View, sang a solo, played on the musical saw and led in the singing of several other selections, including a duet. In the business session the manner of awarding the next banner was referred to a committee composed of the Sunday School superintendents, to report in July. The Teachers Training Institute was announced for October 15th, with a strong faculty.

GREETINGS—AND A GOAL.

By MRS. L. E. CARLTON.

[Read before the Missionary Rally, at Ingram, Va.]

As leader of this district, I bring greetings in behalf of this church, the Missionary Society, and myself, I welcome you.

We are not here to play, to dream, to drift—we have hard work to do and loads to lift! Our Master has called us to work for him. We are his ambassadors, and he has not placed us here without tools with which to work. He has given us our hands, our energy, our voices, our intellects and our possessions. Not only has he given us tools, but he has given us a command: "Go ye into all the world." Again, he says: "If any man will serve me, let him follow me; if any man serve me, him will my father honor."

Shall our answer be: "I have finished the work which thou gavest me to do?" If so, he will reply: "Well done!"

We have just passed this Easter season, and is it not a great inspiration to us in this work, that it was a woman who found the sepulchre empty and ran to tell of the risen Redeemer?

Our task is to work for the King, the humble Galilean, and tell of his wonderful love, and saving grace.

When we are called home, we do not want to go alone; we want to carry with us the evidence of a stay in this land—the black man of Africa, the oppressed and crushed youth of India, the starving Chinese, the veiled woman of the Far East, and those we meet in the homes, and on the streets during our every-day lives. Let us dream dreams and see visions; but let us also work for the fulfillment of them.

Often we feel discouraged over our work, but let us remember that God is with us, and that with him we may press on to greater things.

Great tasks will be made easier, and greater things will be accomplished in his name if we only work and trust.

Some of you here today have served the Master long and faithfully. Your prayers, your time, your money and even your very best selves have gone to tell others of the Saviour. When your term of office is over, and you return to the King, you will carry a wonderful report; yea, with dreams, with visions we should work that we may carry a clear and full report.

I often think of us as soldiers on a march. Our captain is Christ. His banner is love, his purpose is great, his command is "Go," his promise is life.

Donald Hankey tells us of a captain who would march with his men hard and fast all day, and at

night he would care for their blistered feet and tired bodies; but one day their beloved captain left them to join other ambassadors whose terms of office were over. The author ends by saying: "But he lives, somehow he lives." Of a greater Captain we can say: "But he lives, somehow he lives." The path of the Cross is often hard. The Master's way was hard, but it led from death to life; from shame to glory; from defeat to victory; from darkness to light.

Never was such courage, such faith, such devotion, needed as now. Humanity needs something solid and secure to cling to. Shall we give them the risen Christ, or allow them to continue to grope for light?

Follow the command of our beloved Captain and "Go." Go in person, in prayer, in possessions, and in service. When the Master calls us home, let us carry this report: "I have finished the work which thou gavest me to do." His words, "Well done," will be worth all the services, all the work, all the sacrifice, for he has said "Where I am, there will my servant be," and as his ambassadors we shall find rest and triumph and eternal victory in him.

CLEANING UP CHINA.

By PRISCILLA HOLTON.

It was hot in the kitchen. Gea Sing scrubbed the dishes even more vigorously. As for the shelves! When she had finished with them, they looked positively pale.

"There—" she grunted, "and there and *there* and *there*." A sob caught her throat. Of course she was glad summer had come, bringing older sister Hea Sing home from school. She wanted to learn things from Hea Sing. She herself was ignorant—going on twelve and only a few weeks of learning from the day school out in the country. Only one person in the family could be sent to the mission school, cheap as it was. Hea Sing was the eldest. Naturally she should go. Besides she was bright. She could study all the day without being weary. And she said things—everything—in such a wise way. Gea Sing was quick with her hands. Yes, but not with her mind. Better for her to stay home and do the work there. But just the same—it hurt—what Hea Sing had said. The sentence rang through Gea Sing's mind—"The trouble with our Chinese people is—they aren't clean!" Not clean! Not—didn't she—Gea Sing—scrub the dishes—every single time she washed them. Always with hot water, too. Not clean. It was awful.

"I must do something," she thought desperately. "If my China isn't clean, if we have fever in the summer because of germs and flies and mosquitoes and—there—that one's killed, anyway. But I can't kill every bug in this whole village—and Hea Sing said—I must do something."

A cover from a tea bowl rattled into her hands. She set it back with a bang. "Get on there, you old thing," she fumed. "You might do what you can to help keep out the germs and things. If we had covers for the rice bowls, that would help some."

All morning her playmates complained, "Gea Sing, why do you frown so soberly? You don't laugh at anything funny. What is the matter with you?"

"I know," Sung Ding laughed, "Her sister's home from school. She's been saying things."

"She has not," Gea Sing spoke quickly.

"She has so."

Gea Sing blazed at him. "You stop saying things about my sister. Just because you aren't in her school. You're ignorant, that's the trouble. That's the trouble with China. We're all ignorant. We ought to clean ourselves up. Our dishes aren't covered and germs get in—"

"What?" The children gathered around her, horrified. "Tell us, Gea Sing—tell us. What's in the dishes?"

Between sobs she explained that the fever in the summer and the plague in the winter was because of germs—and she finished, "If we only had covers for our rice bowls the way we do for our tea cups—it might help some."

"Why not?" Sung Ding suggested manfully. "We can all make things, can't we?"

"Not dishes," wailed Gea Sing. "What could we use?"

They all stared blankly at that. Gea Sing's gaze wandered toward a pile of bamboo drying in the sun. "Unless," she gulped doubtfully, "unless we used bamboo."

The old shoemaker scolded and scolded. "All foolishness," he muttered, "I never had a cover to keep flies away from my rice bowl and no bug ever killed me. Not yet." But when Gea Sing, her eyes still shining with tears, came over to his side, he laid aside his stitching to show her how to wet the bamboo properly, in order to weave it.

Such hard work at first. The results were awkward and top-heavy. "So much space between the cover and the bowl. Room enough for a dozen flies," Sung Ding said. "What's the use? It's more fun to play."

Gea Sing sat obstinately still. "I am going to make a cover that fits," she announced, "if it takes me the whole summer."

It did take her a week. A long hard one.

Out of patience, she pressed the bamboo more tightly and wound the strands close to the rice bowl. "There," she grunted, "stick, will you?" But she had little faith that it would. She didn't even wait for it to dry, before she walked slowly over to the tree.

Sung Ding grinned at her. "Where's the cover?" he teased.

She kicked a pebble toward him. "I'm not making any more after this one," she announced casually.

"But this one may stick," Sui Ding cried hopefully. "Don't you care, Gea Sing. If we all were as patient as you, we might get somewhere cleaning up China. I'm going to look at your cover."

They all chased off after her—Gea Sing following reluctantly. It was Sung Ding who waved the cover aloft first. "Look—look, everybody. Gea Sing! It fits! I knew it would. Come on. We'll all make some. We can clean up China. Let's begin."

Every morning under the banyan tree a group of children followed Gea Sing's instructions about covers for rice bowls. Such a careful teacher she was. And she worked so painstakingly herself that before the summer was ended every home in the village boasted rice bowl covers.

She wished Hea Sing would notice. But of course Hea Sing was too busy. She was getting ready for the prize exhibit. It was the time when the judges came out from the city to examine the work of daily vacation schools and give a prize to the teacher who had done the best work in helping the village. If Hea Sing won, she would have a whole year of free scholarship at the mission school. No wonder she was busy.

One of the judges came home with her for dinner on the fatal day. Gea Sing had polished the bowls and the table until everything shone spotlessly. Not a fly within sight or reach? She felt embarrassed using the covers so she used her best looking one—with a design around the edge. Not even for a judge would she risk having flies on the rice.

"What is this?" questioned the judge. "An original idea, I should say, and highly practical."

Big words, again. How intelligently Hea Sing

answered. "My little sister amused herself making them this summer. They keep off the flies though they are awkward looking."

"Not awkward at all," the man replied. "I should like some myself."

"Why, I'll make you one," Gea Sing cried, adding shyly—"or else the other children will. Theirs are neater than mine."

"So everyone in the village has covers! Who ever started that I wonder?"

It was dusk before she saw the man again. Hea Sing brought him back after the contest was ended. The little sister's heart beat rapidly. Had Hea Sing won the remarkable prize? Such a prize! A whole year to learn how to clean up China.

How queer Hea Sing looked. Surprised and disappointed—and—the man was carrying the medal in his hand! Gea Sing started to scuttle out quickly.

"Gea Sing," the judge called after her. "Will you come here a minute?"

She approached him slowly.

"Who taught you how to make the covers?"

She swallowed and swallowed—and it was hard to explain. "Why—" she said finally, "why it

was because we couldn't all go to school to learn so we worked it out together because we wanted to help with the germs and flies and fever and things. We couldn't use our minds so well as we could our fingers, and we had to do something so—" she turned to go again.

"But who made the pattern fit?" the man persisted.

To save her life, she couldn't tell him about the struggle of that long hard week. Instead she hung her head. He was finishing for her.

"See, Gea Sing, I am pinning this on your coat. Come closer a bit—there. The red ribbon goes right over your heart—so, because it was your heart that taught your hands to help clean up our China."

NOTICE.

The Woman's Mission Board of the Southern Convention of Congregational-Christian Churches will meet in regular bi-ennial session at the Christian Church, Suffolk, Va., Wednesday, May 10, 1933, at 10:00 A. M. It is most important that each member be present.

MRS. J. A. WILLIAMS, *President*.
MRS. L. W. STAGG, *Secretary*.

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EDITOR

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GATHERING UP THE FRAGMENTS.

What a great opportunity we have, and what pressing need, to gather up the fragments of gold and silver and thus give dead metal a new life!

The churches can do it. Missionary Societies will do it. All of us Christians can now have a chance.

Many could not make a cash offering for Missions. Now, how about giving those old watches which have long ceased to run; those rings with the settings gone; those spectacle frames, chains, bracelets, pins and lockets that no one wears; those pieces of dental gold? All these and other things that changing fashion and the passing of the years have relegated to boxes and bureau drawers; idle and forgotten they have lain there, of no use to the holder, or anyone else. These may now be gathered up and dedicated to the greatest and best of all causes.

With such thought in mind, a committee of our Convention calls upon all of us to do the one thing we can do, viz: Give of trinkets and keepsakes, that are doing us no good, for the spiritual relief of hungry hearts and perishing souls.

This is not to take the place of the Annual Easter Offering, or the Cash Offering, of our churches, but is to supplement the same. Here, indeed, is an opportunity for all to have a part in relieving our missionary embarrassment.

Hundreds of Baptist, Methodist, Congregational, Presbyterian and other churches, have already entered the campaign, and their people are giving thousands of hoarded or saved gold and trinkets of silver and platinum, to be coined and turned into cash for the promotion of the kingdom.

We have entered a contract with The Crucible

Service of Philadelphia, who will aid in the campaign and will melt and refine the plate and sell the same to the Government at a minimum charge.

All pastors and missionary societies in the Christian Churches of the Southern Convention, are asked to put on a Crucible Service Campaign in their churches and give the people an opportunity to bring the fragments and offer them to this good service. We commend to our readers an article by Arch C. Cree, D. D., printed elsewhere this week from *The Biblical Recorder*. That which applies to our Baptist friends, as presented by Dr. Cree, certainly applies to our Christian forces. Our campaign for collecting this gold and silver through the churches is May 21st-June 11th, inclusive, and it is hoped every church, missionary society and Sunday School will heartily cooperate.

J. O. A.

THE SEVEN CANDLESTICKS.

It is not often that the writer of the Book of Revelation explains the mysteries about which he writes. In the case of the candlesticks he does. The seven candlesticks, he says, are the seven churches. The better translation, possibly, is lamp stands, since the figure symbolizes borrowed light. The light, which the candlesticks, or lamp stands, reflects, is not their own. They reflect the light from him who is seen walking in the midst of the seven churches. Thus the light that the churches reflect is a borrowed light, coming from the Son of righteousness, who walks among, and in, the midst of them. This is the true light. When the church ceases to reflect the light from the life of the Son of Man, it is in darkness, as is the world about it. Say what we will of the church, it is the only hope and source of light in the world, since through it our Lord has seen fit to shed his light to the world.

However eloquent and powerful a minister may preach; however beautiful and thrilling the music may be; however large and intelligent the congregation may become, there is no light to shine into the dark places of the heart, and the world, save it comes from the Son of God. This is about which the church needs most to concern itself. If it is reflecting the light, not of the minister, the choir, or the congregation, but of the Son of God, it is a true church, and it is serving its divine purpose. In a world of darkness and doubt, there is only one hope and one promise of light, and that hope and promise is the church. Its one business is to reflect the light that shines forth from the Son of God who giveth light. Woe be unto that church that obscures this light, or seeks to shine in any other light than that light which comes from the Son of Man. That it might reflect the true light and shine forth in the world, revealing the lifting love and the saving power of the Son of God, the church was instituted, and for this cause alone it exists, and has a right to carry on. The need of the church today is to let its light shine out into the dark places.

J. O. A.

TRIUMPH THROUGH TRIBULATION.

An editorial writer, in a Sunday's Greensboro *Daily News*, declares emphatically, and proves conclusively, that "there are compensations of calamity." The words are from Emerson, who many years ago wrote that "the compensations of calamity are made apparent to the understanding, after long intervals of time." The Greensboro editorial writer vows that the unthinking and the indifferent will not see it that way, but one day it will be made apparent to the understanding that this calamity of trial and hardship, through which the State, the nation and the people are passing, will reveal the truth that "tribulation worketh patience and patience experience,

and experience hope." We are going to come out of this financial calamity, this moral chaos, this spiritual bankruptcy through trial and tribulation—but we are coming. A scriptural text is the basis of this thesis and the unfailing source of this hope: "These are they which came out of great tribulation." They are the folks that conquer and are given the white robes of victory and of eternity to wear. They have come through tribulation to triumph.

North Carolina, the nation, and the world were never in so generous a mood as they are today. World-wide distress is teaching world brotherhood.

Wealth, prosperity, riches do not include, they exclude; they do not unite, they dis-unite. "The exclusive set," is a proper title for the rich and worldly prosperous, because riches exclude and set apart rather than include and unite. Divorced and sundered homes are usually among the rich and worldly wealthy.

We are going to come out of our present depression and calamity, "whether the world gets on or off the gold standard. The standard that will bring us out isn't money—it is character, and character is made by tribulation."

True, there are those who are embittered, disappointed, humiliated by financial distress and reverses, but woe be unto them if they nurse their bitterness and cultivate their spirit of rebellion or of hate. They do not conquer, for they refuse to become corrected by the teachings of adversity.

We agree with the editorial writer of the *Daily News* that this is no time for croaking, but a time for courage; no place for giving up, but a challenge to stout and determined endeavor, courageous effort—a challenge to character, since it is character that is to save us from bitterness and woe, and bring us out of our tribulation to triumph.

J. O. A.

THE GREATEST OPPORTUNITY.

"But it does hurt to see our missionary activities getting behind, and our colleges closing one by one, with those remaining being saved as by fire, and our publishing interests suffering unto death, and our whole church program being halted in these days of the greatest opportunity for fulfilling its mission that has appeared in 2,000 years."

The above paragraph sounds quite familiar and home-like, but it is not from a correspondent to THE CHRISTIAN SUN, or one of the officials of the Christian Church. The quotation is from the *Methodist Protestant-Recorder* of Baltimore, and is from the pen of the president of Western Maryland College (M. P.) Not only in our Christian Churches, but in other communions, "our missionary activities are getting behind. Our colleges," if going at all, "are being saved as by fire, and our publishing interests are suffering unto death." All of this occurs at a time when the spirit of benevolence was never so active and millions are being spent for food, raiment and shelter for the needy. Government is in a financial tangle and embarrassment. Economists, financiers and statesmen are on edge and know not in which direction to turn for relief, but since relief is necessary, they are not decreasing, but largely increasing activities, donations, contributions for the relief of human suffering in response to human need. Surely, it may be said again, as the Lord Christ said of the unjust steward, who had for once done wisely: "For the children of this world are in their generation wiser than the children of light." (Luke 16:8.) Governments are using every available resource to give physical relief.

Can as much be said of the church, whose business is spiritual relief? Are we in the church

and of the church employing our ingenuity and skill, under the leadership of our Lord and in thorough consecration to him, to relieve the heart hunger of the world and to supply the demands for spiritual relief? The church has the same relationship to the spiritual need of the world that the Government has to physical and material help and relief. And not until the church has exercised its wisdom, intelligence and resources to the limit for spiritual relief, can it be said to have acted with the same consideration and wisdom as the Government has acted and is acting. This is, indeed, the greatest challenge to the church, and the greatest opportunity of the church, in 2,000 years. And the church must recover its spiritual bankruptcy before the world recovers its financial bankruptcy. J. O. A.

NO TOMB, NO CORPSE.

Dr. E. Stanley Jones says that in one of his meetings a Mohammedan arose and challenged the historical basis of Christianity. "We know that our prophet lived," he declared, "because we have the tomb in which his body lies and make regular pilgrimages to it. Islam is therefore based on a more substantial historical foundation than is Christianity." Quick as a flash, Dr. Jones replied, "It is true that we have no tomb because we have no corpse."

In these fifty days immediately following Easter, we may, with profit, recall how very much alive our Lord was after His tomb became empty and those who sought Him among the dead found Him among the living. It was during this time that He inspired His followers with new zeal and a strange courage, showed His power over things physical and material, opened their eyes that they might understand the Scriptures, and their hearts that they might realize the divine presence; and it was during this time that He gave the Great Commission: "Go, preach to all nations." The weakness of Islam and all non-Christian religions is that they have a tomb and a corpse; the strength and glory of our religion is that the tomb is only a passage-way to triumph, and a corpse the seal and symbol of a crown.

J. O. A.

A CULT OR A FELLOWSHIP?

By REV. JOHN R. SCOTFORD.

One of the great blessings which the merger of the Congregational and Christian bodies has brought about is the quickening of each stream of life by the other. It so happened last fall that Warren H. Denison was preaching the gospel of Stewardship to the "Congregational" Churches of Minnesota at almost the same time that Fred Fagley was conducting seminars among the "Christian" Churches of the South. Each came with a new point of view, and each was most welcome. The ultimate success of this union of two groups of churches is not to be measured by mathematics but by the degree in which each enriches the life of the other.

But the most significant feature of the Congregational-Christian merger is not what it has already achieved, but what it points toward. The logic of the situation divorces both groups from conceiving of themselves as particular cults. Possibly that is the only virtue in the present cumbersome name. Every time it is used each church is reminded that it is part of a body which includes some who are different from itself, and that is a fact which will bear considerable emphasis. We do not stand for a particular school of thought, a certain style of preaching, or a distinct mode of worship. Rather do we represent a fellowship broad enough to include all sorts of people.

The variety in our churches is particularly

marked in the South. On a recent trip the writer heard one pastor demonstrate (by logic) the Calvinistic doctrine of Predestination on one evening, while on the next noon he met with another group who were wondering how they could make the former members of a defunct Unitarian Church feel at home in their fellowship. And from this point of view that is as it should be. The more different varieties of people in our churches, the longer will they live, and the richer will be their common life.

Looking ahead, our future depends upon the inclusiveness of our fellowship. The day of sectarianism is done. The endeavor to propagate a particular type of local church is doomed to failure. On the other hand, there is an insistent demand that the number of our denominations be reduced. "Fewer and better" is the watchword of the times in regard to both babies and church organizations. The increasing burden of economic pressure is making difficult the path of the smaller denominations. The strength of our larger bodies does not lie in their peculiar views, but in the service which they are able to render to their local congregations. It is fellowship in common tasks which binds our church organizations together.

Already our fellowship has proved sufficiently broad to include three groups of churches with exceedingly different traditions—Congregational, Christian and Evangelical Protestant. In addition every year witnesses the arrival of separate congregations which are attracted to our fold in one way or another. As others have already said, a snowball has started to roll. How far it will travel or how large it will become no man knows. But this is certain—from time to time there will be other religious groups seeking to escape from the stigma of sectarianism and at the same time to enter into the richness of life which is possible in a larger body. The immediate path ahead in church union does not lie in the direction of "one big church," but rather in the coalescing of a variety of smaller groups into units which can function in an effective way.

Whether our churches are to form the nucleus for a larger body depends upon whether we conceive of ourselves as a cult or a fellowship. If every one who would go with us must conform to certain standards, if all of our churches are to be of one general pattern, then the way ahead is both lonely and futile. But if we choose to be an inclusive fellowship in which men of goodwill of all sorts and kinds can feel happy, into which others may come without turning their backs on their past or denying the views which once they held, then "no man knoweth what shall be."—*Congregationalist and Herald of Gospel Liberty.*

THE "AVERAGE GIRL" ANSWERS.

Nashville, Tenn.,
December 14, 1932.

MRS. FRANKLIN D. ROOSEVELT,
Dear Mrs. Roosevelt:

An article in our morning paper saying that a statement of yours brought forth a "shocked protest" from a group of women leaders in Topeka, brings forth an equally shocked protest from me. You were quoted as saying that the average girl of today faces the problem of "learning very young how much she can drink of such things as whiskey and gin, and sticking to the proper quantity."

If you have been correctly quoted you surely do not know the "average girl of today." I would not undertake to inform you were I not "an average girl of today."

I am 18 years of age, and was graduated from a standard high school a little more than a year ago, and I am now attending the Nashville Busi-

ness College. I cannot remember one instance when I have seen a girl of my own age under the influence of liquor, and I can remember seeing but three boys of my own age intoxicated, or even "drinking." I am a member of no dry organization. I am no prig. I am merely an "average girl," who is indignant at hearing girls accused of something of which they are not guilty.

Drinking and such things went out of style with the "post war" group of young people. Drinking and many other things of which we are accused are frightfully old-fashioned. The young people of today are interested in athletics and many other things that require a strong body, a clear brain, steady nerve and quick thinking, and all of these things drink destroys.

The girls and boys of today enjoy sports and games that challenge the mind. Girls of today are going into the business field because they like it. You cannot be successful in the business field if you are in the habit of drinking. No stenographer can take dictation or do typing who has a "hang-over" headache, nor can she perform many other duties well. Our pride makes us want to do things well.

It is true that in some groups in thickly populated sections, in some large cities, in some communities, such conditions as you spoke of do exist—but you said "average."

Some wet agitators have said they want legal liquor legal for the sake of the young people—that they are drinking any and everything now—that at least it would be pure if it were legal, government-inspected liquor. Let me tell you—we don't need liquor for the sake of the young people. We don't even like the taste of it. We don't like the effects it produces. If the older people want it, let them say so; but they should at least have the courage to say THEY want it, and not try to hide behind a false statement that it is for our sakes. If we, the young people, were allowed to vote on the question, the proposition to legalize alcoholic beverages would be defeated by an overwhelming majority. If the people of voting age can withstand the wet wave just long enough for us, the "average" boys and girls, to get our vote, you may be sure that alcoholic beverages will never again be legalized. We can't afford to hazard our future for drink. We do not want it.

You don't know the "average girl," Mrs. Roosevelt. To get the average you must take all of us the country over, and doing that you will find that we may not be saying much, but we have our opinions—and they are NOT in favor of legalizing alcoholic beverages, and they are not in favor of the illegal stuff used now. No, the "average girl" does not have to learn how much she can drink, and she doesn't keep within that quantity because there is no need. We do not drink the stuff at all.

Sincerely yours,
OSTA M. UNDERWOOD.

The above printed open letter to Mrs. Franklin D. Roosevelt was written by Osta M. Underwood, an 18-year-old student in Nashville Business College, Nashville, Tenn. In a note to the *American Issue*, Miss Underwood says:

"I cannot hope for my letter as wide publicity as Mrs. Roosevelt's statement received. I beg that you will help voice the protest of the 'average girl' of the United States by giving this space in your paper."—*From the Baltimore Southern Methodist.*

Last year the United States Government decided \$4,863,300 from the tax levied on the sale of playing cards. The amount was a considerable increase over the previous year.

CONTRIBUTIONS

SUFFOLK LETTER.

During the past two weeks four of the Suffolk Churches have been in the midst of protracted meetings. The First Baptist, the West End Baptist, the Oxford M. E. Church, South, and the Christian Church have sponsored these meetings. The preacher at the Suffolk Christian Church was Rev. O. D. Poythress, of South Norfolk.

The meetings closed Friday night. About forty-five new members are expected to unite with the Christian Church during the next week. There were many re-consecrations during the services. The attendance was large, and the church was packed on the closing night. It was a great meeting. A deep spiritual interest prevailed from the first service, and was increased as the meetings continued.

Rev. O. D. Poythress is an interesting and effective pastor-evangelist. He has had much experience in this kind of Christian work, and his sermons and personal appeals were much enjoyed by the large congregations. He is a real gospel preacher of the Word. His simple and abiding faith in Jesus Christ and the Bible is soul-inspiring and uplifting. It is refreshing to hear a preacher with real convictions about the Christian life. His experience has been enriched by many personal contacts with people in spiritual distress. He speaks out of some of these experiences in a very effective way. Wherever he goes with his message congregations are impressed by the sincerity and the earnestness of this man of God.

The Christian Church at South Norfolk is a monument to his faith, his untiring energy, and his deep consecration. He has done a marvelous work there for the Christian Church and the kingdom of God. It is unfortunate that the church at South Norfolk is greatly handicapped by the debt incurred when the great church building was erected a few years ago. But as conditions improve, it is believed that the debt will be paid, and the work of the church will be greatly advanced when that is done.

A great revival of religion is the need of the church today. Something is wrong on the inside of church members when they will attend a Sunday ball game and not go to church Sunday night. Sabbath observance will never be in accordance with the spirit of the Ten Commandments until the church is moved with a spiritual revival of intense Christianity. When the heart of the church is motivated by a supreme love for God many of the legal questions will settle themselves. A person who loves God supremely will respect the law of God and the law of the land. And a church member who is healthy and active will be compelled by his love for Jesus Christ to respect the Sabbath day and keep it holy.

When a community experiences a real revival of religion, church attendance is always increased. Contributions for church expenses and benevolences also express the renewed sense of personal responsibility in the matter of stewardship. The churches of Suffolk have been enriched by these revival meetings, and many people have found a new joy in the fellowship of the people of God.

It is time for all Christians to pray for a revival. "Lord, send us a revival, and begin in me," is a good model for a modern prayer. The church needs money, but it needs a revival more than it needs money. What is true of the church is true also of many individuals in the church. Will you pray that God may send upon the

churches of America a great spiritual revival? Evangelistic preaching and evangelistic praying will do much to bring this desired blessing upon the nation. The pulpits of America can be a mighty power in this direction. What is the response?

I. W. JOHNSON.

A CHURCH CHALLENGE

I have always liked a challenge. Whenever I am confronted with a task that demands my best, if that task be worthy and worthwhile, as a rule, it gets my best; my best thought, my best efforts and my best support. When Elon College was first organized, it was a new adventure on the part of the Church. Naturally, it attracted attention, called for and received the interest of the Church far and near. Everybody felt that at last the Christian Church had launched a program that would mean advancement and growth. These expectations were worthy and right. Today the College is not a new proposition for our people—we have had it for more than forty years.

At this particular time, however, it constitutes a challenge to the Church. Today, I was walking through the buildings with one of the most loyal members of the Christian Church and one who is immensely interested in Elon College. As we were completing the rounds, she remarked that it would be too bad for the Church to lose Elon College. Another said it would simply be a tragedy, and it would. I find myself wondering how we could lose the College and what would be the result if we did. And further, I am wondering what per cent of our people have already lost the College. When they cease to think of the College or to support it in a very definite way, it is gone from them. There isn't any question but that Elon College today constitutes a very definite challenge to our people, to the entire membership of the Congregational and Christian Churches. It is a challenge to our loyalty. The great spirits of our Church in former years, almost without exception, gave of their time, service and money that the College might be. They established and supported the College—not for themselves and families, alone, but for us and for all who were to come after them.

Had they thought for a moment that we would not take up the task and carry on when they were compelled to lay it down, they would never have built. They had faith in themselves and faith in us who were to come after them, consequently they built and supported Elon.

I don't know what your intentions are but as for me, I shall endeavor to keep faith with the dead—not for the benefit of the dead—but for the encouragement and help of the living. The College is also a challenge to our generosity. It was never intended to be self-supporting—no college is. Every college today receives its support from endowments, contributions, tuition, etc. Where the endowment is not large, which is the case with Elon College, and where the income from tuition is necessarily limited, it means that the college must draw heavily upon the generosity of its constituency for its support.

Today Elon College is calling to every member of the Church, every Alumnus and every friend for their support. It needs that you shall speak well of it—that you shall influence others to cast their lot with it, but it also means that you should give of your means. We are in great need—if you knew the extent of our needs, there isn't any

doubt but that you would be willing to divide a bit with the College—that those who carry on for its success, might be encouraged in their efforts and sacrifices.

Just now letters are going out from the office to a large number of the friends and supporters of Elon College, asking for a very limited contribution—just enough to manifest your interest and to convince us that you really care. As you receive your letter, won't you read it through carefully, and then prayerfully follow the instructions contained therein, that the College, our Church Institution, may continue its program of instruction and service to the young men and women of our Church and through them to the Church and to the world at large. If you do not receive your letter, will you please forward to the College a minimum contribution of \$3.00? This is a small amount, but if the 5,000 requested to contribute will respond, it will mean success for the College.

The College is also a challenge to our sacrificial spirit. Christianity is ours—Christianity together with its lessons and benefits is ours because of sacrifice. God gave—gave a sacrificial gift that the Kingdom might be planted in the hearts of men. Christ gave—gave His own life that we might have life—even the most abundant life. There could never have been any salvation without sacrifice, but there can be no real Christianity separate and apart from sacrifice. God has proven His love for the world and for us by sacrifice—we demonstrate our affections for Him on the same principle. If we all would sacrifice for our Church and for the Institutions of the Church, there would be no question about its growth and development, and our College would be safe.

Elon College constitutes a challenge to the Church—to its loyalty, its generosity and its sacrificial spirit. It is my hope and prayer that we may accept the challenge and demonstrate in a convincing way our ability to meet this challenge in every particular.

Only a few more weeks and Commencement will be here. May we hear from the membership of the Church and the friends of the College before our 1932-1933 session closes.

I thank you!

L. E. SMITH.

HUNTING GOLD FOR GOD AND GOVERNMENT.

By ARCH C. CREE.

If our Baptist people will respond seriously to the appeal for old gold, silver and platinum they will accomplish a great thing for our God and for our government. The human impulse is to treat such a matter very lightly. When the plan was first presented to me and I was asked my opinion of the effort to gather up old watch cases, watch chains, scarf pins, fobs, cuff links, brooches, pins, spectacle rims, gold plate and other fragments with the precious metals in them my first impulse was to say that I thought it a rather cheap way in which to finance any part of the work of the kingdom of the King of Kings. Some of the expressions that came to my mind were: "Chicken Feed," "Peanut Business," "Rummage Sale," etc., but:

My Opinion Changed.

As I became better informed, I changed my opinion and I gradually realized that this "Old Gold," or "Crucible" plan is a really fine opportunity to do a big thing for our God and a big thing for our government. In fact it has become a truly BIG BUSINESS. Great corporations all over the country are engaged in the same hunt for old gold. The government needs and is calling for gold. And God himself in other days called upon his people to lay upon his altar their

treasures of gold and silver and other precious materials for the support of his work.

So I became ashamed of my own conceited, supercilious attitude to the plan and placed a heavy question mark against the "high-hatting" of those brethren who deemed the effort inconformable to and incompatible with their sense of dignity. If it were a "small business," we might remind ourselves that we are taught to use the "foolish," the "weak," the "base," the "despised," things against their opposites and we are taught not to despise "the day of small things." But it is a **BIG BUSINESS**. My one fear of failure in the effort is that our people, especially our leaders, will not take the matter seriously. But, as I have campaigned North Carolina with Secretary Huggins in the promotion of the plan, I have seen group after group enter the conferences with skepticism and wind up with a vision of unlimited possibilities of the plan and an enthusiastic determination to do their utmost to make it a success.

Big Business is Interested.

Great corporations, like the Crucible Service Company of Philadelphia and the Gold and Platinum Company of San Francisco, count this business big enough to pay the salaries and traveling expenses of a staff of men and women to scour the country and solicit from house to house in their search for old gold and other precious metals. Twice within the past year our city has been canvassed by such people offering to buy old gold.

If these great business concerns value so highly the opportunity and worth of such an effort, surely our Baptist people should also value the plan and cooperate in the fullest to make it a success in these crucial days when the needs are so great and the cash is so scarce. May this not be a providential opportunity for some of our people who are lacking in money to lay on God's altar some treasures that money cannot buy but which they will cheerfully give to the cause of Jesus Christ? I know a number of such cases.

Our Government Needs Gold.

An outstanding banker, not a Baptist, said the other day, "You Baptists are to be congratulated on the fact that you have pioneered in anticipating the greatest need of our government today and that you have inaugurated such a splendid plan for the conversion of gold, silver and platinum, which can go farther toward strengthening the financial position and credit of the United States than any other single plan yet proposed."

All of the gold gathered by our Baptist people, when refined, will be sold to the treasury of the United States. Our government is not only calling in all gold coin and bullion but is anxious to purchase every possible ounce of gold from every other source so as to swell and strengthen its reserve.

David A. Lunden-Moore, of New York City, in March 12th issue of the *New York Times*, makes this direct appeal: "Let us at once bring our gold jewelry to the treasury and convert it into coin. Old rings, antiquated mountings, bracelets, chains, pins, etc., are of no practical value to the average person. Yes, there is sentiment, but why not convert sentiment to patriotism?"

The United Press Association, under date of February 27th, sent out a three-hundred-word wire to the papers of the nation emphasizing the need and value of a nation-wide effort to gather up the old gold. It said in part, "The world's greatest gold mine is not under the ground but is in the drawers and trunks in the homes of the American people. Experts figure that there is probably a billion dollars in gold lying idle in the homes of America. The real gold hunters of today are of the type called business men.

Shovels, picks and pans are not needed. Pay sand is in the homes, your home, any home. The business of reclaiming such gold amounts to a hundred million dollars a year throughout the country." Why this prominence to the effort to gather old gold? Why this emphasis on its value at this time? Our government needs the gold to meet the present emergency.

Let Us Take It Seriously.

In many churches our Baptist leadership is pressing this matter enthusiastically with a fine prospect of substantial success. In other churches the leaders are doing practically nothing to foster the movement. Surely, some leaders are "asleep at the switch" and utterly blind to the double value at this time of the "Old Gold" or "Crucible Plan." Let us raise a hue and cry for the "Giving of Gold to Our God and Our Government." It is not too late. There is yet time to promote the plan in a great way and achieve success. If you are interested, and the plan is not being promoted in your church, write to Mrs. Edna Harris or Mr. M. A. Huggins, the Biblical Recorder Building, Raleigh, for literature and in-

structions. Let the pastor present it to his congregation for two consecutive Sundays. Let the president of the W. M. S. enlist the women of the church to search their homes, for they know where these trinkets are. Get a piece of black velvet or other dark cloth, pin or stitch on this cloth a full assortment of things the people might give. Display this before the congregation (it is the best half of any speech on the subject) as you announce and stress the plan. Get the idea over thoroughly to the people. Then announce a Sunday, or perhaps better two Sundays, on which the gifts of the people will be received. You will probably be astonished at the result. Over a hundred rings, thirty watch cases and a bushel of other trinkets were gathered in on a single Sunday at the First Church, Knoxville, Tenn. **LET US TAKE THE MATTER SERIOUSLY AND DO OUR BEST FOR GOD AND GOVERNMENT.**—*Biblical Recorder*.

Salisbury, N. C.

One mark of an educated man is the power to summon all his powers, judgment, will, feeling, to meet a crisis.—*Charles F. Thwing*.

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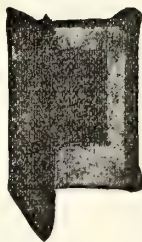
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10 Mercy and truth together; righteousness kissed each other.
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

a Gen. 15. 1.
b Ps. 56. 1.
c 57. 1.
d or, all

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14 Like sheep they are laid in grave; death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

THEY HAVE NO SUNDAY.

(Miss Marie Crosby, missionary on furlough from West Africa, speaking recently in Woman's Missionary meetings in North Carolina, was asked if they had any Sunday in West Africa, or any day of rest or worship period that corresponded to our Sabbath. Her reply was that there was no day to correspond to our Sabbath, either for rest or worship among the natives. In further reply to this question, Miss Crosby sends the following as to Nature Worship and Taboo, by W. C. Willoughby, which reveals that they have no Sabbath there.):

Most Bantu tribes observe a lunar "sabbath," though some keep one day of the lunar month and some another. Many tribes hallow the day following the evening on which the new moon is first seen; but some keep the fifth day after its appearance, some the eighth; some the ninth. This perplexing variation of lunar "sabbath" is particularly noticeable in the Mashona group of tribes, and may be due to the composite nature of that group.

It would be interesting to discover the origin and significance of these sacred days, but that is a difficult region to explore. The Becwana say that the crops would not ripen if any work were done in the lands on a taboo day—a belief that is shared by most Bantu. To understand such a notion it is necessary to remember that the ripening of crops is regarded as a boon from the spirit world, and that the dynastic spirits are tutelary deities of the gardens and fountains. Some Mashona say that they observe their particular day of the lunar month because that is the day on which all great chiefs die; which may possibly explain why the ninth day of the new moon is called Mgari's "sabbath." Other Mashona attribute their new moon "sabbaths" to a command received by their ancestors from some evil spirits, whom they fear to offend. Fear of offending spirits, good or bad, is the usual Bantu motive for respecting sacred days; but the fact that the Mashona call these spirits "evil spirits" suggests that their date of the lunar "sabbath" is older than their occupation of the country, and that their conquering forefathers feared to desecrate a day that had already become sacred to the spirits of some dispossessed dynasty.

All these "sabbaths" are "unlucky days"; but that may mean nothing more than the belief that the spirits will show their displeasure by spoiling any enterprise that violates these sacred days, and that the safe course, therefore, is to do nothing of any importance.

THE CIRCLE OF PRAYER.

The monthly program of the Woman's Missionary Society had been carried out by a little handful of women who had gathered at the appointed place of meeting. Letters had been read from

missionaries from various parts of the world, telling of their work already accomplished and of the desire to do more. Some had told of the wonderful change that had taken place in the hearts and lives of men and women when they had heard the gospel of the Son of God, and of his power to redeem and save.

The program seemed to link our lives with those whom we had read about, both missionaries and native Christians, and as we joined hands for the closing prayer it seemed as though our little circle touched other circles making a complete contact. As each one prayed, we felt the Spirit's power, for each prayed from her heart, and the petitions as they were voiced, presented a different request so that all parts of the great mission field were embraced.

We were only a small part of the great circle of praying women who encircle the globe and reach to all nations. It takes all the prayers of all the circles to make a complete prayer, and our little group was a part of the great circle of prayer and our prayers help to make up the complete prayer that Christ's kingdom may be extended throughout the whole earth.

There are many small societies and discouragement will sometimes creep in because so few are interested, yet we need to press on even though results may seem so small. Using Edward Everett Hale's words, as our watch-word: "I am only one, but I am one; I cannot do everything, but still I can do something; and because I cannot do everything I will not refuse to do the something that I can do."

God does not require us to do great things, but he does expect us to be faithful to the trust he has given us. Faithfulness in prayer and in missionary endeavor, and in so doing strengthening the ones who are pressing the battle on the missionary frontier. Some day the battle will be over and the spoils of the war will be shown and those who have tarried by the stuff will share with those who have been at the battle front. W.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING APRIL 29, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,806.99
New Lebanon, Elberon, Va.	9.50
Roanoke, Ala.	1.00
Piney Plains, Raleigh, N. C.	2.00
Pleasant Ridge, Ramseur, N. C.	2.35
Ether, N. C.	.56
High Point, N. C.	2.18
Antioch, Harrisonburg, Va.	9.04
Liberty, N. C.	1.42
Lebanon, Semora, N. C.	.69
Hopewell, Va.	5.55
Holy Neck, Holland, Va.	6.00
Bethany, Glenn, Ga.	1.15
Palm St., Greensboro, N. C.	6.58
Biscoe, N. C.	1.30
Wakefield, Va.	1.58
Franklin, Va.	45.75
Wake Chapel, Fuquay Springs, N. C.	3.62
Timber Ridge, High View, W. Va.	1.61
Bethlehem, Suffolk, Va.	5.00
Spoon's Chapel, Asheboro, N. C.	2.00
Providence-Memorial, Graham, N. C.	5.13
Total	\$ 1,921.00

Individual and Church Offerings.

Previously acknowledged	\$ 478.76
New Hope, Louisburg, N. C.	1.76
Burlington, N. C.	19.29

Palm St., Greensboro, N. C.	20.21
South Norfolk, Va.	34.19
Oakland, Chuckatuck, Va.	10.72
New Hope, Stokesdale, N. C.	.42
Third Avenue, Danville, Va.	35.71
Bethlehem, Broadway, Va.	7.71
Holy Neck, Holland, Va.	20.00
Pisgah, Ala.	1.47
New Hope, Abanda, Ala.	3.99
Reidsville, N. C.	9.00
Linville, Va.	12.55
Pleasant Ridge, Ramseur, N. C.	6.50
Mr. and Mrs. J. W. Payne, Wedowee, Ala.	5.00
Union Grove, Asheboro, N. C.	5.00

Total \$ 672.28

Dollar-a-Month Club.

Previously acknowledged	\$ 15.00
Miss Hontas Rawles, Suffolk, Va.	1.00

Total \$ 16.00

Woman's Board, S. C. C.

Previously acknowledged	\$ 4,876.14
Received of Mrs. H. S. Harcastle, Treas.	1,927.64

Total \$ 6,803.78

Specials.

Previously acknowledged	\$ 365.87
Burlington, N. C., Sunday School.	85.33

Total \$ 451.20

Summary.

Previously acknowledged	\$ 7,863.96
Sunday Schools, Regular	114.01
Individual and Church Offerings.	193.52
Dollar-a-Month Club	1.00
Woman's Board	1,927.64
Specials	85.33

Total to date \$10,185.46

J. O. ATKINSON, *Mission Sec'y.*

TREASURER'S REPORT.

The following is the report of receipt of funds of the Woman's Board of Missions, Southern Convention of Congregational-Christian Churches, for the Quarter ending March 31, 1933:

Virginia Valley Central Conference:

Women's Societies	\$ 27.70
Young People's Societies	44.49
Total	\$ 72.19

Alabama Conference:

Women's Societies	\$ 42.97
Young People's Societies	1.87
Total	44.84

North Carolina Conference:

Women's Societies	\$ 583.41
Young People's Societies	28.90
Willing Workers' Societies	20.91
Cradle Roll Societies	7.20
Total	640.42

Eastern Virginia Conference:

Women's Societies	\$ 770.00
Young People's Societies	200.00
Willing Workers' Societies	100.00
Cradle Roll Societies	10.00
J. M. Darden to Rosem't Church.	100.00
Total	1,180.00

Total \$1,937.45

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

A PROGRAM FOR YOUNG PEOPLE.

Our Congregational Christian work among the American Indians centers at Elbowoods, N. D., Santee, Neb., and Kinder, La.

These next programs will center around these three points.

Take the time and one cent necessary to write a post card to Miss Helen Frances Smith, 287 Fourth Avenue, New York City, asking her to send you all the free pamphlet material on the American Indian, especially "Santee Normal Training School," Heroic Achievements and, Prophetic Programs, "A Lost Tribe," "First Americans," "Indians Who Have Made Good," "The Fort Berthold Mission and Its Work," "Why They Did Not Vanish." If you want to spend more time and do some serious studying use "Indian Americans" (60c), by Winifred Hulbert, together with one of The Leader's Manuals—one by Frederick L. Fay, for young people (50c), and one—"Friendship Fires," by Winifred Hulbert (35c), for junior high school young people.

WORSHIP SERVICE.

Call to Worship—"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."

Hymn—"For the Beauty of the Earth."

Scripture—II. Timothy 2:3-15; Eph. 6:10-17.

Prayer—"Lord of the Mountain," (used by the young men of the Navajo tribe.)

"Lord of the mountain,
Hear a young man's prayer.
Hear a prayer for cleanness.
Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth in newness,
Keeper of the clean rain,
Hear a prayer for the wholeness.
Keeper of the paths of men,
Hear a prayer for straightness,
Hear a prayer for courage.
Lord of the thin Peak,
Keeper of the headlands,
Keeper of the strong rocks,
Hear a prayer for staunchness,
O Lord and spirit of the mountain."

Leader—Our program today is based on Santee Normal Training School, where boys and girls of several Indian tribes who were traditional enemies, learn to live in friendship.

..... will tell us about Stephen Riggs, the founder of Santee.

In 1837 Stephen Riggs and his bride made their slow and perilous journey to Hazelwood, Minn., to join Samuel and Gideon Pond, who three years before had established a Mission among the Dakota Indians.

The first Christian Church was organized at Lacquiparte in 1835.

During the War Between the States, the Indians were incited to rebellion and drunk with whiskey sold them by a white man, four of the young men killed several families. Like a spark in tinder the rebellion burst into flame in 1862, and the Riggs family and their friends were forced to flee. Food was scarce, shoes wore out and they never knew when a bullet from ambush might lay them low.

After the uprising four hundred Indians were imprisoned and their women and children sent to Fort Snelling. Dr. Riggs and Dr. Williamson made the most of the opportunity and went among the hundreds of Indian prisoners with the gospel message. Many were baptized.

In 1866, the prisoners were released and located at Santee Agency, where the Pilgrim Church was organized and where in 1872 the school program of the Mission was started and together with the religious program fostered by Stephen Riggs and his sons, Thomas and Alfred.

During these years Dr. Riggs and Dr. Williamson, with the help of a French and Indian trader,

worked on a translation of the scriptures into the Dakota language.

Leader: will tell us about the school in general and what it is trying to do. (See leaflet, "Santee Normal Training School," for material.)

Maybe you are wishing for a few statistics about us. We have a boarding department of nearly a hundred boys and girls from the fifth grade through the twelfth. All of them have some understanding of English before they come to us, but for some the English comprehension is low and that makes teaching harder.

Most of our pupils belong to the Sioux tribe, but we have Mandanes, Crees, Rees, Santees, Assiniboines and Grosventres also. Once in a while a bit of old tribal feeling crops out, but mostly we live a very peaceful, contented life.

In the twelve buildings on our campus we have twenty-two adult workers. The campus is about two miles from the Missouri River not far from where it forms the bend that makes it become a part of the boundary between South Dakota and Nebraska. Our nearest town is Springfield, S. D. (I can see its lights at night from the window of my room), but because there is no bridge or ferry here we have to go twenty miles to get there. The easiest town for us to reach is Niobrara, Neb., which is fifteen miles south and west, and is on the railroad.

Leader: will tell us about the girls' activities at Santee:

During the school year a girl student is loaned as assistant in the doctor's office for two hours a day, six days in the week. This service is styled "detail" and changes each month. Thus nine different girls who have indicated some special interest in nursing have an opportunity to learn something of the care of the sick. And it has happened that on three occasions patients in the community who have been sick in bed have been willing to accept nursing care from these inexperienced girls under my supervision. Mothers with young babies have been most cooperative in bringing their infants to class in the medical office for demonstration and practice nursing. Thus each month the class in infant hygiene has had a live subject to work with and has learned from actual experience how to weigh, to dress and undress, to determine temperature, to bathe and to otherwise care for a young baby. We have tried to instill into the minds of these prospective young mothers some of the essential rights of every child—a bed of its own to sleep in, regular habits of eating, undisturbed sleep, a daily bath. In the classroom we have for demonstration purposes an inexpensive bed for a young baby. It is made out of a carton, is light to handle and can be set on a table or a couple of chairs in almost any simple home. The home economics department is cooperating with us in making for demonstration purposes a baby's layette.

Leader: will tell us about the boys' activities at Santee:

Our printing department is now printing five papers: *The Iapi Aaye*, an Indian newspaper, edited by Dr. Riggs; *The Word Carrier*, an English paper, edited by Dr. Riggs; *The Santee Arrow*, an English paper, edited by the high school class in news writing. Then we print two commercial papers: *The Rosebud*, for the government Indian School at Mission, S. D.; and *Anapo* for the Episcopal people at Mission, S. D.

We print for the school: school checks, receipts, deposit slips, letterheads, bill heads, posters, tickets, programs, the school catalogue, and numerous small jobs that come in.

During the summer we printed 3,000 folders for the American Missionary Association, and

were more than pleased when we got a repeat order during the past month.

I have two classes in printing—one from 8 to 12 A. M., and one from 1 to 4 P. M. There are about twelve students in each course. Two of the boys are working on the linotype in the morning and are making good progress. Others have been doing very well as composers and with their work on the presses.

The material for this program was taken from leaflets and letters supplied by the Project Secretary of the Home Boards.

PRISCILLA CHASE.

A PROGRAM FOR JUNIORS.

The theme of this program is probably not one that will be suggested by the children as a "find-out" topic, though its close connection with health and the work of the hospitals is very apparent. Since sanitation and public health are becoming increasingly an important part of the work of the hospitals it seems wise to include it in this series of programs.

Begin by talking with the children about health. Why are we careful to keep our food clean? Why do we wash our hands before eating? Have individual towels? Screen the windows? (To prevent the spread of germs, to keep out the flies which carry disease germs.) Bring out and emphasize the fact that cleanliness does as much as anything to prevent sickness.

Shina is just beginning to realize the necessity for keeping clean in order to prevent "summer sickness" (probably typhoid).

The story today is of a girl who did her part in helping to make China clean. Tell, "Cleaning Up China," adapted from a "Here and There" story, by Priscilla Holton, printed elsewhere in this issue.

Plan to make the next meeting a Mother's Meeting, as it is the last in the series of programs on China. Before the next meeting have the children plan what they are to do. Detailed suggestions will be given next month. Be sure and write for an address to which the Friendship Scrapbook may be sent.

PRISCILLA CHASE.

NEWS ITEM.

The Woman's Home and Foreign Missionary Society of Bethlehem Church, Nansemond Co., Va., held its regular monthly meeting, March 15th, at the church, with 29 members and several visitors present. The meeting was called to order by the President, Mrs. J. M. Byrd. Devotionals were led by Mrs. C. W. King, Spiritual Life Superintendent, and the lesson from Hebrews was taught by the pastor, Rev. R. E. Brittle.

At the close of the first quarter of the year, they divided the society into three circles, ten members in each circle. These circles are now known as the Staley, Brittle, and Barrett Circles, with Mrs. J. C. Taylor, Mrs. C. W. King, and Mrs. J. E. Harris, as leaders. It was the object of these circles to see that their part of the conference apportionment was provided for. The result was announced at the March meeting, which was the close of the second quarter. \$99.50 was paid into the treasury, compared with \$9.58 the first quarter. Eight new members have been added to the roll and a new circle has been formed with Mr. Brittle as leader.

Each circle meets monthly in the homes, and uses the Study Book, "Lady Fourth Daughter," as the program.

This society seems to be getting at the root of things and are really accomplishing much. They are a live group of women and are working with a great deal of enthusiasm. Let us hear from you again, Bethlehem.

MRS. W. M. JAY.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

RECOMMENDATIONS FROM THE WESTERN NORTH CAROLINA YOUTH FELLOWSHIP.

When the young people of Western North Carolina Conference met in their first annual week-end conference at Ramseur Christian Church recently, they divided themselves into groups for discussion of specific types of work. Each group made recommendations to the conference as follows:

Devotional Life.

I. We recommend that the young people of our local churches use these methods to arouse an interest in worship:

(a) Seek a clearer understanding of the meaning of worship.

(b) Learn to plan and conduct an interesting worship service.

(c) Strive for variety in worship services first of all.

(d) Each young person should keep a scrap-book of material for worship services.

(e) Seek a clearer understanding of the meaning of hymns.

(f) Create the proper atmosphere for worship by using:

1. Soft music.

2. A verse of a hymn by the choir or soloist.

3. Some picture around which the worship service has been built.

4. Build the service around one theme.

5. The proper attitude on the part of the leader.

(g) By taking advantage of the opportunities to conduct devotional services in the young people's societies, Sunday Schools, weekly prayer meetings and the church services.

(h) By conducting the devotional at Christmas time, Easter and at Easter sunrise services, Children's Day, Mother's Day, and Vesper Services.

II. Program arrangement:

(a) In arranging worship programs the music, talks, stories, scripture and prayer should be arranged properly. The message that the program is to present and the materials available should determine the arrangement of the elements.

(b) Instrumental music, vocal solos and group hymn singing may be used as a prelude, during silent meditation, and in connection with individual prayer.

(c) Individual, group and unison prayers may be used. Memorized prayers (as the Lord's Prayer and others taken from the Bible), prayer hymns, sentence prayers may also be used.

(d) Every effort possible should be made to teach our young people to pray by:

1. Praying within their own group.

2. Praying within their own family.

3. Praying when alone, realizing the value of quiet hour observance.

(e) Everyone who is expected to offer prayer should be notified in time to make proper preparation.

(f) Since hymns play an important part in a worship service, more thought should be given to their selection. The hymns should be in keeping with the theme in both music and words. Try to realize the meaning and feel the words, and have the pianist play the hymns to time. When old hymns grow monotonous, learn new ones. It will add much to the meaning of the hymns if the story as to how they came to be written is told before singing them.

(g) Individual, responsive and unison scripture reading may be used.

(h) Dramatization of hymns, scripture, stories, talks and poetry may also be used in program building. (The field of material is inexhaustible. The important thing is to know what to leave out and what to use. Be sure that every item contributes something.)

Service and Publications.

We recommend that:

1. Every young people's society enroll as a World Service School and receive the World Service Material for their programs.

2. The young people spend a block of time in studying some book like "The Young Revolutionist" and "Indian Americans."

3. A copy of the *Pilgrim Highroad* and the *Young People's Bulletin* be used in every society.

4. Every young people's group will render service to themselves if they will secure subscriptions to our church papers: *THE CHRISTIAN SUN*, *The Missionary Herald* and the *Congregationalist and Herald of Gospel Liberty*.

Moral Standards.

Moral values abide, but the standards change from one generation to another, and it is difficult to define moral standards because of the difference in training, capacity, opportunity and families, but we all seek the good, as we define good.

1. All standards can be tested by their capacity to enlighten the mind, protect the health and develop the soul.

2. Morals call for clean and wholesome entertainments and recreation, which elevates the mind, body and soul. Moral life is influenced by literature, so therefore, we should be careful of our type of literature.

3. We believe there should be a single standard of morals rather than a dual standard.

4. We believe that the recognition of creative values rather than competition and possession will be the means of giving us a standard of morals worthy of striving for.

Leadership Training.

1. How may I become a leader in my own church?

(a) Better cooperation.

(b) Put Christ first.

(c) Study needs of your own group.

(d) Be less critical.

2. How can our meetings be made more interesting?

(a) Get good literature, such as, *Christian Endeavor World* or *The Pilgrim Highroad*.

(b) Let the subject come out of your own group.

(c) Prepare the topic ahead of time.

(d) Have a varied program.

CHRISTIAN ENDEAVOR NOTES.

MAY 14, 1933.

"OVERCOMING PROBLEMS IN HOME LIFE."

Daily Readings for this Week.

Monday—Blight of Favoriteism. Gen. 37:1-4.

Tuesday—Supporting the Home. I. Tim. 5:4, 8, 16.

Wednesday—Obedience in the Home. Col. 3:17-25.

Thursday—Division of Labor. Luke 10:38-42.

Friday—Religion in the Home. II. John 1-13.

Saturday—Caring for Mother. John 19:25-27.

PROGRAM.

Prelude—"Home, Sweet Home."

Opening sentences—

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those who wander, they know not where,
All full of trouble and care:
To stay at home is best.

—Longfellow.

Hymn—"For the Beauty of the Earth."

Scripture—Eph. 6:1-4.

Litany—

Leader—For the beauty, simplicity and godliness of the home of Jesus.

Group—Father, we thank thee.

Leader—For the Christian homes out of which have come our great leaders in all generations since the time of our Lord.

Group—Father, we thank thee.

Leader—For the sacrifice, loving care, understanding and guidance of our parents.

Group—Father, we thank thee.

Leader—For the comradeship of brothers and sisters.

Group—Father, we thank thee.

Leader—for the ambition, inspiration, and ideals which are the heritage of our Christian homes.

Group—Father, we thank thee.

Hymn—"Faith of Our Fathers."

Introductory Talk—

Development of the Topic—The following outline is suggested:

1. Homes of the past.

2. The new world in which we live and its effect on home life.

3. Problems of the modern home.

4. How shall we overcome these problems?

5. Homes of the future.

Hymn—"I Would be True."

Benediction—Father, we go from this place with a clearer understanding of the problems of home life and with high resolve to enter into closer fellowship with members of our families in overcoming these problems.—*Amen*.

Additional Hymns—"My Master Was a Worker," "Somebody Did a Good Deed," "Blest Be the Tie that Binds."

This topic can be developed to the best advantage through discussion. As a background for the discussion the following short talks are suggested:

1. Ask an elderly person, probably a grandmother or grandfather of a member of the group, to speak on the topic: "Home Life When I Was Young."

2. Ask another person, about the average age of the parents of members of the group, to speak on the same topic. The following aspects of home life should be noted in these talks: Home surroundings, home interests, entertainment in the home, the attitude of children and parents toward each other, including problems of freedom and obedience, relationship of parents to each other, how and by whom the finances of the family were regulated, and the place of religion.

3. Ask some very capable young person, or preferably a mature person with a young person's viewpoint, to speak on the topic: "How the Changes in Our Social Order Have Affected the Home Life." Follow these talks with an open discussion led by some person who understands the causes back of problems of modern home life and can lead the group to helpful, constructive conclusions.

Some of the most universal problems of youth today are associated with the home. We are living in a rapidly changing world. Social, economic, and religious standards are changing so rapidly that maladjustments are bound to exist wherever two generations are attempting to live together in the close relationships of home life. If the discussion for the evening is to be of any

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS FACES THE CROSS.

LESSON VI—MAY 7, 1933.

GOLDEN TEXT: "And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem."—Luke 10:32-45.

LESSON TEXT: Mark 10:32-45.

The golden text tells us that "He steadfastly set his face to go to Jerusalem." He knew what awaited him there. In fact he told his disciples as they were going along that he would be delivered unto the chief priests and the scribes, who would condemn him to death and deliver him to the Gentiles who would mock him, and scourge him, and spit upon him, and kill him. And yet as they went along, "He went before them." He was in the lead here as always. No matter how rough or rugged the road of duty, he would walk in it. He was committed to do his Father's will. He was willing to pay the cost of doing what he knew he ought to do. There was no self-pity in that man as he went along that road. There was no spirit of martyrdom. There was no spirit of rebellion or of dumb resignation. For the joy that was set before him, he endured the cross and despised the shame.

We need more of the Master's quiet spirit of heroism and devotion to the will of God, regardless of the cost. Just how much is the average Christian in America today willing to suffer for his convictions, and how much is he willing to pay for his faith? How many of us are walking uncomplainingly in the path of duty, regardless of ridicule, persecution, personal loss, sacrifice? We Christians need a baptism of the Holy Spirit so that by our quiet courage the world may take knowledge of us as it did of his first disciples, that we have been with Jesus.

It is interesting to note how the predictions of Jesus were fulfilled. The scribes and the chief priests did condemn him to death and deliver him to the Gentiles (the Romans), and they did mock him, and scourge him, and spit upon him, and kill him. *And he did rise again the third day.*

"And Jesus went before them." He is our leader. But he does not send us. He goes before us and with us. We can never quite catch up with him, but he is always close enough to us to walk with us.

How human the disciples were. Here was James talking to them about his suffering and his death, and even as he talked two of his most intimate disciples were thinking about places of pre-eminence. They wanted spiritual privileges without being willing to pay the price of those privileges. They are typical of the large number of Jesus' disciples who want the blessings of religion and of life without being willing to pay the price involved. God does not pour out his blessings, that is his spiritual blessings, indiscriminately. If a man has spiritual power, it is because he has paid the price thereof. If a man has godly character it is because he has won it. If a man has a choice place in the spiritual realm it is because he has earned it. There are too many of us who ask God to give us whatsoever we ask him without being willing to pay the price of earning it. If we are to have the crown we must endure the cross. If we are to reign with Christ we must suffer with him. In one sense, a man is as good as he wills to be. Again, if we do not have spiritual blessings it is because we do not will to have them. God will give his Holy Spirit to those who sincerely ask for him.

"Whosoever will be great among you"—ah, how we would like to be great according to the standards of the world. For the world usually calls those great who have wealth or position or power or prestige—those who rule. But Jesus says that God's standard of greatness is the willingness to serve, to be the minister to others, to be last. He that is greatest or chiefest is he that is servant of all.

And this said, Jesus applies it even to himself—God's anointed, the Lord of Life. The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. There is something absolutely unique in the world in the scene recorded in John's gospel, where Jesus, knowing that he had come from God and goeth to God, girded himself with a towel and got down and washed his disciples' feet. Can you imagine Caesar or Alexander or Napoleon or Mussolini doing that? And yet there was no cringing spirit in Jesus as he did it. There was something royal and regal about it. We have much to learn from Jesus as touching this matter of service, not only as individuals but as a race. Do you know of anybody who thinks that because he knows more or has more than someone else, he is superior to the master of others? Jesus would insist that the more one has or knows the more of a servant he should be. And do you know of anyone who thinks that the white race is destined for supremacy and mastery? Jesus would say that the only claim that the white race has to mastery would rest on its willingness to serve the other races.

We talk about Bolsheviks and radicals today. We need only to study Jesus' words and to study his acts to see that he was the world's real radical.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

value, each person participating, regardless of age, must face the problems frankly and sincerely, laying aside prejudices and preconceived opinions.

Home life ought to be happy. The benediction of Christ on every home to which he is welcomed as an abiding guest is: "Peace be to this house." While perfection of happiness is unattainable in this world, rich, deep, heartfeeling happiness certainly may be, and ought to be, attained.

Yet it requires wise building and delicate care to make a home truly and perfectly happy and free from problems. Home happiness is the incense that rises from the altar of mutual self-sacrifice.

It may be said, in a word, that Christ himself is the one great, blessed secret of all home happiness. Christ at the marriage altar; when the baby is born; Christ when the baby dies; Christ in the days of plenty; Christ in the pinching times; Christ in all the household life; Christ in the sad hour when farewells must be spoken, when one goes on before, and the other stays, bearing the burden of an unshared life. Christ is the secret of happy home life. E. R.

A copy of the Psalms was left in the home of a man in Burma many years ago. It was a translation into his own language. He began to read, but before he had finished he resolved to cast away his idols. Then for twenty years he worshipped the eternal God revealed to him in the Psalms. He used the fifty-first Psalm as his daily prayer. Then came along a missionary who gave him a New Testament. His joy on reading was wonderful. He said: "Twenty years I have been walking by starlight and now I see the sun."

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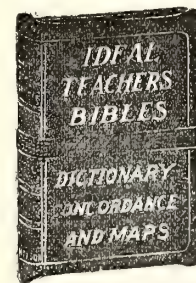
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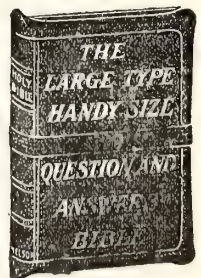
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

MOTHER'S WEEK.

"She looketh well to the ways of her household, and eateth not the bread of idleness."

"Her children rise up and call her blessed." Prov. 31: 27, 28.

My mother is my heart's ideal
Of all that's dear and good.
Her life is radiant with love
And gracious womanhood.
She's sympathetic, gentle and kind;
She understands a lad;
And O, she's just the truest friend
A father ever had!

My mother never turns me down
Or fails me when in need;
To sacrifice herself and serve
Her loved ones, is her creed.
She practices her faith in God
With joy and eagerness:
Her ministry's a miracle
Of sweet unselfishness.

My mother is my pal of pals;
She's all the world to me!
I owe her everything I am
And all I hope to be.
I want to live a life like hers,
And O, I want to prove
Myself deserving of her faith
And worthy of her love!

—John H. Stiles, Jr.

Prayer—Our Father, we owe more to our mothers than we have been able to realize. "Thou couldst not be everywhere so thou didst make mothers." We pray for all mothers. We wish they all could be thy representatives in the bringing up of the generations. Hasten the time, O Lord, when this shall be.—Amen.

TUESDAY.

PARENTAL RESPONSIBILITY.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

"The ways of the Lord are right, and the just shall walk in them."—Hosea 14:9.

There are little eyes upon you,
And they're watching night and day;
There are little ears that quickly
Take in every word you say;
There are little hands all eager
To do everything you do,
And a little boy that's dreaming
Of the day he'll be like you.

You're the little fellows' idol,
You're the wisest of the wise:
In his little mind about you
No suspicions ever rise;
He believes in you devoutly,
Holds that all you say and do,
He will say and do in your way,
When he's grown up just like you.

Oh, it sometimes makes me shudder,
When I hear my boy repeat
Some careless phrase I've uttered
In the language of the street;
And it sets my heart to grieving
When some little fault I see,
And I know beyond all doubting,
That he picked it up from me.

There's a wide-eyed little fellow,
Who believes you're always right,
And his ears are always open,
And he watches day and night;
You are setting an example,
Every day in all you do,
For the little boy who's waiting
To grow up to be like you.—Anon.

Prayer—Our Father, we pray not only for ourselves, but for all parents that they may realize

thy Word, which teaches that good character is better than riches and honor. May the oncoming generation have purity of heart, nobleness of thought, grace of speech, and place their trust and their work in the Lord.—Amen.

WEDNESDAY.

MOTHER AND FUTURE MANHOOD.

"Thou compasseth my path."—Ps. 139:3.

"And that which ye have spoken in the ear in closets, shall be proclaimed on the housetops."—Luke 12:3.

The picture of a young mother all alone with her laughing babe is the best illustration of the meaning of this text. See it in her lap. The mother is fair, but the babe is fairer. She counts its fingers, pulls its toes, kisses its dimples, pats its pudgy sweet body, sounds the depths of its life with her eye and matches it with the skies and the hope of the great oncoming future. She helps it to stand. She coaxes it to walk. She teaches it to talk. She infects it with laughter. She bathes it with love. She tells it her secrets. She gives it its first thoughts and its first lessons of life. There is no other picture, no other vision, no other reality one half so fair.

From this mother this child gathers its strength, its beauty, its thoughts, its traits, its disposition, its every tendency, its faults and its charms. This is the Psalmist's picture of the tender care of God for men.—Thoughts from N. M. Waters.

Prayer—O Lord, may the spirit of true motherhood of all people be given us in thy name and may thy ways be our way. If we have strayed from thee, bring us back, and lead us in the way everlasting. In Christ's name, we ask it.—Amen.

THURSDAY.

A CHRISTIAN MOTHER.

"Train up a child in the way he should go, and when he is old he will not depart from it."—Prov. 22:6.

We are told of a boy who because of his own wickedness, recklessness, and folly, was brought to a most abject and deplorable condition of barbarity. Later in life he was brought under the influence of a most influential clergyman, a man of devout piety and zeal for God, and under this influence he became a most influential clergyman of the Church of England.

This boy was John Newton. To whom did he owe his rescue and his goodness? We are told that he owed it to his mother. She had died when he was six years of age. But she was a godly woman and during these brief six years she had stored his mind with divine truth, and her earnest prayers for him had been registered with God. He never got rid of this training in all his prodigality. Whatever he did, mother's words thrust themselves upon his notice. And when at length his heart was softened, and his spirit bowed to the Lord, mother's words in the nursery, long years before, came sounding in his ears, as words of power, life, purity and salvation.

Prayer—Say the Lord's Prayer.

FRIDAY.

EVERY FAMILY ON EARTH.

(Eph. 3:14, 15.)

THE HAND THAT ROCKS THE CRADLE.

Blessings on the hand of woman!
Angels guard its strength and grace
In the palace, cottage, hovel—
Oh, no matter where the place!
Would that never storms assail it;
Rainbows ever gently curled—
For the hand that rocks the cradle
Is the hand that rules the world.

Infancy's the tender fountain:
Bowers may with beauty flow;
Mothers first to guide the streamlet,
From their souls unresting grow,

Grow on for good or evil—

Sunshine streamed or darkness hurled;
For the hand that rocks the cradle
Is the hand that rules the world.

Woman! How divine your mission,
Here upon your natal sod!
Keep, oh keep, the young heart open
Always to the breath of God!
All true trophies of the ages
Are from mother love imperaled;
For the hand that rocks the cradle
Is the hand that rules the world.

Blessing on the hand of woman!
Fathers, sons, and daughters cry;
And the sacred song is mingled
With the worship of the sky;
Mingles where no tempests darken,
Rainbows evermore are hurled—
For the hand that rocks the cradle
Is the hand that rules the world.

—William Ross Wallace.

Prayer—Our Father, we believe that the family is thy sanctuary. Give us a sense of thy presence in our home to secure innocence and holiness. May this sense come to every home. For Jesus' sake.—Amen.

SATURDAY.

THE GREATEST NEED.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man;

"That Christ may dwell in your hearts by faith—to know the love of Christ—that ye may be filled with all the fulness of God."—Eph. 3: 16-20.

Wescott's "Incarnation and Common Life," tells us that the incarnation of common life is "good mothers." The greatest need of every land is "good mothers." If they fail, the world fails in the same ratio to bring forth the manhood of the world which God is seeking to bring forth.

The aspect of world mothers, however, is most hopeful, for even those whom we place lowest are capable of every sacrifice to shield their children from bodily suffering.

If these mothers can feel that there are sicknesses of the soul which require the ministries of wise and tender affection, spiritual perils which need to be guarded against by their own watchful forethought, desire of the heart which craves the fulness of not merely human love, but divine protection, guidance, and holy purpose; the world will be brought nearer to consummation of our daily prayers for "Thy kingdom come, thy will be done, on earth as it is in heaven."

Prayer—O Lord, our God, who art able to do all things, we bring to thee the honor of our mothers this day, and we pray for that glory to come unto us and to all mothers.—Amen.

SUNDAY.

"THY WILL."

"Thy will be done on earth as it is in heaven." Matt. 6:10.

Father, where'er my feet may stray,
Or whether in cloud or sun,
Still teach me trustingly to pray
"Thy will be done."

And if the darkness fill the night,
Whenever day its course has run;
Or whether gloom be mine, or light,
"Thy will be done."

I fain would by thy hand be led,
Till at the last, life's conflict won,
My trembling lips have dying said:
"Thy will be done."

And guided to the unseen land,
When earth is past and heaven begun;
In thine I fain would lay my hand:
"Thy will be done."

Father, I know that in thy care,
Are all my ways, till sets the sun:
Or teach me patiently to bear!
"Thy will be done."

—E. Norman Gunison.

Prayer—Say the Lord's Prayer.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

LOVE, THE END OF THE CHARGE.

By JOHN G. TRUITT.

"Now the end of the charge is love out of a pure heart, and a good conscience and faith unfeigned."—I. Timothy 1:15.

Paul ought to have known. He had carried love into the laboratory of life and given it some real tests. He examined it as found in Moses. Lev. 19:18, "Thou shalt avenge not, nor bear any grudge . . . but thou shalt love thy neighbor as thyself." Lev. 19:34, "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." That would take a pure heart—"no grudge, no vengeance."

"And it came to pass that God did test Abraham, and said unto him . . . take now thy son, thine only son Isaac . . . and offer him as a burnt offering." That would take faith unfeigned. Paul had seen it bear such tests.

John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." And Paul had seen it stand such tests as *that*, for that would be the answer of a good conscience.

I.—Love Out of a Pure Heart.

The pure heart? God in the heart. A heart centered upon God. A heart conscious of God's place in it. A heart with nothing in it opposing God. Seek ye first God! "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment." And the second is like it, and any, and sundry following it, are like it. "Thou shalt love the Lord, thy God with all thy heart." Now Paul is writing to his young successor and giving the benefit of some of his laboratory work, and is saying: The end (summary) of my charge to you is love. And mark you, Timothy, it must be love out of a pure heart! There may be no impurities in the heart.

Fear is one of the heart's worst alloys. How it blights the best of graces! Fear withers love. Fear drives out hope. Fear poisons faith. "Fear always springs from ignorance," says Emerson. "Fear is the parent of cruelty," says Froude. Montaigne says, "The thing in all the world I am most afraid of is fear." God said to Abram, "Fear not, I am thy shield"; to Joseph, "Fear not to go down into Egypt"; to Moses, "Fear not"; to Joshua and the judges, "Fear not"; and to the prophets and to Paul, "Fear not." "There is no fear in love; but perfect love casteth out fear: because fear hath torment; he that feareth not is made perfect in love."

Paul is cautioning Timothy to have that primary and perfect love in God which gives a pure heart, in order that he may put his trust completely in God and fear no harm; not to fret nor worry, nor stagger nor stumble, but to learn in whatever state he finds himself, to have a perfect confidence in Christ Jesus.

The heart surrendered to God—"My son give me thine heart"—in perfect love and devotion to Him, is ready for duty toward man.

We come to the second test.

II.—Love out of a Good Conscience.

Paul proved love's purity by its attitude not only toward God, but also in its attitude toward people. He took it into the laboratory of living folks. He took his formula from Moses, made full in Jesus: Deut. 6:5, "Thou shalt love the Lord thy God with all thine heart, and with all

thy soul, and with all thy might." Lev. 19:18, "Thou shalt love thy neighbor as thyself." Also see Matt. 22:37-39. Paul would test love, then, not only for its divine priority in God, but also for its duty toward the neighbor and the stranger, yea, even the enemy! A truly love-centered heart toward God would do its duty toward man.

A heart of purity toward God? Yea, and of clean hands toward man! "Let your love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned to one another (as well as to God) with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord." Or as the beloved disciple has put it: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also." I. John 4:20-21.

It is the selfsame test required by Jesus: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Hungry, thirsty, lonely, forgotten, naked, sick, and imprisoned—such are the cries of untold millions today, and without a real understanding of the goodness and love of God, because—shall I say it—all too often we have talked about our love for God, and forgotten the second requirement, namely, love for others.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God has done, and is doing His part. We must do ours. We are to be "his witnesses," "for how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10:14, 15. We have the direct command of Christ to go out everywhere preaching his word. Only love out of a pure heart and a good conscience is capable of undertaking such a tremendous task.

This sharing Jesus with others is not a work of logic, but of love; not a performance of piety, but of love; not a giving of substance only, but the giving of self in love. Without love the whole thing is a farce. Witness Paul's hymn of love, I. Cor. 13, "And have not love, I am nothing."

Even a heart fully surrendered in perfect love may have its disappointments. Paul, "determined to know nothing among you save Jesus Christ and him crucified," had his times of testing. And so he adds a third clause to his summing up of love. His laboratory tests required it.

II.—"Love out of a Faith Unfeigned."

Paul emphasizes greatly faith. "The just shall live by faith," is one of his ever-recurring themes. Romans 1:17. Whatsoever is not of faith is sin," says Paul in Romans 14:23, and again he says, "For we walk by faith, not sight." II. Cor. 5:7. To Timothy, in the same letter in which our text is found, Paul says, "Holding faith, and a good conscience, which some having put away concerning faith, have made shipwreck." I. Timothy 1:19.

Yes, without faith there will be shipwreck! Jesus had faith in God; and he had faith in men! He staked his whole program on their carrying out his commands! If they would carry out his plans, God, through His Holy Spirit,

would do the remainder. Paul had seen it work. He could now, in old age, and facing the gibbet, give to Timothy, his beloved convert, his charge: "Now the sum of the charge is love out of a pure heart and a good conscience and a faith unfeigned." Timothy, the test is love. Timothy, I mean a pure-hearted love, a good-conscience love, a faith-unfeigned love. Have that, and nothing can hinder nor harm you.

Let us take Timothy's lesson for ourselves. Give God first place in our hearts. Love our neighbors devotedly and sincerely, with a fine, Christian interpretation of the word "neighbor." And then, when doubt or despair would disarm us; or fret and worry would foil us; let us have

(Continued on page 14.)

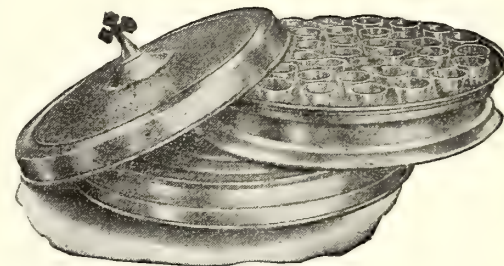
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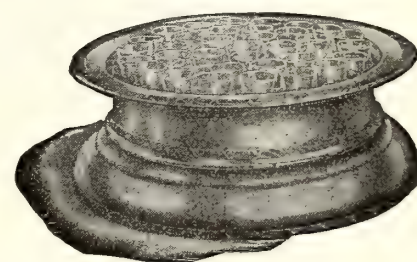
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The beautiful sunshine and the warm pleasant days make one want to get on the outside of our office and enjoy nature. The little flowering bushes have been exceedingly beautiful in this section this season. Then, too, the trees coming out in their beautiful coats of green make one cheerful although he may have money tied up in a closed bank. When we see nature so beautifully displayed as it is this spring season, we realize that God is good and has made the world a beautiful place in which to live and serve him.

If nothing happens, the Christian Orphanage will have plenty of strawberries this season to give the children lots of strawberry shortcake—a food that they all like very much.

We will soon have new garden peas and cabbage out of our own garden. Farm work at the Orphanage will be on the boom next week. Corn planting will be in full blast and then the beans to plant keep the boys moving early and late, and give them plenty of exercise without playing golf to get it.

The Orphanage was very highly honored last week by a visit from three beloved friends, who are interested in orphan children. Mr. Moen and Rev. W. H. Smith, of New York, representing Mr. Edwin Gould's Foundation for children and our much beloved friend, J. M. Darden, of Suffolk, Va.

They gave the entire Orphanage plant a very close inspection from top to bottom, in all the buildings and had many nice things to say as to the conditions they found.

It is always a joy to have people visit us and see what we have here—and what we are trying to do for orphan children. It is giving them a chance in life and then if they fail to make good it will be their own fault and not the fault of the church. We are happy to say that most of the children who have been reared here until they reached the age of eighteen have made good.

When you send a contribution to the Christian Orphanage you will help give some little helpless child a chance in life.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 4, 1933.

Brought forward \$ 5,362.98

Sunday School Monthly Offerings.

Eastern North Carolina Conference:

Christian Light	\$ 1.40
Pleasant Hill (J)	.70
Henderson	3.52
Wentworth	5.98
	11.60

Western North Carolina Conference:

Biscoe	\$ 2.00
Liberty	1.03
Smithwood	.75
Pleasant Grove	2.10
Shiloh	1.30
Graces' Chapel	5.06
	12.24

Eastern Virginia Conference:

Mt. Carmel	\$ 4.99
Bethlehem	5.00
New Lebanon	3.50
First, Portsmouth	6.02
	19.51

Valley Virginia Central Conference:

Mayland	\$ 1.00
Linville	6.32
Antioch	12.49
	19.81

Alabama Conference:

Pisgah	1.33
Special Offerings.	
Eure's Christian Sunday School....	\$ 1.00
Vera Maynor, support of Rebecca.	20.00
Refund on gasoline by State.....	8.76
Sale of hay and straw.....	.98
	30.74
Total for the week	\$ 95.23
Grand total	\$ 5,458.21

THE SUN'S PULPIT.

(Continued from page 13.)

a faith unfeigned both in God and His redeemed ones of every race and land.

Let us not despair of the church, but let us do our duty. Let us not be pessimistic, rather let us be pure; and expect God to bring things to pass as a result of our prayers, our love, and our faith unfeigned. "Without faith, it is impossible to please God." Without faith in our God, our folk, our families, our sons, our daughters, our church, our country, it is impossible to please God. Without faith it is impossible to join with Him in making a better world. Without faith it is impossible to join with Him in the world's redemption. But with faith unfeigned and love unalloyed, all is possible.

The "Devil's Path" is a circle in Chatham County, N. C., about 50 feet in diameter, on which not a blade of grass or other vegetation will grow, while in the center of the circle and around it grass and other vegetation grows abundantly.—*Timothy Thomas.*

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'ta-lim:
14 That it might be fulfilled

A.D. 31. 934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ ureth on them a good example, etc.

CHAP. 4. AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 ^k The land of Zāb'u-lon, and the land of Nēph'ta-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31. 2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

YOW.

Henry Yow was born May 11, 1851, and died March 14, 1933, aged 81 years, 10 months, and 3 days. Surviving are two daughters, Mrs. J. H. Jennings, of High Point, N. C., and Mrs. W. E. West, of Kernersville, N. C.; 7 sons, O. F., B. G., W. B. Yow, of Greensboro, N. C., J. L. Yow, of High Point, N. C., L. Q. Yow, of Randleman, and G. J. and H. R. Yow, of Gibsonville, N. C.

Burial was at Pleasant Grove, where he had long been a member, by the remains of his wife, who preceded him in death many years ago.

A very large crowd attended the services, and many pretty flowers covered his grave.

T. J. GREEN.

BROWN.

Madison Brown was born February 25, 1850, and died April 10, 1933, aged 83 years, 1 month and 15 days. Surviving is the wife, who was Elmina Welch, to whom he was married August 28, 1877, and four sons, W. A., C. F., and J. M. Brown, all of Bennett, N. C., and H. T. Brown of Greensboro, N. C.; one brother, one sister, 24 grandchildren, and 7 great-grandchildren.

He had been a member of Pleasant Grove Christian Church for 65 years.

He had been afflicted for several years and was totally blind before his death. He was very cheerful and patient in his afflictions, bearing them with Christian fortitude. A large crowd attended the burial, which was conducted by the writer, assisted by Rev. D. R. Moffitt, and his body was laid to rest in Pleasant Grove cemetery.

T. J. GREEN.

SUTTON.

Mrs. Mary Ida Payne Sutton was born June 4, 1895, and died March 4, 1933, age 39 years and 9 months.

She was the mother of 11 children, 10 of whom, with her husband, survive. She is also survived by her mother, five brothers and three sisters, besides many other relatives and a host of friends.

In early life she professed faith in Christ and joined Apple's Chapel Church and was a faithful and loyal member until death.

She was a good wife and mother, a kind neighbor and much beloved by those who knew her best.

Burial services were conducted by the writer, assisted by Rev. C. A. Brown, who was a schoolmaster. An unusually large crowd attended the burial and many pretty flowers were placed upon her grave. May the heavenly Father heal the broken hearts.

T. J. GREEN.

STOUT.

Ada R., daughter of Joshua and Mary Ellenor Moffitt, was born October 27, 1870, died February 27, 1933, aged 62 years and four months.

She joined Shiloh Church September 15, 1889, married J. E. Stout March 26,

1891. To this union were born twelve children, two of whom died in infancy. She lived a remarkable Christian life, and may God help us to think of her not in a dark, cold, lifeless grave, but think of her as being absent from the body and present with the Lord.

J., and Byod Stout, of High Point; Mrs. T. B. Wrenn, also of High Point, Mrs. B. H. McCarn, of Elon College, Mrs. J. A. Craven, of Seagrove, and Miss Willma Stout, of Ramseur.

She is also survived by her husband, Bro. J. E. Stout.

The funeral services were conducted from her church by her pastor, assisted by Rev. T. E. White, of Sanford, and Rev. Apple, of Elon College.

M. J. Hornaday, of High Point, N. C., and Mrs. H. R. Moize, of Greenville, S. C., and Mrs. A. L. Hobson, of Greensboro, N. C.

She had been a member of Pleasant Grove Church for many years, at which place burial services were conducted.

She had a very large family connection, there being 50 grandchildren, 59 great-grandchildren, besides a host of other relatives.

Many hearts were saddened by her passing, but their loss is her gain as she was a fine character.

Burlington, N. C., three daughters, Mrs.

T. J. GREEN.

J. C. CUMMINGS.

WARD.

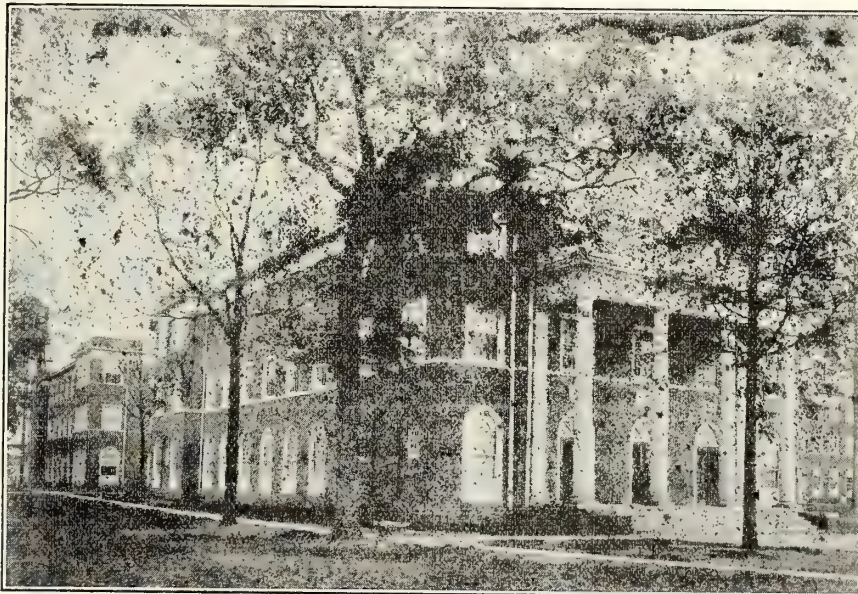
Mrs. Nancy Jane (Hicks) Ward, widow of the late Thomas J. Ward, departed this life, March 28, 1933, aged 89 years, and 1 month. She is survived by three sons, R. M. and T. O. Ward, of Greensboro, N. C., and A. C. Ward, of Burlington, N. C., three daughters, Mrs.

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RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father in His infinite wisdom and love has called to his eternal home our beloved co-worker and fellow-member Deacon A. H. Savage, we, the members of Liberty Spring Christian Church, offer the following tribute to his memory:

1. That God, in His all-wise providence, doeth all things well, so while we mourn the loss of one who was ever faithful, and meant so much to our church and Sunday School, we bow in humble submission to His divine will.

2. That we hold in loving remembrance his faithful attendance, and trust that his separation from us will only draw us nearer the throne.

3. That we extend our deepest sympathy and love to the bereaved family in their loss, and commend them to Him who can sustain and comfort.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be put on the church record.

MRS. O. L. BAKER,
MRS. I. T. BYRD,
MRS. F. F. BRINKLEY,
E. B. RAWLES,
R. E. ROGERS,
E. F. O'BERRY.

ROWLAND.

Early on the morning of April 19th, at the age of 47 years, Bro. J. Carl Rowland fell asleep. His spirit gone to be with Him who gave it, his body to be awakened on the morning of the resurrection at the coming of our Lord. "Absent from the body present with the Lord."

Bro. Carl was a faithful member of Wake Chapel Christian Church. He was a splendid type of citizen, honest and upright; a man of high moral integrity, esteemed highly as neighbor and citizen, and greatly loved by those who knew him best. While a student at Elon, he endeared himself to many, who, should they read these lines, will feel saddened at his going.

He leaves a wife and one son, J. Carl Jr., to whom he was devoted, loyal and loving. They shall miss him here, but without a doubt as to his place up yonder.

Services were conducted by Dr. M. C.

White of the Raleigh First Presbyterian Church, H. K. Davenport, pastor Presbyterian Churches, and the writer. The interment was in Wake Chapel Cemetery. May our Lord comfort and bless the loved ones who are left to miss him.

J. LEE JOHNSON.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MAY 11, 1933.

NUMBER 19.

.. THE SUN'S OBSERVATORY ..

Information Please!—

So large and expensive have become the telephone books of Greater New York, that the New York Telephone Co. has decided to issue "address books" instead of the regular directory, and to invite subscribers to ask "Information" for less used numbers. No longer will the inhabitants of Manhattan who inquire for a number, be informed that the number is "in the book." Local directories will be issued in the various suburbs or boroughs, but a complete directory will only be issued upon special request. As said above a convenient "address book" will be furnished in which to place frequently called numbers beyond the local suburb.

A Hall of Religion.—

One of the most interesting and outstanding buildings of the Chicago World's Fair, which will open on June 1st, will be the Hall of Religion which is being erected on the Lagoon adjacent to Lake Michigan. In this structure will be the exhibits and the headquarters of Protestant denominationalism. The growth of the Protestant Church during the past century will be depicted by exhibits brought from the various corners of the earth. There will be religious conferences held from time to time, having to do with the many phases of religion, including the present attitude of youth toward religion, changing forms of worship, methods of charity, social service in the church, etc.

A Flower that Talks.—

The American Lotus, the largest variety of water lily growing on the North American continent, has been called the talking flower, because of the audible sounds made by the buds when opening early in the morning. The leaves of this plant are nearly two feet in diameter, and rise above the shallow water in which they grow rapidly. When the buds are nearly ready to open the stalks in some way seem to become charged with electrical energy, and at the break of day the buds begin to pop open, "talking" loud enough to be heard for quite a distance. In ancient times, and even at present, in some Oriental countries, the lotus had a religious significance and was used in religious ceremonies. The American Indians used it for various purposes: the roots being dug from the thick mud and eaten, the acorn-shaped seed were used as nuts, and the leaves and stalks providing fuel.

"Sandwich Roads."—

There has been developed in Germany a type of road that is interesting highway engineers of this country at the present time. It has only been recently introduced here, but promises to duplicate its success in Germany in this country. It consists of "a sandwich of sand and bituminized cement" placed between lower and upper

courses of crushed stone. The binder, sandwiched between these two courses, is squeezed into them by heavy rolling, and the result is said to be an impervious, non-skid surface of mosaic stone. The cement used in this type of building is standard Portland cement which has been coated during the course of manufacture with bitumen. In this way the time required for hardening is greatly lengthened, and the concrete mortar remains pliable and workable for a long time. When it is finally compacted and thoroughly hardened, the result is said to be almost the ultimate in road building.

A New Five-Year Plan Starts This Month.—

A new five-year plan starts in Russia on the 15th of this month. Among other things this plan requires the "liquidation" of religion within that period of years. The decree has been signed by the heads of the Communist Party and ratified by the Commission of the Republic. The religions prescribed include Christianity, Judaism and the followers of Islam. The work of liquidation is to be undertaken systematically, and in the first year provision is made for the closing of all religious schools and seminaries and the prohibition of the giving of courses in religion in other schools. Later on in the campaign churches that are now open will be closed and religious and ecclesiastical associations banned. Finally, "all of those connected with or in the service of any religious cult are to be denied a government ration card," which we are told is equivalent to being deprived of all means of subsistence. Thus it seems that the days of martyrdom are soon to return. Faced with a similar situation, would the churches of America survive?

The High Cost of Distribution.—

One factor which may have contributed much to financial stress during the past few years may have been the great increase in the spread between the prices paid by consumers and that received by the producer. "At a recent hearing before the Senate Finance Committee," we are told by the *Progressive Farmer*, "George N. Peek presented some remarkable figures on the high cost of distributing food products." Using wheat as an illustration, the figures presented ran somewhat as follows: In 1914, wheat sold for 93 cents a bushel, flour for \$4.36 per barrel, and bread for 6.1 cents a pound. In 1932, wheat brought only 42 cents, the price of flour per barrel had dropped 96 cents, while bread sold up .6 of a cent per pound. Thus with an approximate drop of 55 per cent in the price which the farmer received for his wheat in December, 1932, the miller received only 22 per cent less for his flour, while the baker "actually received 9.8-per cent more for bread made from 42-cent flour than he received in 1914 for bread made from 93-cent

flour." This ever increasing spread in prices hits both consumer and producer, and there should be concerted effort to reduce it.

Has a Lost Art Been Recovered?—

Among the ancients there were those skilled in metal working said to be capable of tempering copper. The Aztecs, also, used copper for many of the purposes for which we have used steel. One of the greatest disadvantages of our steel products is their ability to strike fire from other substances. Wrenches, hammers, chisels, etc., strike sparks that are highly dangerous when used where explosions may occur. In the past many costly methods have been devised to attempt to eliminate such trouble. Now the art of ret tempering copper has been regained, and much of the former hazard may be eliminated. *Business Week* tells us: "The problem is now solved by making the tool itself of beryllium copper. This new alloy can be worked into shape, either hot or cold, and has hardness and durability enough for cold chisels. It will not spark." Naturally a large market is to be expected for this new alloy in the petroleum and chemical industries, as well as in sugar and starch grinding factories, grain elevators, coal mines, and other places where the danger of explosion is imminent.

A Trend in Religion.—

Regarding modern trends in religion, the *Wesleyan Methodist* has the following to say: "One definition of the word 'cult' is 'great or excessive devotion to some person, idea or thing.' In this connection Christianity is not a cult, but there has arisen within the last century an amazing cultist movement more or less related to Christianity, such as Mormonism, Christian Science, Spiritualism, unity, Theosophy and Russellism. A writer in the *Gospel Banner* claims that seventeen millions of people throughout the world have gone into these various cults within the last thirty-five years, and it is also claimed that 90 per cent of these have gone out of orthodox churches." Our contemporary gives many reasons for this state of affairs, and among them are the innate desire of humanity to drive a sharp bargain with God and to obtain religion on terms that do not involve sacrificing of the love for sin, unfaithful and compromising Protestant leadership, zealous proselyting by these new religious movements, and possibly the yearning of the soul of man to obtain "a realized experience in religion." Probably compromising on the part of leaders has not only driven individuals into these various cults mentioned above, but has, more than any other one cause, kept individuals out of the church. All the preaching of all of the ministers of the church today cannot overcome the effects of living examples of un-Christian conduct among so-called leaders of the church.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The pastor, Rev. G. C. Crutchfield, reports a very interesting and successful revival which he conducted at Berea (Alamance), the week before Easter. The work goes good, the church was much revived and the spiritual life deepened. A visitation campaign is on the way, and there is expectation of increase in membership.

Dr. George W. Kernodle, formerly of Alamance County, who went twenty-five years ago to Washington, D. C., died at his home in Washington, May 2nd. The body was brought to Shallow Ford Church, Alamance County, May 4th, where his wife, formerly Miss Kate Cobb, was buried some years ago.

Rev. G. C. Crutchfield, pastor, has been engaged the past week in evangelistic meetings at our Carolina Church, and reports a fine spirit in the meeting and deep interest with good attendance. Rev. J. F. Apple is assisting the pastor in the services, and the prospects for the outcome of the meeting are quite hopeful.

The editor of this paper, J. O. Atkinson, Sr., somehow prints the following with a degree of gladness and a pardonable pride that cannot quite be explained: "Mr. and Mrs. J. O. Atkinson, Jr., Greensboro, N. C., announce the arrival of J. O. A, III, April 26, 1933." Now then, that is that, and whether congratulations are received or not, we are going on our happy way all the same, especially since mother and son are just doing fine and seem to be almost as happy as the writer of these lines.

Rev. D. M. Spence, No. 2821 Vanderbilt Place, Nashville, Tenn., advises that he is ready and willing to serve in any of our churches or pastorates needing his services. Bro. Spence says: "Since completing my work at Vanderbilt, I am in position to give full-time service to any church or group of churches where my services may be desired, and I am anxious to secure pastoral work." Any pastorate desiring will do well to communicate with Bro. Spence at address given above.

The Youth Fellowship meeting at First Christian Church, Greensboro, Saturday P. M., May 6th, was quite a success and very well attended, according to the reports in the *Greensboro Daily News*. Eleven churches were represented and the exercises began at 1:30 P. M., with Miss Berta Rowland presiding, and closed with a supper and banquet from 6 to 7 P. M. There were group discussions and certain findings of the meeting which engaged the attention and constituted a vital part of the meeting. A fuller report of the conference will be given next week.

In their report for April about the work in Carroll County, Va., Rev. and Mrs. R. T. Grisson say: "We are glad to report that our work is growing as spring returns. We find that through our Christian Endeavor Societies young people are learning to do things. Last Sunday we carried our best singers to sing for a church about eight miles from here. They seemed to enjoy that very much. Our young people seem much enthused over our Summer Schools. Do not forget to ask our Lord to guide us in our work here this summer. We feel the responsibility too great to undertake without his help."

Our Henderson Church has extended a call to Rev. S. E. Madren, who will serve the church as pastor, preaching for them the first time, second and fifth Sunday mornings and every Sunday evening. Bro. Madren is now pastor of rural churches located near Henderson, which will make it quite convenient for him to serve our Henderson work. Bro. Madren writes: "I ask an interest in your prayers that I may be directed of God to work and do his will that his kingdom may be extended here. Rev. H. C. Caviness Caviness is conducting a revival in Henderson (a large warehouse being used for the preaching services). The meeting is now closing its fourth week and is to continue another week, but I do not know how much longer. We hope that much lasting good will be the result from this meeting. I am enjoying my work, and it seems to be going fine."

Dr. William Moseley Brown, who has contributed the article, "Blundering Through," printed elsewhere in this issue of THE SUN, is not unknown to many of our readers. Several weeks ago your managing editor was present at a Masonic meeting at which Dr. Brown was the principal speaker, and his subject was the same as the title used in the present article. So impressed were we by the address that after the meeting had adjourned, we asked him if we might have a copy of it so that we could reproduce at least a part of it for our readers. Dr. Brown not only acceded to our request, but took the time from his duties as Deputy Grand Master of Virginia, to rewrite the address and apply its lessons to the Church. The result speaks for itself. We hope that we will be able to give our readers another article from his pen at some future date.

Prof. A. Lucius Lincoln, Lawrenceville, N. J., writes under date of May 4th: "Mother has suffered two attacks (from a slight brain lesion). Each attack lasted only a few minutes, and while she is, of course, confined to her bed, and will be for some time, pending no untoward development, she should be restored to health after a period of complete rest." Many SUN readers will be deeply interested, since this good mother referred to has a wide acquaintance, known as Mrs. J. J. Lincoln, widow of the late, lamented Prof. Lincoln, who taught many years in Elon College, Mrs. Lincoln herself being a frequent and valuable contributor to the columns of THE CHRISTIAN SUN, especially on the subject of "Stewardship," and now for many months furnishing the "Prayer" signed "L" on page 8 of THE CHRISTIAN SUN. We shall be hoping and praying for her complete recovery.

We were greatly surprised at, and read with deep regret, the resignation of Dr. Jason Noble Pierce as pastor of Christian Temple, Norfolk. Dr. Pierce, as SUN readers know, came to the Christian Temple as successor some months ago to Dr. L. E. Smith, president of Elon College. The resignation takes place the first of June, when Dr. Pierce begins his pastorate with the First Congregational Church of San Francisco. The text of Dr. Pierce's resignation, as carried in the Norfolk *Virginian-Pilot*, is as follows: "To the officers and members of Christian Temple, dear friends:—As announced some days ago by the Associated Press, I have received a call to the pastorate of the First Congregational Church, San Francisco. It has been my privilege to preach in that church several times on different occasions, so that I know something of the field. It is a centrally located, down-town church, the leading Protestant Church in the city, with a widely scattered parish and with numbers of people from the hotels and apartments surround-

ing. Its pulpit demands are exacting and its parish work arduous. Life there would not be as easy-going and as comfortable as life here. Moreover we like Norfolk, like the religious life and leaders of this city; we thoroughly like the Christian Temple and the warm-hearted people who make up this church and who have treated us cordially and affectionately ever since we came. Endeavoring as soldiers of Christ to hold personal and lesser considerations in secondary place, we face two central and determining questions: first, where can I as a minister, with my individual gifts, training and experience, make this decade of my life count most for the Kingdom of God? and second, which of these two churches can more easily find a minister suitably qualified for the work it is prepared to do? I have reached a clear conclusion on each of these two questions. In accordance therewith I am accepting the unanimous call to the pastorate of the First Congregational Church of San Francisco, and tender this resignation from the pastorate of the Christian Temple. It is not easy to make this announcement to the loyal members of Christian Temple, for I have found here some of the finest and most consecrated church officers and members I have ever known. I appreciate their loyal cooperation and am exceedingly loath to leave them. And it grieves me to leave the fine fellowship of the Eastern Virginia Conference. Every pastor has been a friend whom to know is to love. This intimate experience has deepened my satisfaction in the union of our Christian and Congregational bodies. Our merger is natural, ideal and progressively successful. Believing that when decisions to resign have been formulated they should be effective at no distant date, I ask that you accept this resignation to take effect one month hence. This also will make it more possible for the pulpit committee to act before summer. With high esteem and every good wish, I remain, sincerely yours, Jason Noble Pierce."

A PLEA!

I am not in favor of "drives" to raise money. Perhaps the plan is all right but the title itself has been worn out. People, generous people, more or less resent such an idea in a time like this. However, some kind of effort must be put forth to secure gifts from the friends and supporters of Elon College.

I am not organizing a "drive" for the purpose of carrying the appeal to individuals, demanding of them contributions but I am sending out an appeal and presenting to all a most earnest plea for help. We are in the process of mailing out 5,000 such appeals to as many individuals among the natural constituency of Elon College. Here is the letter which I am sending out:

My Dear Friend:

This is an appeal. It is an appeal to you for a definite purpose. The Christian Church founded Elon College and has supported it. The Congregational Church has joined in with us. The church, the united church, loves the College. It is its own institution.

We are in financial straits, but with your help we can pull out. Since September I have been working, planning, saving and scheming in every way possible to make ends meet. We have not wasted a dollar. We need \$20,000 with which to balance our budget.

No, we do not want you to give the whole \$20,000, only \$3.00. The faculty and Elon Community will give \$5,000 of the \$20,000. I am asking 5,000 individuals to give us \$3.00 each. If you will send your \$3.00 I believe that the rest will send theirs. Please do not fail us. You will not seriously miss the \$3.00, but the \$3.00 will greatly encourage us. Remember that you are one of the 5,000, that is, you are one link in a chain of 5,000 links. If you fail the chain is broken.

If you want to do your part to make the chain complete the enclosed envelope is for your reply and it needs no stamp. Please let us have your reply by May 15th. If you will mail your letter by May 12th, it will reach us in time. We are depending on you. Your letter is numbered. We want the number back even if you can-

not send the donation. If you cannot send the \$3.00, send what you can. If you can send more, we shall be glad.

Please return your letter.

Yours truly,

L. E. SMITH, President.

LES:RS.

P. S. If you owe the College, have an unpaid pledge, are a member of the Dollar-a-Month Club or wish to join the Club, your contribution will be credited accordingly.

L. E. S.

This letter has been mailed to the names and addresses that I have been able to secure. I know a good many members of the Christian Church in the South, and practically all of our ministers. I wrote the ministers in North Carolina and Virginia, asking them to please send me a list of those whom they knew who might be able to respond to the letter and send a small donation. A majority of the ministers responded. Some have not yet—I am sure they will soon. If the reader of this article has not received such an appeal, I hope you will consider this as personal to you and count it a privilege to respond. \$3.00 is a very small donation. In fact, I have been criticised for asking for this small amount. Of course, you can send more if you will, but if every one who receives the letter and who reads this article would send in \$3.00 we would be able to balance our budget without difficulty, which would give us a tremendous appeal for next year's program.

It does seem that Elon College ought to have 5,000 friends who would lend her \$3.00 each at this particular time. To this writing, we have mailed out about 3,000 letters. The remaining 2,000 will be going the first of the week. So far, we have received 24 replies, 20 of which have sent offerings totalling \$102.00; four of which have simply returned the envelope. Postage on the return envelope is four cents which we are glad to pay at this end of the line. We do not have to pay unless the envelope is returned, but we want to hear from everybody. The envelopes are numbered and we would love to have them back. If you have received a letter won't you please respond?

L. E. SMITH.

"GATHERING UP THE FRAGMENTS."

(Realizing the necessity of putting on a follow-up campaign for their Annual Missionary Offering at or about Easter, the Southern Baptists put on the Crucible Service Campaign in hundreds of their churches. Our Southern Convention, along with thousands of other churches throughout the country, is putting on this campaign now as a follow-up campaign in order that we may, in a measure, recover something of the loss sustained through decreased cash offerings from churches. To this end it will, we think, be quite interesting to read how one church did the work. The following account by C. B. Taylor in the *Biblical Recorder*, and will indicate some of the glorious results to be achieved wherever the offering is to be properly conducted in a church.—J. O. A.):

More than a bushel of old rings, watches, bracelets and other pieces of gold and silver, amounting to several hundred dollars, was poured into the crucible box at the First Baptist Church, Winston-Salem, Sunday morning, March 26th. The service was one of the most beautiful and impressive this church has ever held.

The contents of the box were taken to the Wachovia Bank for safe keeping during the past week. Those who were unable to attend the service Sunday morning will be given an opportunity during the week and next Sunday to make their donations. The contents, along with those from other Southern Baptist Churches, will be forwarded to Philadelphia to be melted into gold

and silver bullion and this will go toward paying off the debts of Southern Baptists.

Many, with tears in their eyes, brought their offerings into the church Sunday and gave them gladly and willingly as a sacrificial offering to the Lord. At the conclusion of the most impressive sermon by the pastor, Dr. J. R. Jester, the crucible box was placed on a table in front of the pulpit and those sitting in the center section were asked to come forward first and then the two side sections were asked to come. Men, women and children streamed down the aisles bringing in their gifts. One woman placed upon the table a large silver service, consisting of a platter and pitcher. It was too large to go in the box. Other gifts like this were placed on the table.

At Brown Memorial and Tabernacle Baptist Churches a quantity of old gold and sterling silver articles were also given, which also will go toward retirement of the Baptist debt.

Pins, watches, bracelets, rings, chains and all sorts of gold jewelry, representing the fads and styles of decades past, were surrendered to the cause. In the sterling silver list were spoons of various sizes and styles, while several sterling and gold umbrella handles were contributed.

In his sermon Dr. Jester spoke of the voluntary giving of the people at the foot of Mount Sinai, where they brought to the Lord their bracelets, earrings, rings, and other jewels of gold, silver and brass. It occurred just after Moses had come from the mountain, where he had been in communion with God, and issued the call. The minister said it had been estimated that the value of these articles was between \$1,000,000 and \$1,200,000.

The giving was immediate, there being no delay, and it came from hearts of gratitude for what God had done for them, Dr. Jester added. Out of this service came valuable teachings. There was the true motive of acceptable service, for a voluntary offering is all that God will accept; the Lord's offering must be of such that the people have, there shall be a limitless variety; the Lord's offering must be complete.

The crucible offering at this church Sunday gave the denomination the opportunity to make a real self-denial offering to God; to part with treasures hallowed by memories and sentiments for the sake of Christ's cause. And they "gathered up the fragments that nothing be lost" in order that the churches of the South might be free.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CAROLINA CONFERENCE OF CONGREGATIONAL-CHRISTIAN CHURCHES.

This conference convened at Elon College at 2 P. M., Tuesday, May 2nd, and adjourned after a two days' session late in the evening of Wednesday, May 3rd. Dr. C. H. Rowland was the presiding officer for the conference of the united body, and Rev. W. T. Scott was moderator for the Congregational group (when meeting as a separate group, to maintain legal status and requirements). It was a very gratifying conference, with many illuminating reports and addresses. The primary objective was that of working out in further detail the merger of the Congregational and Christian churches of the conference as voted by the Southern Christian Convention in Burlington last May. Prof. Dwight Steere, of the Music Department, Elon College, sponsored the devotional services at each meeting and furnished very appropriate and helpful music which gave flavor and fervor to the sessions.

Dr. W. P. Minton, our former Foreign Mission Secretary, but now Associate Secretary of the Commission on Missions, brought, from time to time during the conference, most helpful information and messages relating to the work of the merger. Dr. Minton has worked in so many states and localities on the details of the merger until he has become an expert from experience and study in questions of doubt and difficulty which arise from time to time in the minds of those who are working for the interest of the united body. He was invaluable and most helpful throughout the conference, and if any of our

church fellowship or friends are in doubt about any matter arising in their minds about the merger, our advice would be: "Ask Dr. W. P. Minton."

It was deeply regretted that Dr. Fred Field Goodsell could not be present to give his address on "Re-Thinking Missions," but Rev. Dr. McNaughton, returned missionary from Turkey, where he has been a missionary for more than forty years from our American Board, took Dr. Goodsell's place on the program and certainly gave a very illuminating analysis of the strength and weakness of the Appraisal Committee's Report. Dr. McNaughton argues that if a Committee of Laymen, either in America or on the mission fields, were appointed to visit churches in America and appraise under the title of "Re-Thinking Christianity," such a committee would most likely find the same criticism and complaint against the churches in Christendom that "Re-Thinking Missions" lodges against the church on the foreign field. The report in book form has come to be "the best seller" on the book-stands, and this is an indication that the people, at any rate, are interested in the great theme of Foreign Missions, as they have possibly never been before, and while the book may give some an excuse for doing less for Foreign Missions than they have done, it will accord an opportunity and an incentive for many to do more than they have done.

Rex, G. N. Edwards, pastor, Circular Church, Charleston, S. C., gave the report to the conference of the Missionary Committee, which report is given for publication in THE CHRISTIAN SUN.

One of the outstanding features of the conference was the conference sermon by Rev. Elmer Willis Serl, of Southern Pines. This was a real message of spiritual uplift to the congregation and found fitting climax in the communion service which followed immediately, being administered by Rev. G. N. Edwards, of Charleston, and Rev. T. Fred Wright, of Sanford.

Wednesday morning the reports on institutions were heard. On Orphanage, by Supt. C. D. Johnston; Elon College, by President Smith; Southern Missionary Foundation, by President Campbell, Nashville, Tenn.; THE CHRISTIAN SUN, by John T. Kernodle, Richmond, Va.; Missions, by Secretaries J. O. Atkinson, Elon College, and Dr. W. Knighton Bloom, Washington, D. C.

The report of the Committee on Constitution and By-Laws for the conference was presented by the chairman of the committee, Rev. Milo J. Sweet, pastor-at-large, Salisbury, N. C. This report referred to the Constitution to the Executive Committee and the Committee of Ten of the Southern Convention, who are to work upon its detail and who will present the same, through their committees, at the proper time.

The women had an hour to report on their work and used it to great advantage, being addressed by Mrs. Milner, of Guilford College, with Mrs. C. H. Rowland, presiding.

The final evening session was made large and helpful by addresses on: "Our Growing Fellowship," by Milo J. Sweet; "The New Emphasis in the General Council," by Dr. W. P. Minton, and "In the Southern Convention," by Rev. S. C. Harrell.

Thus concluded the second of these conferences held of the two bodies, and if the recommendations adopted are carried out, it will be the last of the two bodies meeting separately, and in the future they will meet as a completely merged body.

While the conference was not largely attended, there was an abundance of work done, and certainly many questions were faced in the spirit of brotherhood and fellowship and, seemingly, much good was accomplished.

J. O. A.

BEER.

The following two brief paragraphs from the North Carolina *Christian Advocate* should arrest attention and have serious consideration:

"Beer is not a food like milk which is good for the baby and for grown-ups. Beer is not a delightful health-giving drink like orange-juice. The interest in beer centers in the alcohol it contains. Take the alcohol out of it and it would be nothing more than common slop to be poured into the hog trough or to be emptied in the gutter. It is an alcoholic drink. If it were not, no man would allow it to touch his lips.

"And alcohol is a habit forming drug with disastrous consequences in its trail. It is not as speedy in its work as a narcotic, but is just as sure. Why then should any man be encouraged to sell a thing that has locked within it a veritable pandora box of evils?"

With the number of licenses obtained for selling beer, as indicated in the press reports, one judges that very many have been encouraged to sell "that which has within it a pandora box of evils." Possibly, the walls that seemed to have been thrown around the legal sale of beer by prohibition have been torn down. This then leaves the approach and the appeal directly to the individual, to whom now the approach and the appeal must be carried. Very many of our young people have not heretofore seen beer offered for sale legally. They are not acquainted with it taste or its effects. No doubt millions will be induced to buy, and cultivate the taste, under the deception that it is non-alcoholic and that it is harmless. Therefore, let no one be deceived. Let our young people and the uninitiated know that the sole interest of beer centers in the alcohol that it contains. Remove the alcohol and no young person, or old person, would give two cents a barrel for it.

In this writer's opinion the finest contribution that prohibition has ever made to American manhood and womanhood, was not in the laws that it was instrumental in enacting, but in the educational work carried on for years in the homes, in the schools and in the churches, most of this being done before prohibition amendments were adopted. The fatal and most deplorable thing in the whole situation was that this educational work did not continue with the same vigor and enthusiasm after prohibition was adopted, as obtained before it was adopted. You cannot legislate morality, sobriety, righteousness into a community or a people! you can only through legislation safeguard what has been achieved, and make possible further achievement in the minds, hearts and conduct of individuals.

Fathers and mothers, pulpit and pew, assemblies and individuals now have the challenge flung at them, and the opportunity afforded them of again taking up the campaign with vigor, zeal and wisdom, of educating our youth in the home, in the school and in society, as to the deadly effects of alcohol, and the evil consequences that await those who cultivate the habit of taking into their systems this the most subtle and deadly monster that the human race has ever had to deal with. Let all who care for the sobriety of our youth, of our manhood and our womanhood, lose no opportunity of teaching the deadly effects of alcohol in any and every form, its subtle and deceiving power to get control of the human system, and the danger that lurks within it of conquering the will and thus destroying body, mind and soul.

The only safe way for any individual to deal with beer, or any alcoholic beverage, is to let it alone entirely.

J. O. A.

The best remedy for a sick church is to put it on a missionary diet.—Anon.

"BLUNDERING THROUGH."

By WILLIAM MOSELEY BROWN.

Some time ago two of my friends and I were discussing the present world situation. They were educated men and both were officials in a large urban university. Naturally they were serious-minded about the outlook for the future. In fact, all three of us were somewhat apprehensive as to the ultimate status of the civilization, of which we have been so accustomed to boast and in which all of us are inescapably enmeshed, whether we will or no. As all intelligent people are doing, we were trying in our limited fashion to find a way out of the present impasse. "Will civilization become a Frankenstein," we were asking, "and destroy its very creators? Or does it possess some inherent and self-directive force, which will insure its ultimate arrival at the goal of material and spiritual perfection? Or is it perhaps not necessary for us, in our thinking on this subject, to posit a divine and supreme Intelligence, Jehovah God, who guides the destinies of the individual and of the race?"

Frankly, we did not know how to answer these and other questions, which were raised, to our complete satisfaction. Since all three of us were more or less like-minded, we agreed readily to the basic fact of the "Supreme Intelligence, which pervades all nature." But we did not feel we could see far enough ahead into the future. Try as we might, we found it impossible to get even a glimpse of what lay around the turn in the road just ahead of us.

Suddenly one of my friends had a new idea. "Is it not true," he asked, "that, after all, the human race has been more or less *blundering through* in all its past history? Is there anyone, who can say, that any man has been gifted with such intelligence and foresight as to enable him to see down the corridors of time a century ahead and plan his actions and those of the men of his time in such fashion as to insure the coming to pass of the events which have entered into the making of subsequent history?"

This was indeed a new angle on the subject. "Blundering through!" It was a telling expression which he had used. It struck me between the eyes and set me thinking like few things which have happened to me for a great while. I had heard of *blunderbusses*, those almost grotesque weapons, with which men were wont to hunt and fight in the days gone by. I had even spoken of some people of my acquaintance as *blunderbusses* when they seemed to be acting aimlessly and with nothing more than a hit-or-miss philosophy of life. But to say that the race as a whole had been guilty of an enormous amount of short-sightedness, of aimlessness, of inefficiency—this was a rather startling indictment.

I thought a moment about the implications of my friend's question. My mind ran back rapidly over the history of past centuries as I recalled it from my study in high school and college. I was compelled, almost against my will, to admit, that our forefathers could hardly have conceived of the advances which mankind has made in the last generation, let alone the generations which preceded it. "Yes," said I to myself, "my friend is right. It would have required a superhuman intelligence on the part of anyone to foresee the developments of this scientific age, in which we are living, and to plan accordingly, not only for himself but for his fellow human beings. Hence, since there is no such thing as a group mind in itself, and since society cannot do any actual thinking for itself as a separate and distinct entity, and since all of us as individuals are subject to so many errors and mistakes, we must have made what progress we have by *blundering through*. Perhaps," I

added to myself, "this is what Plato had in mind when he used his classical example of men living in a cave with their backs always toward the entrance, and seeing only the shadows of things without ever having contact with the realities themselves."

It was discouraging to me to have to make this admission. What, pray, were our minds made for except to think—to bring order out of chaos, to direct the controllable and enable us to face the inevitable without flinching? Could these intellects of ours, then, do no better than *blunder through*? Surely there must be an affirmative answer to that question somewhere. The difficulty was in finding it.

I thought further—but much more rapidly than the time which I have taken to relate this incident. And I realized that, here and there, in every period of human history, prophets had arisen—men who not only were the mouthpieces of God (for that is what the word "prophet" means) but were likewise men of vision and understanding. The latter is an indispensable prerequisite of the former. God may and does use lowly and ignorant men for the accomplishment of his purposes—but he first gives them the wisdom, the understanding, and the vision to inspire them to speak and do for Him. It was these men, who, under the ministrations of the spirit from on high, reached out across the centuries and not only foresaw and foretold what would come to pass, but bent their every energy to influence and direct their fellows accordingly. If prophets and reformers, if the apostles of a new day have been "despised and rejected of men," that does not at all, mind you, affect their right to the prophetic succession.

If they have been persecuted and tormented, and have even paid with their lives for standing upon their convictions, this fact does not detract one jot or tittle from the validity of their message. And so, while it may be true, that most human beings are guilty of *blundering* most of the time, and that all of us *blunder* some of the time, it is also true that it is the prophets who have been the "salt of the earth," the "light of the world," the "leaven which leavens the whole lump" of mankind.

Sometimes the number of prophets—the real leaders of their day—has been smaller than at others. Sometimes it has grown so small for the time being as to be discouraging and disheartening to those who are left to do the job. Elijah, at one point in his career, decided to give up for lack of company. He came near to being a quitter. He not only was willing to surrender his task, but he asked the Lord to take away his life also. What a rebuke it must have been to him, when the Lord asked him: "What doest thou here, Elijah?" as if to imply that he had better get out of the cave, in which he had taken refuge, and return to his job. To his surprise Elijah learned that day, that there were seven thousand other prophets in Israel, who had not bowed the knee to Baal, and that the greatest experience of his whole career lay still ahead of him.

Not all of us can be prophets, perhaps, but this fact should not deter us from aspiring to be. Not all of us can be in the forefront of the world's leaders, but this fact should not stand in the way of our leading those behind us "in the paths of righteousness for his name's sake." No more can any of us be God, but all of us can at least aspire to be God-like. And John Oxenham is doubtless right when he writes:

To every man there openeth a way, and ways and a Way,
And the high soul climbs the high way,
And the low soul gropes the low,
While all between, on the misty flats,
The rest drift, to and fro.
But to every man there openeth a high way and a low,
And every man decideth which way his soul shall go.

This idea of *blundering through*, of *drifting to and fro*, is what I wish us to consider here. Is it not true that we have been guilty of gross neglect in the performance of our obligations to our church, the divine institution, of which we form a part? Is it not true, that we have been tempted many times to furnish alibis for our negligence, none of which will "hold water," as the saying goes? Is it not true, that we are too often satisfied with something less than the *best* of which we are capable? Speaking of life from a qualitative standpoint, I would say that our difficulty lies in speaking in *comparative* terms rather than those of the *superlative* degree. "Better" is all right, but it can never be as good as "best." "High" is fine, but it can never be as soul-stirring as "highest." "Big" is excellent, but you dare not be satisfied with less than the "biggest" nature you are capable of attaining. "Improvement" is a wonderful thing at which to aim, but we are derelict in our duty to God, our neighbors, and ourselves, if we do not strive constantly to achieve "perfection."

I sometimes think, that the history of the church shows about as much *blundering through* as that of any other human institution. This should not be so, of course, but I fear that it is all too true. One immediately says: "But the church people are human, and you cannot expect them to be perfect." Ah, but you must remember, my friend, that this is but a paltry excuse, which we try to use for covering a multitude of sins. We lose sight of the fact that it is charity—love—which covers the multitude of sins. Excuses do not avail; pretexts and indulgence in rationalization only make the matter worse. As a professed Christian your goal is and must be PERFECTION—in human life, human institutions, individual personality, and everything else. All of us can do something toward the realization of this objective. One man finds it possible to do one thing; another renders his service along a different line; and so on. One man can sometimes do more than another in the performance of a given task, but there is always plenty for everyone who is *willing*. It may be that this is our chief fault in the church; we are not *willing* to do what is required of us. It is an axiomatic fact, that, in order to act intelligently, one must *will* before one can *do*. The robot and the automaton are all right until a problem needs to be solved. Beyond that and in the higher reaches of human experience they are utterly worthless. In truth, their main usefulness lies in the fact, that they relieve intelligence of some of its burdens and cares, thus setting it free to direct itself to the heights without the weights and *impedimenta* which hold so many of us down in the very depths of despair.

Browning puts it beautifully when he describes our common task in these words:

The common problem, yours, mine, everyone's
Is—not to fancy what were fair in life
Provided it *could* be—but finding first
What may be. Then find how to make it fair
Up to our means; a very different thing!
No abstract intellectual plan of life,
Quite irrespective of life's plainest laws,
But one a man, who is a man and nothing more,
May lead within a world, which (by your leave) *
Is Rome or London, not Fool's Paradise!

All of which leads me to say, that the institution of the church would be of vastly greater importance today in the world if many of our predecessors had not been too obsessed with the frailties of human nature to accomplish the task which the poet sets forth in these lines.

Why is it, we might well ask here, that so many of us begin our careers as church members with such zeal and enthusiasm and with such determination to press on to the ultimate goal, and then

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Franklin Christian Church celebrated the 50th anniversary of its organization, Sunday, April 30, 1933. The church was organized April 29, 1883, by Rev. M. L. Hurley, assisted by Revs. W. W. Staley and R. A. Ricks. The organization grew out of a suggestion made by Mr. R. C. Norfleet, who moved to Franklin just a few weeks before this date. His brother, I. W. Norfleet, had been living in Franklin for several years. The first Sunday after Claude Norfleet began to work in Franklin he said to his brother: "Walter, where are we going to Sunday School?" Walter said: "I am going to the Baptist Church." Well, Walter, I think you have been living in Franklin long enough to have a Sunday School of your own church. I think it is time to see what we can do about it." He replied: "Claude, I think you are right." A few members of the Christian Church were called to meet in a home the following week, and in due time the church was organized in the Masonic Hall, with the following charter members: I. W. Norfleet, R. C. Norfleet, J. T. Harcum, J. W. Magee, W. G. Butler, D. P. Rawls, Mrs. Bettie Lee Gardner, Mrs. Emma F. Gay, Mrs. V. Atkinson, Mrs. Virginia Harcum, Mrs. S. M. Magee, and Miss Carrie F. Cobb. J. W. Magee and R. C. Norfleet were elected deacons.

The church has had twelve pastors during its history: Rev. M. L. Hurley, nearly two years; Rev. R. A. Ricks, five years (November 7, 1884-November 11, 1889); Rev. J. P. Barrett, one year (1890-1892); Rev. J. T. Kitchen, 1 year (1892-189-1892); Rev. J. T. Kitchen, one year (1892-1893); Rev. J. W. Rawles, three years (1893-1896); Rev. W. S. Long, one year (1896-1897); Rev. N. G. Newman, more than two years (1897-1900); Rev. C. H. Rowland, twenty-four years (1900-1924); Rev. F. C. Lester, three years (1924-1927); Rev. J. W. Fix, four years (1927-1931); Rev. Elwood W. Jones, two years (1931-1933). It will be seen from this record that Dr. C. H. Rowland served as pastor nearly one-half of the period of fifty years.

The church now has a membership of 265, is out of debt and is self-supporting. It has a substantial brick building and a splendid parsonage, all valued at \$40,000. The church did not grow very rapidly in numbers until it had a full-time pastor. This was a venture of great faith and sacrifice, but the results in church development have justified that wise decision.

During the services of the twelve regular pastors, in these fifty years, there have been seventeen deacons, thirteen secretaries, eleven treasurers, and eleven organists.

The following program was followed in the great anniversary service, at 11 A. M.: Organ prelude, doxology, invocation and Lord's Prayer, anthem, "Praise Ye the Father, responsive reading, No. 12, Gloria Patri, Hymn No. 118, "O Come, All Ye Faithful," prayer by Rev. J. W. Fix, Hymn No. 373, "Lead On, O King Eternal," offertory anthem, "How Lovely Are Thy Dwellings," sermon, Dr. C. H. Rowland, anthem, "Come Unto Him, All Ye that Labor," greetings by Dr. N. G. Newman, tenor solo, "The Holy City," Joel Cook Holland, greetings, Rev. F. C. Lester, Hymn No. 176, "Love Divine All Love Excelling," benediction, choral benediction, "Blessed Is He that Cometh."

A great service of worship and thanksgiving crowned these fifty years of loyalty, devotion, sacrifice and achievement. Many hearts rejoiced in

the memories of these spiritual victories and delightful seasons of fellowship. Such a history is rich in fruitage and precious in memory. The people who share with others in the church of Jesus Christ have a little foretaste of what heaven is on earth. It is sweet to have a sacrificial part in the growth of a spiritual church. Every local church should carefully record its history, and give proper emphasis to its significance and importance.

I. W. JOHNSON.

EVIDENCES OF INTEREST.

Three letters came in the morning mail that were of great interest to the College and to me personally, and I think they would be of interest to a large number of our people. I am quoting from two of the letters and presenting the third as a whole. The first was a letter from W. L. Cooper, Norfolk, Va., who writes:

I read in this week's SUN your appeal in behalf of the College and while I have not received a letter, I am enclosing herewith my little bit (\$3.00). I only wish that I could make it more, but conditions are such as to forbid. I have a greater interest in Elon now than I have ever had since you became its president, and where my only boy is a student. Bill would never have entered Elon had it not been that you were its president.

The second letter was from Mrs. Annie Staley Calhoun, who wrote:

Dear Dr. Smith:

I am sending you a check to give to the Business Manager, or whoever is handling this special fund, trying to get 5,000 people to give \$3.00 each to Elon. The reason I am sending \$9.00 is because I know of two others who would like to give \$3.00 but are unable to do so at this time. I do hope and pray that the full amount will be raised. How I wish I could give a large sum. Long live Elon and her leaders!

These two letters voice a real interest in Elon College and are evidence of a spirit of sacrifice for her present and future. I appreciate these letters and these donations as they came voluntarily. I trust that others reading THE CHRISTIAN SUN will be as interested and responsive as these two friends of the College and to the church.

The third letter is from Dr. J. Brainerd Thrall, an aged Congregational minister, who organized and has ministered to the Congregational Church at Asheville, N. C., for a number of years. It reflects something of the spirit, the type of student and the earnestness of those who are responsible for the school.

I merely write to let you know that I am back home and am remembering with pleasure and appreciation my sojourn at Elon and all that I saw, heard and experienced there. I was particularly impressed with the spirit that hangs over and pervades the place. "Atmosphere" is a word that is hard to define in its intellectual and spiritual sense, but that is, I think, because it carries with it its own connotations. It is something we seem to breathe and to feel instinctively.

Elon certainly has its own distinctive atmosphere, and it is a good atmosphere to breathe and feel. I shall not forget the simple naturalness and refined courtesy which I met on my very first and last contacts with the campus. The first was that of a girl student, who went out of her way to give me directions. The last was that of a boy student, who, when I asked if a taxi could be had, insisted on going to my place of entertainment and bringing my grip to the bus, where he waited to see me safely placed on it. Feeling that I had taken his time from his work, and also remembering my own college self-help days, I made the mistake of pressing upon him a bit of loose change I happened to have with me, but, though he is partly earning his way he would not take it. I am sorry I did not get his initials, but I did learn that his name is Ramsey and that he comes from Norfolk.

Such a student body is the best advertisement a college can put out, and in spite of these days of financial difficulty, you are to be envied as the head of such a college.

With my sincere appreciation and the very best of good wishes, I am,

Very truly yours,

J. BRAINERD THRALL.

I appreciate this letter, and I am sure that the public will also.

L. E. SMITH.

I WAS THINKING.

I was thinking about beer, the number of people to whom its manufacture and sale would give employment. The logic seems to be conclusive. The breweries have opened, giving employment to thousands of people. Certain bottle manufacturers have increased their output and possibly added to the number on their payrolls. The crate and barrel makers are entertaining and filling new orders, thus giving more employment. Certain printing and lithographing plants are being benefited by the manufacture of labels, while the Bureau of Printing and Engraving has added to its work in the printing of revenue stamps. Private printing plants and sign painters are also deriving some benefit. Railroads, express lines, and trucking companies are benefiting by increased tonnage, and therefore increased revenue. Those dispensing the beverage have taken on additional employees, and all along the line there has been an increased amount of work, an added flow of money, and in the final rotation of things the national government will benefit through taxes paid. This tax money will be disbursed from a national treasury to employees in offices, field service, to men on government construction, and the many other governmental activities.

I WAS ALSO THINKING—

of the soft drink manufacturers who have been employing thousands of men and women and whose industry will now be greatly affected, and how the amount of their product and its consumption would be curtailed. The sugar refineries, supplying large quantities of sweets to the soft drink manufacturers will find their sales on the downward trend and the various transportation lines formerly handling large quantities of syrups, sugar and other ingredients to these soft drink manufacturers will be quick to observe a falling off in tonnage and revenue from that source. Other places dispensing with lime and orange drinks will find their business lessened. The number of their employees will have to be reduced. The orange growers who have been selling oranges to the chain drink-serving places will find their sales reduced, and again the transportation lines will suffer from the loss of this revenue. Coffee importers and wholesalers, as well as retailers, will likely find a downward trend in their sales. Milk, which has been more extensively used during the past fifteen years than during any other period in the world's history, may have to take second place with many appetites, and so dairies will find a decreased amount of sales, farmers less market for their raw milk—and all along these and kindred lines there will be a curtailment in production, consumption and the general turnover of money. Some of the health-giving drinks will be ignored in favor of beer, a drink not conducive to health, and in the final summary of this very logical routine Uncle Sam, with all his medical and health agencies, will be called upon to spend the revenue derived from beer in the treating and combating of a physical and social condition.

Well, I was thinking!

TIMOTHY THOMAS.

Over the door of the library at Thebes is inscribed, "Medicine for the Soul."

"BLUNDERING THROUGH."

(Continued from page 5.)

get turned aside from the broad highway before we have gone very much further? Why do our motives, which in the beginning were most artistic in character, become soon contaminated with selfishness and personal ambition? I know that the same thing is true of most other lines of human endeavor, but it should not be so. We must be sure that we avoid here the use of the *comparative* rather than the *superlative* degree, as I have already suggested. "Comparisons are (sometimes) odious," depending upon the norm which one uses for this purpose. One would hardly, for example, compare a diamond with a toad, or a maiden's innocence with a rhinoceros. Such comparisons are simply never thought of ordinarily. I am suggesting, however, that the only valid type of comparison for us, as Christians, is that which identifies itself with the superlative in its very nature. Our norm, our standard must be *perfection*—nothing less. The perfection of virtue, if you please; the perfection of human personality; the perfection of our bodies, temples of the Holy Spirit as they are; and the perfection of all institutions, which are worth while and which we believe to owe their origin to the divine plan which comprehends all and in all. "Be ye therefore perfect, even as your Father which is in heaven is perfect!" Not, mark you, "Try to be perfect," or "Intend to be perfect"—but "Be!"

We do not have to go far back to seek an example of the sort of perfection, which I have in mind. Contrast the typical human attitudes represented in the following two stanzas, each with a theme which is simplicity itself. First this one:

The primrose on the river's brim
A simple primrose was to him,
And it was nothing more.

Now this one:

Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here root and all, in my hand;
Little flower, if I could but understand
What you are, root and all, and all in all,
I should know what God and man is.

Where could one find a finer example of superciliousness and reverence set over against each other?

I am foolish enough (though I do not know that this is the proper term to use) to believe that the institution of the church of the living God not only teaches perfection, but that it is capable of being perfected itself. Most of us will admit, that it had a divine origin, even beyond the sense in which all other things have a divine origin. I believe the church has a mission in the world, just as do the home, the school, and the community. A study of our present world situation convinces me, therefore, in a very profound way, of two things:

First, that the church today, as well as in the past, has a divinely appointed mission to mankind and the world.

Second, that the church, alas, has not fulfilled this mission because of the shortcomings of its own devotees.

Let us examine these two statements for a moment.

No church member will question the fact of the church's great mission. The New Testament especially leaves us no doubt on this point. As the "bride of Christ," the "body of Christ," and the gathering together of Christ's followers, the divine mission of the church is readily apparent.

Nor will one need to go far with an unprejudiced mind before one is compelled by the sheer weight of the evidence to admit the relative failure of the church in the last nineteen hundred years to fulfill this mission. A quarter of a century ago the cry was: "The evangelization of the world in this generation." This was the watch-

word of the World Missionary Conference at Edinburgh in 1910. It was the rallying cry of the five thousand young people who attended the quadrennial convention of the Student Volunteer Movement at Kansas City in 1913—the greatest of all the conventions of student volunteers, which have been held before or since. But almost another generation has passed since those days—one which has been compelled to live through the nightmare of a World War and to witness the breakdown of the economic and social structure of humanity on a more gigantic and inclusive scale than ever before in history.

Strangely and sadly enough, this same church has acted, as it were, almost the counterpart of Saul of Tarsus, who watched the garments of those who stoned Stephen. It not only prayed for the triumph of the armies of the country in which a particular branch happened to be located, but it aided and abetted in innumerable ways the carrying on of the conflict itself. And many of those who are responsible for our economic breakdown have been and are the very "pillars" of the church and its strongest supporters, at least from a material point of view.

Nor will the church ever begin to realize its mission until it rises above the plane of these

things and boldly, vigorously, and uncompromisingly challenges men to carry out the program of the New Testament. Of this we may be absolutely sure. As church members, we cannot do things in personal, economic, political, and social life, which put the Master to shame, and then pharisaically "salve our consciences," sitting on the "amen seat" at the Sunday and midweek services, and joining lustily in the singing:

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With his own precious blood.

It does not occur to us (seemingly) that there can be any such thing as a "Gentile Pharisee." Yet how many of us are in this class today!

Once more let us ask: "What is the way out of this haphazard policy of *blundering through*? What will stop the mouths of the church's critics and put them to shame? What will win more adherents to Christianity than all the sermons ever preached? There is only one answer, namely, the incarnating of the principle of the "Sermon on the Mount" in the person of every church member. Nothing less than this will do. There is nothing else "just as good."

(Continued on page 14.)

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee living God.
to Mercy and truth
gather; righteousness
kissed each other.
xx Truth shall spring

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9 Behold, "O God our shield,
look upon the face of thine anointed."
10 For a day in thy courts is better
a Gen. 15. 1
b Ps. 56. 1.
c Eccl. 1. 1
d or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

DIGGING FOR GOLD.

This is not an invitation, or an urge, to go to Alaska to find gold dust or gold nuggets, but to dig for gold in your own home. Our cash offering for Missions could not be as large in places as it was a year ago because many declare they did not have the cash. However, with all of its curtailment, our mission work suffers, and here is an opportunity to help recover.

A long time ago, Paul wrote: "The fashions of this world pass away." So the fashions in gold and silverware, and medals and trinkets have passed away. Why not recover this gold, dig it up out of the home and carry it to the church and make of it an offering on the altar of the Lord for God and Government?

This may entail a sacrificial offering because of sentiment and devotion to long treasured trinkets, but we accomplish little and give nothing of value in this world without self-denial. Think of the old watches, rings, jewelry worn in other days! Possibly, old school-day or college pins, medals, prizes won or purchased and laid away these many years still idle and almost forgotten and useless! In our Crucible Service Campaign we have a chance to give all these fragments a life that will endure forever in the work of the Master. The plan of our Crucible Service Campaign is to reclaim the gold and silver for the needs that press so heavily upon the church in these days to give spiritual relief to hungry hearts and perishing souls. Let us gather up the fragments; let us dig out the gold in the mines of the homes where the gold and the silver are, and resolve that these old things shall no longer sleep as mere dead metal, but shall awake as a living force in a Christian world. Some of the things to be looked for and carried to the church on the day appointed for the service, are such as these, whether new or old, whole or broken:

Watches, chains, rings, locket, brooches, medallions, pendants, cuff links, bracelets, spectacle frames, cameos, pins, old and abraded coins, dental scraps, such as crows, bridges and plates, sterling pieces and old jewelry of every description.

I have written to all of the pastors and the presidents of the Women's Missionary Societies, to aid them, about putting on a campaign for these fragments to be carried to the church on an appointed Sunday—May 12th-June 11th. Surely, every church can initiate and carry out such a program without hurt to any and help to all. These fragments gathered and sent to the Mission Secretary, Elon College, N. C., by the church, when so gathered, will be melted and refined and sold to the Government as nuggets, and the church sending will have full credit given for what the Government pays for the gold and silver thus gathered up and purchased.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING MAY 6, 1933.

Sunday Schools.

Previously acknowledged	\$ 1,917.25
New Lebanon, Summerfield, N. C.	4.75
Newport News, Va.	11.00
Holland, Va.	6.00
Berea (Nans.), Driver, Va.	3.35
New Center, Seagrove, N. C.	1.05
Suffolk, Va.	25.00
Whistler's Chapel, Quicksburg, Va.	1.00
Ocean View, Va.	4.37
Patterson's Grove Franklinville, N. C.	1.35
Hank's Chapel, Pittsboro, N. C.	5.93
Rocky Ford, Fancy Gap, Va.	2.45
Elk Spur, Fancy Gap, Va.	1.00
Berea (Norfolk), Berkley, Va.	8.01
Old Zion, Norfolk, Va.	6.14
First Christian, Greensboro, N. C.	23.64

Total \$ 2,022.29

Individual and Church Offerings.

Previously acknowledged	\$ 673.28
New Lebanon, Summerfield, N. C.	11.00
Union, Burlington, N. C.	21.04
Spring Hill, Waverly, Va.	3.75
Haw River, N. C.	2.45
Sanford, N. C.	9.57
Fuller's Chapel, Henderson, N. C.	3.00
Hines' Chapel, McLeansville, N. C.	12.96
Richland, Ga.	2.00

Total \$ 739.05

Dollar-a-Month Club.

Previously acknowledged	\$ 16.00
Rev. J. L. Neese, Greensboro, N. C.	1.00

Total \$ 17.00

Summary.

Previously acknowledged	\$10,185.46
Sunday Schools, Regular	105.04
Individual and Church Offerings	65.77
Dollar-a-Month Club	1.00

Total to date \$10,357.27

REPORT OF MISSIONARY COMMITTEE.

The Apostles were the first Missionary Committee. Jesus appointed them to make disciples of all nations. Through them he expected to build his church. His conception of the church was very simple. It consisted of the disciples who owned him as Master.

Missions have become difficult because we have separated them from the church. They become hard when church members no longer consider it their prime business to make disciples. Indeed, the first step in missions is that church members should become disciples whose deepest concern is to evangelize others. Their message is Christ. Having a few genuine disciples the mind of Jesus leaped to his goal—making disciples of all nations.

It is for his disciples to tread the long path to that goal. The first business of the church is to make new personalities out of the human material available, beginning with ourselves. It is not so important whether we are satisfied with ourselves, but whether Christ is satisfied with us.

Paul had the mind of Christ. He yearned for his Roman friends that they might be transformed by the renewing of their minds. If we could all begin here; if even a few of us had the passion for discipleship, there would be some chance that

the church of God would move like "the mighty army" we sing about. Now it scarcely moves at all, and only by scattered detachments.

The spring of missionary endeavor must be at home. If we cannot make disciples out of those we have seen, how can we expect to make much impression on those we have not seen? It would seem that our first field would be the neighbors of the church, the children in our homes, those friendly folks that we do business with daily. The Apostle dared to begin with the enemies of Christ, the people who had done him to death, and the mere observers of the tragic events of Easter week. We begin with the children and hope to get most of our members from the Sunday School. *Members*—the word has come to have a double sound as a measure of the strength of the church. We *take in* members. Disciples have to be made by the Lord himself. We can but bring them to him to be moulded. We accept members almost too willingly, and ask no questions. Jesus gave broad invitations, but he also said "straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Those first disciples were known to be disciples of Jesus by their boldness. They had no hesitation to carry the gospel plainly to both Jews and Samaritans, and it was not long before they found themselves carrying it to the Greeks and Romans.

What I have in mind is this: The present retreat of the long thin line of missions around the world is not due to the financial depression, but to the church home that has lost sight of its Master, and fails the heroes and heroines of the faith who bear witness alone in the far places of the earth. They represent their Lord, but not the church that cares for none of these things. I contend that the church is losing its missionary spirit not because it lacks information or leadership, but because it has lost its nerve. It dare not make disciples of anybody. It is no longer worthy to make disciples of all nations.

The people we used to call heathen have discovered it. They looked upon the nations called Christian at war, and they saw them stoop to every kind of slaughter and stay not even for the wounded, nor the women and children. They have looked upon Christian nations at peace and have seen them dominated by fear, hatred and suspicion, divided into nationalistic camps, animated by greed and preparing to fight again. Shocked by the un-Christian character of our civilization, they have thought they had better make the best of their own gods, or try no gods at all.

That is because we Christians have failed after the centuries to make true disciples for Christ out of Americans and Englishmen; the nations in darkness fail to see the light in us. "If the light within thee be darkness, how great is that darkness." If the blind lead the blind they have a common destination. After all, the man who says of missions, you had better begin at home, is right. Missions have to begin at home. They have to begin in the heart of the lover of Christ. But if we believe him to have all authority in heaven and on earth, where on earth is the man who does not need him? If he commands us to make disciples of all nations, what right have we to confine him to any one nation? But we cannot bear witness to what we have not.

I wish I could make a better report, but I cannot see how we can report progress when we make none. I can't even say we are holding our own; that is a report for misers, not missionaries. What we have slips through our fingers if we hold it for ourselves. May God give us grace not to look on our own things, but the things of others, the needs of others, the salvation of others.

REV. GEORGE N. EDWARDS,
Chairman.

A MISSIONARY SURVEY.

By J. O. ATKINSON, *Mission Secretary.*

(Presented to the Conference of the Carolinas at Elon College, May 3rd, and printed by request.—J. T. K.)

It might not be out of place or uninteresting for us to refresh our memories, or to be informed as to our missionary work, as we know it here in the South. If this may be pardoned, then consider first, the Home Mission phase. Prior to 1905, the seven conferences composing the Southern Convention, were each doing their own work in Home Missions, confining the same to their boundary lines. This prevailing idea was found to be defective and inadequate for two reasons:

First, Little or no work in church extension was undertaken, or could be, outside of what was strictly conference lines.

Second. No one conference was strong enough to undertake large and costly projects. The various conferences felt this, and the matter was brought to the attention of the convention at more sessions than one. Finally, at the session of the convention—Berea Church, Nansemond County, Va., April 29, 1904—it was voted "that the convention make an annual call for Home Missions amounting to \$2,250.00. That the funds under this call shall be collected and disbursed by a board of five which shall be known as the Mission Board of the Southern Christian Convention.

Out of this our first Mission Board, was formed for the purpose, not of interfering with any work that any conference was doing, but when a conference was ambitious enough to undertake a large and costly project, to get behind the same and to throw the moral support and financial aid of the whole convention to the immediate help of such an undertaking, or to build at points which were outside of any conference boundaries. A small apportionment was laid upon the churches through the conference of what was termed "Convention Missions." The first year (1905) this apportionment amounted to \$812.76; second year (1906), \$849.00; third year (1907), \$891.54. Then the feeling grew that there should be a Mission Secretary, giving his full time to this work. At each session of the convention a Mission Secretary was elected, but the prospect and promise were such that the person elected would invariably decline, of course, after "prayerful consideration." In 1916, at the convention in Burlington, it was decided to appoint a committee, whose business it should be to see to it that a secretary was secured, and in case the person elected declined, another might be chosen. It so happened that the secretary thus elected accepted, but the church which he was serving voted a request to the committee that their pastor be not taken from them for one year, promising to relinquish him September 1, 1917. The Mission Board, which had been formed, met in the summer of 1917, and decided that the first move would be to secure a fund on pledges covering a period of five years of \$125,000, thus giving an income of \$25,000 a year in addition to what might be realized from the conference apportionment. This program was completed in 1918, incidentally on the day that the Armistice was signed with Germany, and the income thus increased gradually, grew until it reached in one year \$50,000. It is to be regretted that we are not having an income of that dimension at present. Let it be said, however, that in all our efforts, though I am now speaking of Home Missions, the Board went upon the basis of contributing dollar for dollar to Home and Foreign Missions, dividing equally except designated funds. Many of our people had not caught the vision for Foreign Missions and designated their funds to Home Missions, and thus threw the plan off balance. The plan, nevertheless, was to give one-half to Home and one-half to Foreign Missions.

Carrying out the original idea of beginning a fund for Missions, the wisdom of the convention will be visualized if specific instances are named. As an example: The Eastern Virginia Conference has cherished the work at Christian Temple, then called Park Place, Norfolk, but the original Mission Board, before there was any Mission Secretary, and then when a larger work was to be undertaken than the conference could sponsor, the Convention Mission Board pledged \$40,000—\$8,000 a year for five years—which it paid. The Eastern Virginia Conference, as such, could not put in such a sum, the total of its ability being something like \$1,000 per year, but this it gave, and the two working together developed the project, thus stimulating the local membership to the consummation of a great task. Or a specific instance, more to the point of going to what may be termed, outside of the conference boundary, the Mission Board made a survey in Richmond, sent a man there, paid his salary as pastor until a local organization was gathered, and then put \$30,000 into the building project. This church was quite removed from the activities of other churches, even in the Eastern Virginia Conference, which it joined and, as far as I now recall, was not aided by conference funds. Two other cases of this kind may be cited. In the Valley of Virginia, the conference was unable to project any costly work, and certainly would not have done so out of the immediate confines of its activities. So our Convention Mission Board sent a man to Winchester and stayed behind him until our Winchester Church was built and paid for. Another instance of this type was at Columbus, Ga. The Georgia and Alabama Conference was not in position to undertake any pretentious work, and the majority of its churches were in other territory, and so our Mission Board made appropriations and stayed with the church until the church was built and out of debt.

All this is recited (and the recitation could be carried on to considerable length with similar examples), that we may have a survey of things as they have come to be in our Mission work here in the South. It was a matter of planting the seed, and has been a matter of slow growth, but a growth that has resulted in some of our larger churches, which, as stated, the conferences themselves could not have developed. Our survey of conditions as they obtain today would lead us into rather unpleasant fields, because we are not permitted now to take the initiative and go rapidly with the planting of larger churches, for the reason that we have not paid our pledges that tie our hands. Such, for instance: \$25,000 at South Norfolk, Va., and like sums covering a period of years at other points, and the necessary effort to hold church properties at places where there was indebtedness which had to be met, or lose the property. Despite this fact, and despite the fact that income has decreased from natural causes, some of that decrease can be attributed to the fact that it is more difficult to get money to pay debts than it is to get money to start new points and open up new work. Our survey would not be complete without mentioning the work in Carroll County, Va.—purely a home missionary enterprise—which thus far has resulted in two churches with their Sunday Schools and their day schools, at one place of eight months the past year. This work of our Board is exactly in line with the work that our Congregational constituency has in the mountains of Tennessee, with headquarters at Pleasant Hill.

One of the first activities in the promotional line of Secretary of Missions was that of trying to interest and organize our good women in Mission work. There were no Women's Missionary Societies and no work for Missions—only Ladies' Aid Societies—when our Convention Mission

work began. At present there are over 100 Women's Missionary Societies, whose annual contributions amount to between \$10,000 and \$12,000.

One feels that the larger contribution, however, and that which looms more boldly in the field of survey, is the spiritual activity and the benevolent attitude which have been developed in churches through the years of our missionary propaganda. That which gives us unwavering faith and un-failing courage is the assurance of certainty and victory in our efforts. Our Lord gave just one program for his church. We cannot believe that we can improve on that program, nor that he shall fail, or be defeated, in his wisdom and power to carry that program to completion. Before the ascension, but after the resurrection, he gave the commission: "Go ye and teach all nations." That was *his* program, and not ours. It is ours, as his followers, to see to it, as far as we can, that that program is carried out. And we have the assurance from the spirit world that that program is adequate, is sufficient, and *will be* carried out. That beloved disciple who had leaned on Jesus' bosom and heard with his own ears the program of his Lord, living and writing many years afterwards, said: "I was in the Spirit on the Lord's Day and heard behind me a great voice, and I turned to see the voice and saw seven golden candlesticks in the midst of which was the Son of Man, who had in his right-hand seven stars, and these seven stars are the messengers of the seven churches." Here then is our one safe anchorage, and source of an un-failing faith and an invincible courage. This program is going to win out, because he not only sends the messengers to the churches, but he holds them in his hand. Seven, as we understand it, is a complete number, an adequate and sufficient number, so there shall be an adequate and a sufficient number of churches. There is an adequate and a sufficient Christ who walks among his churches and reflects his light through the churches and in his hands are an adequate and sufficient number of messengers to proclaim the gospel in those churches, and to herald the Glad Tidings through those churches. A sufficient number to reach all nations and tongues and tribes and peoples shall come and go. I may fall down in my task, you may fall down in yours. In any year our contributions may not do what they should, but ours is an un-failing Christ and his word *shall* prevail. So he gave the program *before* departing; and then revealed after his departing that there should be adequate machinery, movement, power to carry out that program. Because of our indifference, because of our faithlessness, because of our lack of courage, he may be a long time in having his program completed, but he has set his hand to the plow and he will never turn back; he has fixed his face on Jerusalem and the threat of the cross has no terror for him. He knows by experience that the tragedy of the trial of the cross leads to the triumph and victory of the resurrection. We may fail, but our Lord will conquer.

Ours is a spiritual task, a task which only a spiritual body undertakes. The church, a spiritual body, of which our Lord is the head, is the one organization in Christendom that undertakes to do missionary work. To the church we must look for all missionary support, all missionary supplies, all missionary giving. Our survey of Missions is the survey of the spiritual activities of the church. Somehow or other the way often seems dark; but thank God, we may yet sing: "All Hail the Power of Jesus' Name," and shall realize that he will yet be crowned "Lord of Lords and King of Kings." It may not be in our day, but it will come. It will come, because our Lord instituted it and because it is his program, and not ours, and because he laid down his life to show us the way, glory, and conquest in his name.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

MOTHER'S DAY.

Next Sunday is Mother's Day. It is so by authority of the United States Congress which adopted a resolution on May 10th, making the second Sunday in May a national holiday. "Dedicated to the memory of the best mother in the world, your mother." It is so because Miss Anna Jarvis, of Philadelphia, Pa., lost her mother on May 9, 1906, and a year later not only observed the anniversary of her mother's death, but caught the idea that a day should be set aside annually in honor of all mothers. Miss Jarvis spent much time and energy in promoting that idea. With the result that several states adopted the idea, and the Congress designated the second Sunday in May as Mother's Day.

Many of the world's wisest people have said beautiful things concerning their mothers. Successful men do not hesitate to give credit to their mothers for the success which has come to them. It is, therefore, fitting that churches, Sunday Schools, Christian Endeavor Societies and all church groups join in the observance of Mother's Day on next Sunday.

No honor is too great to give to true mothers. God has given to them the highest possible honor. It is their privilege to give life and mold character. Great people come from very humble homes where there are good mothers, but great people seldom come from any home where there is not a good mother.

It is to be hoped that the observance of Mother's Day will not only give others the chance to express their appreciation of motherhood, but will also impress the mothers with the great opportunity which is theirs. They can direct the thinking and make the nation which is to be. As are the mothers today, so will be the world tomorrow.

From the vast field of literature on this subject, I have gleaned for your help the following items:

MY IDEAL.

God took a ray from the shining sun
A moonbeam, a starbeam, too;
Wove them together, the three into one,
And made the sweet smile of you.

God took the song of the nightingale
At dusk when the day is through;
The low throbbing notes of a violin,
And fashioned the voice of you.

God sought for virtues great and small,
All the bright heavens through
Then chose the fairest of them all
And made the pure soul of you.

—*Thelkla Hollingsworth.*

MOTHER O'MINE.

I know whose love would follow me still
Mother o'mine, O mother o'mine!
If I were hanged on the highest hill,
Mother o'mine, O mother o'mine!

If I were drowned in the deepest sea,
Mother o'mine, O mother o'mine!
I know whose tears would come down to me:
Mother o'mine, O mother o'mine!

If I were damned of body and soul,
Mother o'mine, O mother o'mine!
I know whose prayers would make me whole:
Mother o'mine, O mother o'mine!

—*Rudyard Kipling.*

THE MOTHER'S HYMN.

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank thee for the ties that bind
The mother to the child she bears.

We thank thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clear steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look for heaven,
The voice to lisp a prayer to thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of earth, looked up and smiled.

All-Gracious! Grant to those who bear
A mother's charge, the strength and light
To guide the feet that own their care
In ways of Love and Truth and Right.
—*William Cullen Bryant.*

LOVE OF OUR MOTHERS.

(Tune: "St. Catherine.")

Love of our mothers, living yet,
In cradle song and bedtime prayer,
In nursery rhyme and fireside lore,
Thy presence still pervades the air;
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, tender love,
The fount of childhood's trust and grace,
O may thy consecration prove
The wellspring of a nobler race:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, guiding love,
For youthful longing, youthful doubt,
How blurred our vision, blind our way
Thy providential care without:
Love of our mothers, priceless gift,
Our grateful hearts thy praise uplift.

Love of our mothers, Christian love,
O living truth beyond our creeds,
Still serve the home and save the church,
And breathe thy spirit through our deeds:
Love of our mothers, priceless gift,
Our grateful hearts, thy praise uplift.
—*Arthur Bardwell Patten.*

TRIBUTES TO MOTHER.

God could not be everywhere, and so He made mothers.—*Jewish Proverb.*

Men are what their mothers make them.—*Emerson.*

Let France have good mothers, and she will have good sons.—*Napoleon.*

All that I am or hope to be, I owe to my angel mother.—*Lincoln.*

In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother can bestow.—*Maccaulay.*

CHRISTIAN ENDEAVOR NOTES.

MAY 21, 1933.

WHAT PARTS OF THE WORLD ARE STILL WITHOUT CHRIST?

Daily Readings for this Week.

Monday—"Missionary Support Neglected." Phil. 4:15.

Tuesday—"Messenger to Utopia." Acts 8:26-40.

Wednesday—"A Waiting World." Acts 10:34-48.

Thursday—"Lands in Darkness." II. Cor. 4:1-7.

Friday—"What Happens When Christ Is Preached." Acts 8:5-8.

Saturday—"What Parts of the World Are Still Without Christ." Acts 16:8-13.

PROGRAM.

Instrumental Prelude—"O Zion Haste."

Call to Worship—"Jesus said: I am the way, the truth and the life; no one cometh unto the Father, but by me."

Hymn—"Jesus Saves."

Prayer—

Scripture—Acts 10:35, 35; 16:9, 10.

Introductory Talk—

Hymn—"The Call for Reapers."

Development of the Topic—

Hymn—"The Whole Wide World for Jesus."

Poem—

The strings of camels come in single file
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand;
But still I wait
For a messenger of God that cometh late.

I see the cloud of dust rise on the plain
The measured tread of troops falls on my ear,
The soldier comes the empire to maintain
Bringing the pomp of war, the reign of fear;
But still I wait
For the messenger of God that cometh late.

They set me looming o'er the desert drear,
Where broodeth darkness as the darkest night;
From many a mosque there comes the call of prayer,
I hear no voice that calls on Christ for light,
But still I wait
For the messenger of God that cometh late.

Benediction—"Father, may we answer in the spirit of the prophet of old, 'Here am I, Lord, send me'."—*Amen.*

The annual reports of the American Board for the past two years should be in the hands of the program committee for this program. Compare the reports for the two years. Are we advancing or retreating in our missionary work? How many new missionaries were sent out each year? What mission fields and stations have been closed during the past two years? What was the total number of missionaries on the field each year? What do you predict for the future of missions if these conditions continue? If you can secure a report several years old to compare with these, it will make the study much more valuable.

Ask the president of the Woman's Missionary Society to help you plan this program. She will be able to supply you with some helpful literature.

Ask the church treasurer to provide you with the following information:

1. Amount contributed by your local church to missions during the year ending October 1931 (or several years earlier), if you can secure the figures. During the year 1932.

2. What was the average amount per member each year?

3. Has the decrease (if there has been one) been greater in missionary giving than in contributions to the local church? If so, how much? What do you think of that policy?

What parts of the world are still without Christ? If we were merely concerned with giving a verbal answer we could do that in two words: All parts. There is not a land in the world today that is truly dominated by the ideals of Jesus. America is a so-called Christian nation, yet no one with any genuine concept of the Kingdom of God could claim that we have attained that ideal.

We know that if we should attempt to preach the gospel to "every living creature" in this generation our work would be so superficial that we would not make Christians, and our converts would soon revert to their former beliefs and customs. Jesus lived in intimate contact with his twelve disciples for three years, yet one of them betrayed him and no one of the others fully understood his mission in the world. Making the world Christian is a slow process, challenging the supreme effort of all true followers of Jesus for many generations.

Probably at no time since the days of the early (Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS ASSERTS HIS KINGSHIP.

LESSON VII—MAY 14, 1933.

GOLDEN TEXT: "Behold thy king cometh unto thee; he is just, and having salvation."—Zach. 9:9.

LESSON TEXT: Mark 11:1-10; 16-18.

It is interesting to note that so far as the gospel records are concerned, Jesus first announced his Messiahship or Kingship to the Samaritan woman at the well at Sychar. He next made it known to his disciples at Caesarea Philippi. Now he proposes to assert his kingship to the Jewish nation as a nation at Jerusalem. He is going to the political and the religious capital of his nation. It is symbolic of what the Master would do today. He would assert his Kingship over the political and religious life of the nations today. If he were acknowledged as King in the affairs of nations, and if he was recognized as King in the affairs of the church, the world's major problems would be solved.

A Colt.

When Jesus was ready publicly to proclaim his Messiahship he laid his hands on a piece of property. He would teach us that material things have a relation to, and a place in, the spiritual order of things. The fact that he chose the foal of an ass is significant. The horse was an emblem of war; the ass was a beast of burden, an emblem of peace. The kingdom of Jesus Christ is not to come by armed force, not by military power, but by the quieter but more effective and more abiding way of peace.

The Lord Hath Need of Him.

What, the King needed anything! It seems preposterous on the face of it. But these words spoken of a specific thing at a definite time are universal and timeless in their application. God does need things. In fact, he must have certain things if his kingdom is to come. He needs human heads and human hands and human hearts, he needs human feet, he needs material things. Unless his children put at his disposal themselves and their material things, his kingdom cannot come. Those of you who read these notes have something that God can use and which he needs. If we only saw this truth, like the owner of the colt, we would straightway send him back hither.

Even As Jesus Had Said.

They went as Jesus had said, they found it as Jesus had said, they said even as Jesus had said unto them. When we do even as Jesus says unto us, we will find that it is even as he has said unto us. He is not slack concerning his promises. He delights in being put to the test. He is able to do exceeding abundantly above all that we ask or think. When we do as Jesus Says, he will do as we say. When by faith we yield ourselves to him, we will find that he will not let us down. The man who obeys Jesus will not be sent off on fools' errands, nor will he be led up blind alleys. As the old hymn says:

"If our love were but more simple,
We would take him at his word,
And our lives would be all sunshine,
In the sweetness of our Lord."

And They Brought Him to Jesus.

It was only a young colt, unbroken, an humble beast of burden, but Jesus used it in a glorious way in presenting himself as King. We may not have much material goods, or many talents, but if we bring such as we have and are to Jesus he

will use it in such a way that his name shall be glorified and his kingdom will come.

Behold Your King.

The King is Jesus Christ, the one who loved us and gave himself for us. The one who knowing that he was the King washed the disciples' feet. So far as the writer of these notes is concerned this King can have my life and my allegiance. Such a King demands and deserves our all.

"Hosanna"—"Crucify Him."

The same crowd that hailed Jesus as King on Sunday, clamored for his death on Friday. Popular enthusiasm and mob action is not to be trusted. Jesus must depend, not upon those shallow sentimentalists who hail him lightly as King with their lips, but upon those who quietly crown him as King in their hearts and obey his sovereignty in their lives.

And He Entered the Temple.

He went straight to the center of the religious life of the nation. No nation will rise any higher than its religious ideals. There can be no permanent improvement in conditions in general in America or in the world until there is a cleansing of the religious life of the churches. If Jesus were to come to our nation today he would first of all cleanse the centers of religious life, as the necessary first step toward transforming the fabric of our national life.

A House of Prayer for All Nations.

The church is a house of prayer, a place where men not only make their petitions known unto God, but a place where he makes his will known unto them. It is not only a place where men present themselves to God, but where God presents himself to men. A real church is a house of God, the gateway to heaven.

And it is for all nations. The church meets a universal human need. It speaks in a universal language. The church is the mediator of that without which man cannot live. Let every minister see to it that his church services meet the spiritual needs of his people. Let the people see to it that they are still so that they can know what God is.

YOUTH FELLOWSHIP.

(Continued from page 10.)

church has the future of Christianity been as uncertain as it is at the present time. Shall we continue to allow stations to be closed? Shall we withdraw our support from struggling centers? Shall we allow Communism to drive Christ out of China as it has out of Russia? Or shall we rise to new vision and purpose and, by intelligent support of new missionary policies and sacrificial giving, make possible an advance of Christianity in all lands? It is an individual question!

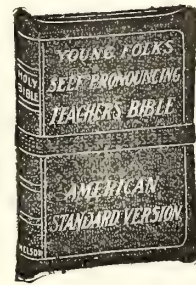
The purpose of the study of this question is to get some grasp of the present situation. Christian missions are facing a severe crisis at one of the most critical times in the world's history, when Christianity and even civilization are being weighed in the balance, almost every missionary organization is being forced to retrench because of lack of funds. What of the future?

E. R.

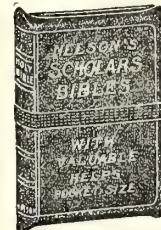
Precious, indeed, those thirty minutes by which the teacher tries to get at the separate hearts of a thousand men to convince them of all their weaknesses, to shame them for all their sins, to warn them of their dangers, to try, by this way and that, to stir the hard fastenings of the doors where the Master himself has stood and knocked, yet none opened, and to call at the opening of those dark streets, where wisdom herself hath stretched forth her hand, and no man regarded. Thirty minutes to raise the dead in.—John Ruskin.

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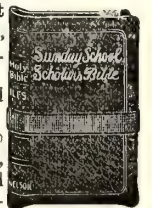
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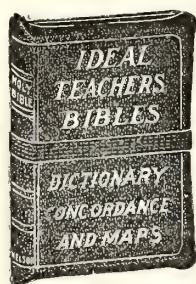
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

PASS IT ON.

"Whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether he be bond or free."—Eph. 6:8.

If you hear a person complimented, why don't you find an opportunity to tell him about it?

This world needs more pleasant reports and fewer biting criticisms.

If you want to be popular, remember the nice things which one person says of another and tell them.

It is such a little thing to repeat a compliment. No matter how big and important the man or woman, a genuine compliment gives pleasure.

You like to hear pleasant things about yourself.

You feel that what you do is "not much," and that you are given little credit.

And at the same time you seldom give or repeat compliments.

Life has hard roads aplenty, pain and discouragements not a few.

If you can make sad experiences less painful by saying a kind word, why not do it?

Desist from repeating the evil things you hear.
—Anon.

Prayer—Our Father, may our lives be luminous, reflecting thy light unto all with whom we come in contact, that they may see Jesus and all may be saved.—Amen.

TUESDAY.

WHEN NOT IN VAIN.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. 10:42.

If you've made this world more cheery
And you've made some heart less sad
As you've gone about your work from day to day;
If you've lifted someone's burden
And you've made some soul more glad
That you've met as you've gone upon your way;

If you've worn a smile of comfort,
If you've said a word of cheer,
If you've tried to soothe some other person's pain,
If you've from the face of sorrow
Tried to wipe away the tears,
You're a good sort, and you haven't lived in vain.
—Anon.

Prayer—O Lord bless us. We praise thy name for all thy wondrous works unto us and unto the children of men. Make us thy servants this day.
Amen.

WEDNESDAY.

KINDNESS.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flies.
Down, through the years,
The deed forgotten reappears.

One kindly word
The souls of many here has stirred,
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.
—Anon.

Prayer—O Lord, our God, we would be like Jesus and represent thee to our fellowman as well as we can. Grant unto us thy spirit, for Jesus' sake.—Amen.

THURSDAY.

FRIENDSHIP.

"Oil and perfume rejoice the heart; as doth the sweetness of a man's friends that cometh of hearty counsel."—Prov. 27:9.

If nobody smiled and nobody cheered,
And nobody helped us along;
If each, every minute, looked after himself,
And the good things all went to the strong;
If nobody cared just a little for you,
And nobody thought about me,
And we stood all alone in the battle of life—
What a dreary old world it would be.

Life is sweet just because of the friends we have made.
And the things which in common we share;
We want to live on, not because of ourselves,
But because of the people who care.
It's giving and doing for somebody else—
On that all life's splendor depends,
And the joy of the world, when it's all added up,
Is found in the making of friends.—Anon.

Prayer—O Father, make us faithful spirits in thy vineyard, withhold us in any wrong action. We would make our lives good. O thou who doest this for man, do thou to us. In Christ's name, We ask it.—Amen.

FRIDAY.

THE WRONG ADDRESS.

"And Nathan said to David, Thou art the man."—Read II. Sam. 12:1-9.

A house caught fire and the blaze was noticed by the engineer of a passing railroad train, who called attention to it by blasts on his whistle. A girl heard him and telephoned at once to the fire headquarters; but she was misunderstood, and the fire engine went to the wrong street. When they reached the house where the fire was, it was nearly destroyed.

How often this incident, in its essentials, is duplicated in life! We feel miserable, and charge our wretchedness to something in our lives that is not causing it at all, while the true cause is allowed to continue its damage. So it goes all through life. "Thou art the man," sternly said the prophet Nathan to David, greatly sinning. That was direct, right to the point. Let us deal with equal directness when we are considering ourselves and others. Terrible fires are raging, and it is of the utmost importance that the engines should go where the fires are.

Prayer—Clarify our vision, our Father. Help us to recognize evil, and attack it in its home. Keep us, we pray thee, on the right track. Amen.
AMOS R. WELLS.

SATURDAY.

THE BEST FOR THE WEAKEST.

"He anointed me to preach good tidings to the poor."—Read Luke 4:16-22.

Since the war the German city of Stettin has been faced with a severe housing problem, which

it has been solving in a unique and humane fashion. Families must register and wait sometimes two or three years but some apartments are provided for immediate occupancy in cases of special need; and the weaker and poorer families are assigned to the very best of the new suites. The aim is to lift those families in the social scale, and so elevate the entire country.

This is part of the good tidings which Christ came to preach to the poor. It is an eminently Christian idea. "The best for the weakest"—that is a motto worth engraving on churches.

It is what parents do for their children. And it is what our Father in heaven does to all his feeblest and poorest children, bestowing on them the best of his love and the most solicitous of his care. Can we not frame our civilization so that it shall be like him?

Prayer—May we give ourselves, our Saviour, to those that need us most. Thou, the great Deliverer, didst leave the ninety-and-nine in safety, and seek among the mountains for the one that was lost. Not the righteous, but sinners, thou callest to repentance. And we would do thy work with thee. Amen.

AMOS R. WELLS.

SUNDAY.

THE HAPPY MAN.

"Blessed is every one that feareth the Lord, that walketh in his ways. For they shall eat the labor of thy hands; happy shalt thou be, and it shall be well with thee."—Psalm 128:1-2.

He cannot coax the ocean brine
To give a better bath
To him because he boasts more wealth
Than any poor man hath;
He may enjoy long nights of sleep
Without a troubled mind,
I hope he does—I, too, am blest
With that refreshing kind.

And so you cannot judge a man
By dollars or by cents;
The happiest you will often find
In cottages and tents.
A man who knows, when evening comes
He has challenged wrong with right,
And conquered—he's the happy man
Who sleeps in peace at night.
—Anon.

Prayer—O Lord, guard thou our souls, our hearts, our minds and all that we are and help us to walk in Christ this day.—Amen.

HE LIVES AGAIN!

My heart is sad; my soul is tried
Because of him who bled and died,
How on the Cross he suffered pain
That such as I might live again.

Oh, Calvary, the saddest word
By which my soul was ever stirred.
The Lamb of God, the Sinless One,
Was crucified. The deed was done.

A tragedy so grim and stark!
No wonder that the world grew dark.
For he was gone, and nevermore
Would they behold him as of yore.

But when I think of Easter Day,
My cares and sorrows roll away;
When Easter comes, I'm all aglow
With fervent joy, for this I know:
That he arose from out the tomb
And with his coming banished gloom.

He is not dead; he lives again!
Ring out, ring out, this glad refrain!
He lives, he lives, he dwells on high,
And we shall see him bye and bye!

MRS. E. D. MIDYETTE.

Norfolk, Va.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THE VINE AND THE BRANCHES.

By JOHN G. TRUITT.

"I am the vine; ye are the branches."—
John 15:5.

What a beautiful figure of speech. Anyone can understand it. As I read it I see the muscadine vines out from Elon College. Forest edge and brook sides were gracefully tangled with these vines. A bower of beauty in the summertime, and of bounty in the autumn. Or I see the scuppernong vines of Eastern Virginia, and think of grapes as well as vine and branches.

Have you ever plowed the fields in the early spring near a forest entwined with grapevines? Then you know the fragrance of their blossoms. Blossoms, like grapes, are neither vine nor branches. Roughly speaking they are both, vine and branches; for without the vine and branches neither blossom nor grapes are possible.

It would be enough for one time of meditation to study the element of faith bound up by Jesus Christ in that saying: "I am the vine; ye are the branches." The branches stand forever between the vine and the fragrance of the blossoms; likewise the branches forever stand between the vine and the fruit.

Jesus is saying: "It is the way of divine providence. We are dependent on one another. I trust you. I am going to give my life for the world, and you are to pass it on to the individuals thereof. I am trusting it into your hands, and making no other provision. I am the vine; ye are the branches." That was faith—that is faith.

I. "I am the vine." Sometimes we forget how human Jesus is. He delighted to call himself the Son of Man. In my backyard is a grapevine beautifully trellised and well trimmed. My German friend taught me how to prune it. Now when I look at that vine roughly I can tell very well the vine from the branches. But when I looked at it much more closely, microscopically, I could not tell vine from branches. "I am the vine; ye are the branches." We have forgotten how human Jesus was. We have forgotten that he had battles to fight; that he had hopes to develop, and desires to curb. We have forgotten that he was tempted in all points like as we are. We have not remembered his going to God for pruning away of the unfruitful branches. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

Jesus was not only human, but he was a servant. Listen to this: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Let me say right here that I am fully aware of the fact that Christ was the Son of God as no other one is; that he was divine as no other one is; that he has power to forgive sin as no other one has; that God could say of him: "My Beloved Son," as he could of no other. I am trying to emphasize the humanity of Jesus as well as his divinity. For there is a great need that we bring him near. "He made himself of no reputation, and took upon himself the form of a servant." There was need of it.

Continuing then: I study the grapevine in my backyard in the light of our text. I find that the vine is a servant. Course, ugly, rugged. There it is almost only a prop. It holds up the beautiful, slender, graceful branches. It makes strength for the pretty foliage. It holds other things up where they may bear fruit! A servant! It goes down into the dirt; it suffers the burdens, and bears the loads. "The form of a servant."

Jesus was walking out into the night when the words were uttered. He was in company with the tested and true disciples. He had just instituted the Supper. He had set the example of servanthip. He had told them to be servants. "As the Father hath sent me, so send I you." As they walked under the overhanging grapevines, about the door of the house, perhaps, he said: "I am the vine; ye are the branches." He is saying: The beauty is in the branches; the perfume and fragrance is from the blossoms of the branches; the fruit is on the branches. "And when we see him (the vine) there is no beauty that we should desire him." I am your servant, he is saying, as I wish you to be servants for my sake for the whole wide world!

II. "Ye are the branches." "I am the vine; ye are the branches . . . without me ye can do nothing." Now we see the divinity shine! Now we see that having seen him we have seen the Father! "Without me ye can do nothing." Also we see beginning to shine forth the divinity that is within man. Again we look at the grapevine microscopically, and we see how like Jesus a true follower of Jesus may be. Again we see the interdependence of each other. "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

My good teacher, Dr. J. U. Newman, used to tell us that we should not drive a parable too far, and he is right; but I do wish to suggest one further thing I learn from my study of the grapevine. The branch that bears the blossoms and grapes this summer, may become a vine holding up other branches next summer! It may have the honor of losing its prestige as a branch, and becoming more closely affiliated with the true vine as the years come and go. As we lose ourselves in Christ we find ourselves. As we lose our lives we find them, that is, if we lose them in the service of the source of all life—God.

Further: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them in the fire, and they are burned (to keep them from contaminating the living branches, perhaps)." It is deadly to call ourselves Christians, and do nothing about it. It is fatal to claim to follow Jesus, and yet not abide in him. Henry Anstadt put it this way:

If a man would be a soldier, he'd expect, of course, to fight; And he couldn't be an author if he didn't try to write. So it isn't common logic, doesn't have a real, true ring, That a man to be a Christian doesn't have to do a thing.

"Ye are the branches." What use is a branch without its business of bearing foliage, and fragrance, and fruit? How shall it bear these without its abiding in the vine? Why, the very life of the vine must pour in full measure through the branches. The sap of one is the sap of the other. How shall we thus abide. By communion with him. Reading the Bible earnestly, studiously, devotedly. By prayer and meditation. By listening for his voice, and hearing it. By obeying the divine impulse to serve. By seeking his will,

not our own. By faith in him, as he has faith in us. "Without faith it is impossible to please God."

It is furthermore apparent both from the words of Jesus, and from the study of the grapevine, that pruning is necessary. Discipline has been too often deliberately discarded—not just overlooked, but discarded. Authority is not popular. It grows less so, in some circles. It grows more so in other circles. That divine impulsion was not overlooked by Jesus. The divine "must," it is sometimes called. "I must needs go through Samaria," and he obeyed that "must." So I say, that respect for authority is growing in some circles. The urgent command of Christ still lives

(Continued on page 15.)

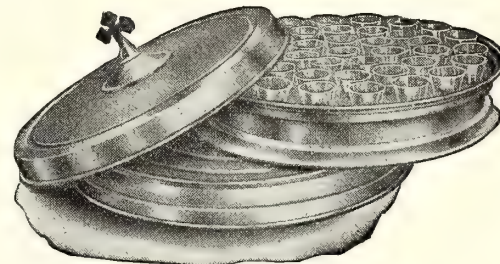
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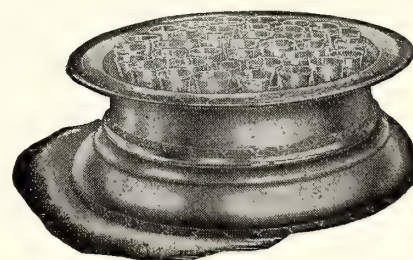
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THE CHRISTIAN SUN

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Richmond, Virginia

Christian Orphanage

Dear Friends:

Our strawberries are getting ripe rapidly and if nothing happens the children will have strawberry shortcake for the next few weeks—a food that all are fond of. Our farmer and boys made good time last week planting corn. This week will be devoted to planting beans for hay. The rains have pushed our garden vegetables right along and we now have green peas from our own garden. Cabbage looking fine and soon will have white head cabbage. After our vegetables begin to mature we generally keep in till frost. We planted a large crop of Irish potatoes and the season so far has been fine on them and they are looking fine.

We do our best to make as much foodstuff as possible to help feed the children. It teaches the boys how to do all kinds of farm work and gives them employment and they don't have to play golf to get exercise.

The girls do the housework, sewing and cooking, and all kinds of domestic work. They can make biscuits fit for a king. Making a biscuit that is good and wholesome is a real art. Some of our girls are real artists in this line. I heard an educated colored man make a speech in a town where I was living on one occasion. A good many of the white people went out to hear him, as he was an educator of quite a reputation in one of our Southern states. I well remember during his talk he turned to a crowd of colored girls in the audience, and said: "If I were you colored girls, I would not be satisfied until I had cooked my way into the hearts of every white family in this town. Knowing how to cook good things to eat, and especially a good biscuit, is a real art.

We have an application from one mother appealing to us to take four little children, another has three, another six, another one—all in needy circumstances and we could do lots of good by taking at least a part of them, if we had funds to support them. Our income is so small that our hair is turning gray, as young as we are, trying to figure out how we can take a one-dollar bill and make it pay for two dollars on our grocery bill. We are still figuring and our hair is still turning gray.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 11, 1933.

Brought forward \$ 5,458.21

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Hopdale, April and May..... 3.12
Eastern North Carolina Conference:
Liberty (Vance), March & April..\$ 5.23
Caroleigh 1.70

6.93

Eastern Virginia Conference:
Liberty Spring S. S. Classes.....\$ 7.00
Holland 6.00
Suffolk 25.00

25.00

Special Offerings.

Miss Horne, cash item.....\$.90
Lois Scott, support Billy Parks... 2.00
F. C. Owens, gdn., James Brown.. 12.50
A friend, support Thelma Long.. 10.00
W. P. Perry, support Billy Perry.. 10.00

Total for the week \$ 83.45

Grand total \$ 5,541.66

"BLUNDERING THROUGH."

(Continued from page 7.)

My plea to the church people of today, therefore, is this: Study the Sermon on the Mount! Breathe it in! Live it! Absorb it! Let it act as a mighty challenge not only to your faith but to your works! Measure yourself by its standard! Stand your personality alongside that of the Master himself! Let your shortcomings act but as a spur to greater achievement under the inspiration of the Divine Spirit! Let all your seeking be for the Kingdom of God! Make the Golden Rule hold sway in your life instead of the rule of gold! We have lately gone off the gold standard financially speaking. We may come back to the standard in time to come. It is of little real consequence to us whether we do or don't. But it is of eternal concern whether you and I are the embodiment of those principles which the Great Teacher came to inculcate—and not only to inculcate but to make them the most indispensable part of man's living.

My brother! My sister! The time is here and now for *blundering* to cease! The surety and the certainty of truth are the rock which must be substituted for the shifting sands of human pomp and circumstance. Thus—and thus alone—will the church—yours and mine—fulfill its God-appointed mission and achieve its destiny.

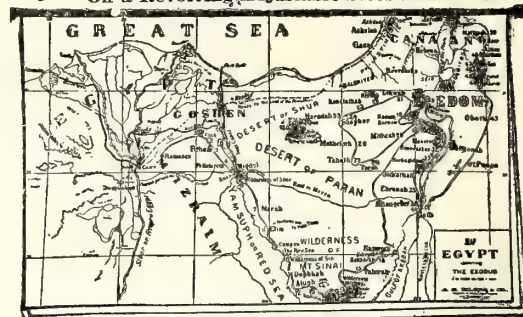
Let us begin singing with a new significance and a new kind of personal application the old hymn:

The Church's one Foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and by Word:

From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-um, which is upon the sea coast, in the borders of Zab'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934

CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a mountain.

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Christ's sermon on the mount.

15 The land of Zab'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

2

And he opened his mouth, and taught them, saying,

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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SUFFOLK CHURCH REPORTS.

A large number of the members of the Suffolk Church are interested in Elon College, and are loyal in their support to the institution.

The pastor, Rev. H. S. Hardcastle, and his committee have been making a canvass for memberships in the Dollar-a-Month Club for the College. A partial list has been received. The following new members are enrolled from the Suffolk Church:

	Memberships
Junior Philathea Class	2
Mrs. Mary V. Chapman	1
John P. Lee	1
Mrs. Willie Rawls Gatling.....	1
S. T. Gay	1
B. L. Coggins	1
Roy A. Richardson.....	1
S. E. Everett	1
Mrs. A. D. Brinkley	1
W. V. Leathers	1
Julian T. Daughtrey	1
Mrs. F. H. Taylor	1
C. C. Duke (paid in full)	1
E. E. Holland (paid in full)	2

In addition to these, the following from Suffolk had previously joined:

Mrs. Annie Staley Calhoun (renewed)	1
Mrs. Goldie Britt	1
W. H. Elliott	1
Miss Jane Hardcastle	1
H. S. Hardcastle, Jr.	1
A. T. Holland.....	1
Miss Thompsie Holland	1
Mrs. W. V. Leathers	1
Philathea Class	1
J. E. Rawls, M. D.	1
Emma Holland Rawls	1
H. R. Richardson	1
A. D. Sheffield	1

This makes a total of 33 memberships.

This is fine. I hope that this report may encourage churches to make an effort. The average individual who is interested in the College can join in this plan and make a real contribution to the College without much sacrifice or inconvenience.

I am taking this opportunity to thank every individual member of the Suffolk Christian Church and all others who have joined the Club for their interest and contributions.

Tuesday, June 6th, will be Alumni Day at the College, at which time we hope to have every member of the Dollar-a-Month Club present. There will be an interesting program, beginning at 10:30 A. M. The program will consist of music, reports, plans, etc. We will be honored to have as our speaker, the Hon. John C. B. Ehringhaus, Governor of North Carolina. This will be a great occasion. Following the morning program, a free barbecue dinner will be served on the campus for all friends and visitors.

L. E. SMITH.

THE SUN'S PULPIT.

(Continued from page 12.)

in hearts like Paul's, and millions of Christians throughout the world. You and I must not be fretful of the chastening of the Lord. The pruning is essential. "And whom the Lord loveth he chasteneth." "That it may bring forth more fruit."

When one feels anger, hate, jealousy, vanity, self-will, flowing through his life he needs not only to be willing to be disciplined, but to actually pray for the purging which comes from God. "And my Father is the husbandman," says Jesus. Ask him to lift from our lives the unfruitful and deadly elements and give us the spirit of Jesus, the true vine, in their stead.

Finally, vine nor branches are not fruit. Neither can say to the other, the fruit is of me. And this one point further: what is the fruit worth unless it be broken, bruised? How can it serve

any good purpose as fruit, or seed unless it be broken? Has there ever been a great class of boys, or girls, in a Sunday School without someone giving some very real attention to it? Has there ever been a great church without many giving some really agonizing attention to it? Has there ever been a great mission without the actual giving of great men and great women? Has there ever been a great redemption without a great shedding of blood? (Thank God, Jesus gave the great shedding of blood for the great redemption). Do our missions languish? Are our colleges suffering? Do our missionary families suffer? Are our churches feeling helpless? And are our other enterprises in want? May we, as Christians, give ourselves to Christ in a fuller measure, forgetting ourselves, and abiding in him; and

thus being willing to be broken for him?

"This is my body, which is broken for you." Jesus, the first-fruits! How he was broken! He was broken for a needy world. He has faith in us. We shall not fail him.

Am I a soldier of the cross—

A follower of the Lamb.

And shall I fear to own his cause,
Or blush to speak his name?

Must I be carried to the skies

On flowery beds of ease,

While others fought to win the prize,
And sailed through bloody seas?

No, I must fight if I would reign,

Increase my courage, Lord!

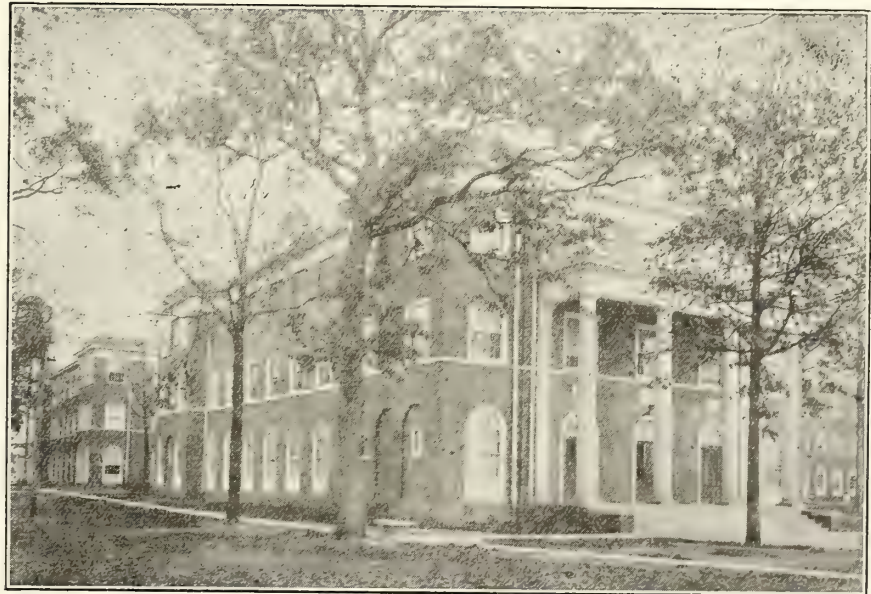
I'll bear the toil, endure the pain,
Supported by thy Word.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGES

MARTZ—HIGGS.

On March 17, 1933, I united in the holy bonds of matrimony Mr. George E. Martz and Miss Bruce Eva Higgs. The groom is from Harrisonburg, and the bride from near Linville. The wedding was a very quiet affair, performed at my home in the presence of a few relatives and friends. May their wedded life be happy and useful.

A. W. ANDES.

OBITUARIES

GAY.

Whereas, it has pleased God in His wisdom and love to take back unto Himself the noble soul of Mrs. Annie Lee Gardner Gay; and

Whereas, we feel that the denomination has lost a faithful supporter, and that the Woman's Mission Board of the Eastern Virginia Congregational-Christian Conference has lost an efficient and loyal president and co-worker, be it resolved:

That we, the members of the Woman's Board, express our deepest sympathy to her bereaved family; and be it further resolved,

That we express our deep feeling at the loss of one who had been intimately associated with our denominational interests for so many years, and who aided materially in the progress of its institutions; and be it further resolved,

That these resolutions be recorded on the conference minutes, a copy sent to the bereaved family, and a copy to "The Christian Sun" for publication.

MRS. L. W. STAGG, Sec'y.,
Woman's Mission Board,
Eastern Virginia Conf.

GOOD.

Mrs. Myrtle Frances Good was born March 1, 1902, and died February 26, 1933, aged 30 years, 11 months and 25 days. Deceased was left a widow several years ago, since which time she resided with her father, Charlie Stroop, near Leaksville.

Sister Good was a member of Leaksville Christian Church. Funeral services were held at Stanley Adventist Church, February 28, 1933.

Surviving are her father, one son, three brothers and three sisters.

A. W. ANDES.

666

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THE CHRISTIAN SUN

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MAY 18, 1933.

NUMBER 20.

.. THE SUN'S OBSERVATORY ..

Are You a "Highbrow?"—

Well, that's nothing to be proud of if Dr. Ales Hrdlicka, anthropologist of the Smithsonian Institution, is right. After thirty years spent in measuring the brows of Europeans, Americans, Indians, Negroes, Eskimos and what not, he has concluded that there is no difference intellectually between the "highbrow" and the "lowbrow." And if there were, white Americans would stand "not at or even near the head, but at the foot."

California Governor Vetoes Race-Track Bill.—

The Governor of California, in vetoing the bill legalizing race-track gambling, has given the public generally something to think about. He returned the bill to the State legislature with the following message: "You have sent to me for my signature a bill from the legislature to legalize race-track gambling in California. I veto it gladly and for the following reasons: Twice the people of California at the polls have voted against race-track gambling. It is not up to the legislature and the governor to overthrow the will of the electorate. Tax money from the race-tracks cannot balance the broken lives, the ruined homes, the welter of sorrow that race-track betting leaves in its wake. If you are determined to support California with gambling money, why not establish State lotteries and public-owned casinos and get their immense profits? This State should refrain from sanctioning vice and going into partnership with gamblers."

New York Modifies Alimony Law.—

Up until about two weeks ago, New York State had one of the most iniquitous alimony laws possible to imagine, but it is all changed now. At that time there were in New York City prisons alone 130 delinquent alimony payers, and whether the husband was able to pay or not made not the least difference. The civil law, as a punitive measure, required a judge to jail a husband who was in default on his payments to his divorced wife. Once behind the bars, his debt continued to mount, burying him under it. Many a vengeful ex-wife has kept her husband in jail rather than accept an alimony cut, and at times an obstinate husband has remained in jail rather than pay ex-wife a penny. But now, as we said above, it is all changed. Judges are now given wide discretion, and if a husband cannot pay because of being jobless or lacking income, the court may let him go free. No longer can irate wives demand the permanent jailing of their men. The weaker sex is coming into its rights.

Beer and Schools in Georgia.—

In Georgia, as in Virginia, there has been an attempt on the part of beer advocates to have the governor call a special session of the legislature to legalize beer. It has even been suggested that the revenue received from this source might well

be used in keeping the now hard pressed schools from closing. An Associated Press dispatch quotes Governor Talmage as saying that if "the schools must depend on debauchery to stay open, they ought to close." He adds further: "The more I study about this thing the more I become convinced that when you go to legislate on any phase of the prohibition question, you've got to take in the whole subject. . . . The legal sale of beer is not going to cure the prohibition problem in America. I want the church people, the people who agitated the bone-dry law, to take a hand." We wonder, ourselves, what the "church people" will do about the situation that is now facing us. They hold the question in the hollow of their hands, and the decision is theirs to make.

A Seventeen-Hour Day.—

Secretary of Labor Frances Perkins advocates a six-hour day and a 30-hour week for others, but not for herself nor her chauffeur, if the story being told in Washington is true. Anyway her morning to midnight hours have cost her the services of her official chauffeur. When Louis St. George, young and happily married, notified her he was quitting, Secretary Perkins asked: "What is the matter, are you in poor health?" "No, indeed," replied St. George, "but I soon will be if I keep on working 17 hours a day." And he added later that his employer's failure to practice what she preaches, was disrupting his home life. Speaking editorially, a metropolitan newspaper commented in the ingenuity of Secretary Perkins in providing in her bill that executives and managerial officials shall not be limited in the number of hours they work. It was possible, this paper thought, that she believed that in trying to meet increased expenses and overcome other difficulties, the executives will require twenty-four hours a day and a seven-day week.

For Better Banks.—

Much changed, but hardly weakened, the Glass banking bill has at last been completed. After weeks of negotiation, an agreement on its various features has been brought about between Senator Glass and Secretary Woodin, and it also bears Mr. Roosevelt's blessing. The principal difference was over the insurance feature. Woodin opposed the whole idea, but was assured by Senator Glass that if he didn't write it into the bill, Congress would. This insurance feature, if the bill is passed as drawn, will take effect July 1, 1934, giving time for the close examination of the thousands of banks which would join the insurance plan. There is to be a \$2-billion corporation set up by the Treasury, the Federal Reserve system and participating banks, and deposits below \$10,000 will be fully protected; from \$10,000 to \$50,000 will be 75 per cent covered, while those above \$50,000 will be guaranteed up to 50 per

cent. Private banks are to be compelled to get out of deposit banking or out of securities, one or the other. A third provision is that members of the Federal Reserve system may not pay interest on checking accounts, and that the interest rate on time deposits will be determined by the Reserve Board. This last item sounds like giving non-member banks an advantage, as they could use interest on deposits as a bait to draw customers, but there are many customers who would prefer the element of safety which the member banks will provide. Furthermore, it seems to be the grim intent of the Administration that there will be none but members banks within a short time after the bill becomes effective.

Nervousness, Mental Diseases, and Crime.—

"The hospitals for nervous and mental diseases throughout the United States are crowded. Ninety-two per cent of their beds are occupied, while general hospitals show only 65 per cent occupancy. At the present moment there are approximately 450,000 patients in our mental hospitals, and it is predicted that by 1934, there will be half a million." The above is a statement by Dr. David C. Wilson of the University of Virginia Department of Medicine, in an article dealing on mental hygiene. He says that at no time has it been more necessary to understand the mental disease situation than at the present when poverty and distress are increasing the demands upon the already over-crowded facilities for its treatment. Dr. Wilson tells us that there is a direct relation between this increase in mental disease and crime. "Reform schools, prisons and penitentiaries are still schools for producing criminals, and their graduates are often more hardened and better prepared for crime than if they had not been incarcerated in these institutions," he continues, and also "congestion and lack of playground facilities, and lack of fresh air are the breeders of crime." At least 50 per cent of crime is traceable directly to feeble-mindedness, mental disease, or physical defects, and these should be institutionalized, and when once apprehended, should never be allowed at large without supervision. The other 50 per cent of the penal population "illustrate reactions to environment, circumstances which can be controlled and should, if recognized, be treated in time; but which, if allowed to continue, become fixed so that there is very little hope for cure." Dr. Wilson believes that the theory of punishment to fit the crime is futile, and that the plan for the convicted should rest on the "extent of his antisocial trend." There is great need for an education of the people of the country at large as to the value of the prevention of mental diseases, and when this is done, "the amount of delinquency will be greatly decreased, and our constantly increasing numbers of mentally sick will begin to disappear."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Sunday School and Christian Endeavor Convention of the Virginia Valley Conference, meets Thursday and Friday, June 15th and 16th, at Whistler's Chapel Church, as per announcement of the president, Roy A. Larrick, Winchester, Va. This convention is usually largely attended, and puts on a splendid program bearing on the Sunday School and Christian Endeavor work of the Conference.

Dr. G. O. Lankford, who has been absent from his work in Burlington, N. C., since the first part of March, is spending some time at Beaufort, N. C., where he hopes to regain his strength. Dr. Lankford has been doing a great work for his church and denomination ever since before he graduated at Elon College twenty-odd years ago, and even a temporary absence from this work leaves a place that is hard to fill. Our best wishes go to him for a speedy recovery.

Rev. G. D. Hunt writes that Mrs. J. W. Lane, of Lafayette, Ala., fell peacefully asleep in the early morning of May 8th. A very large number of SUN readers will remember Bro. J. W. Lane, the bereaved husband, who has so often attended sessions of our Southern Convention, and many in the Conference in Georgia and Alabama will remember with highest esteem the presence and personality of his good wife. Our sympathies are extended to Brother Lane.

Mother's Day, May 14th, was observed fittingly, not only by wearing the rose—white or red—for the day, but by sermon, song and service in the churches. Since the beginning of the observance some twenty years ago, this beautiful token of love to mother has multiplied in interest and observance. Mother's love typifies the best that the human heart and hand have to offer in devotion, in duty and in privilege. It is love's memorial to mother, the sweetest and best of our purely human words and speech.

Rev. Elisha A. King, D. D., Miami Beach, Fla., sends us a beautifully printed booklet of forty-eight pages, entitled, "The Vision Splendid." The volume is made up of Lenten sermons, six in number, and besides being very attractive in form, is quite illuminating spiritually and devotionally. Dr. King has rendered a real service, not only to the Community Church, of which he is the popular pastor, but to the public in giving this volume to print. We presume that any SUN readers wishing a copy may have same at very small cost by addressing the author.

Rev. H. C. Caviness was a pleasant caller at the editor's office, Saturday, the 13th, and reports his deep interest in the evangelistic work which now engages his full-time and strength. He has had a meeting of some weeks at Henderson, N. C., which meeting is to conclude on May 21st. The work has been very arduous, but quite gratifying, and the results have been most hopeful. Bro. Caviness goes to Fayetteville early in June for possibly a month, and then for other meetings, for which he is engaged, until the fall. Bro. Caviness is a real evangelist whose whole soul and life is dedicated to evangelistic service.

Sunday, June 4th, the annual memorial services are to be held at Graham Providence-Memo-

rial Church, Graham, N. C. While there are other features of the program to attract, the outstanding speaker of the day is Dr. Malcolm McDermott, of the Department of Law, Duke University. The memorial service usually attracts hundreds of people, and this year it is likely to attract even more than in previous years, since, through the help of the government and under the direction of Col. J. H. Hardin, the large cemetery has been put in beautiful shape and condition.

One faithful pastor, in transmitting the special offering for missions from his church, says: "While our offering is not what it should be, it represents real self-denial with many, though some who could have helped, did not, and I guess that is always the case. For three Sundays I tried to impress upon our people the necessity for making a missionary contribution, and I am trusting that this offering is just a beginning, and I really believe it is." The pastor feels, at any rate, he has done his duty and discharged his obligation when he has given his people an opportunity.

Rev. and Mrs. R. T. Grissom announce that the commencement exercises at our Elk Spur school, Carroll County, May 5th-7th, were very successful, happy and well attended. In addition to the commencement address by Mr. Fred Day, of Winston-Salem, on May 7th, an operetta was given Friday evening, May 5th, and a play, "The Path Across the Hill," the first by characters from the grades, the second by characters from the high school. A Daily Vacation Bible School is to be held at both Elk Spur and Rocky Ford at a suitable date this summer. Evangelistic meetings are to begin at Rocky Ford June 12th. Rev. J. Ray Dickens, of Elon College, is to assist in these meetings.

No doubt the resignation of Rev. H. S. Hardcastle from the pastorate of our Suffolk Church will come as a distinct surprise to our SUN readers. Though we have not been officially informed, we understand that "Hardy" will go to Christian Temple, succeeding Dr. Jason Noble Pierce there. We appreciate the fact that the Suffolk Church will feel that they have suffered an almost irreparable loss, and we know the heartaches that his leaving this field of endeavor must cause him, yet we know that his choice is made because of his wish to serve his denomination and his Master where he best can serve. Christian Temple is to be congratulated that he has seen it possible to answere their call. A great church has called a worthy leader.

One of the absolute proofs of the worth and value of missionary work in China is revealed in China's recent volume "Who's Who." It is found that in listing the names of those who have reached prominence and leadership in modern China, one in six of the names in the book are connected with Protestant Churches or the Y. M. C. A. in China. This proof, to the value of missions, becomes positive, when it is recalled that while only one in a thousand of China's population are Christians, one in every six of its leaders are connected with Christian organizations. They have come up from the schools and churches of Christian teaching and preaching and have pushed through the line into leadership because of Christian character training.

The coming commencement at Elon College promises to be a most interesting and attractive one. The exercises begin Friday, June 2nd, at

8 P. M., with junior representatives, and concludes with the graduating exercises beginning June 7th, at 10:30 A. M. The baccalaureate sermon, June 4th, at 11:30 A. M., is to be delivered by Dr. H. K. Eversull, Cincinnati, Ohio. Dr. Eversull preached at the college on a Sunday during the past year and greatly edified the large audience that heard him. On Tuesday, June 6th, at 10:30 A. M., the Governor of North Carolina, Hon. John C. B. Ehringhaus, will speak, following which, at 1 P. M., will be a barbecue and reunion on the campus. The Alumni Association meets in the afternoon and at 8 P. M., the alumni address is to be delivered by Prof. A. C. Hall, State Women's College, Greensboro. At the commencement day exercises, Wednesday, the 7th, Dr. Malcolm McDermott, of Duke University, is to deliver the literary address following the graduation exercises. No doubt the usually large audiences will be present to make notable the occasion and the event.

Rev. E. B. White, of Windsor, Va., writes: "Beloved brethren, isn't it a fact that many people ruin their characters by neglecting to keep their tongues? It seems to me that the most despicable reputation any one can have, man or woman, is that of being known as a person who delights in peddling gossip. Such people are the most dangerous menace to society, they shoot with the poisoned arrows fired from their envenomed tongues, covering you with moral wounds, while perhaps you know not who inflicted them. Envy is a very fruitful cause of this sin. Love is the undying principle of all good, and the stairway which leads to God. A man who has love in his heart does not wrong his neighbor, but forgives him. Supreme love to God involves appropriate love to man. Without love to God and man, heaven, by most natural laws, is simply and eternally impossible. It takes love to elevate the soul. No man's life can be great and beautiful unless he has love in his own heart. Goodness is the true source of lasting happiness. We should live by the Lord's law of love and service. The preaching of truly good lives is what the world needs most. The religion of brotherly kindness, sympathy, unselfishness, purity, honesty, love and humility is the hope of the world in which we live."

The Woman's Board of the Southern Convention met in annual session, Suffolk Christian Church, Wednesday, May 10th. The following were present and took part in the proceedings of the busy day: Mrs. J. A. Williams, Franklin, Va., president; Mrs. W. V. Leathers, Suffolk, Va., acting secretary in place of Mrs. L. W. Stagg, who, on account of illness, could not be present; Mrs. H. S. Hardcastle, Suffolk, Va., treasurer; Mrs. W. M. Jay, Holland, Va.; Mrs. E. L. Beale, Franklin, Va.; Mrs. C. H. Rowland, Greensboro, N. C.; Mrs. M. J. W. White, Norfolk, Va.; Miss Priscilla Chase, Elon College, N. C.; Mrs. R. T. Bradford, Route 2, Suffolk, Va.; Mrs. I. W. Johnson, Suffolk, Va.; Visitors: Dr. W. P. Minton, Dayton, O.; Dr. W. M. Jay, Holland, Va.; J. O. Atkinson, mission secretary. Plans were discussed and adopted for the work in the various conferences and through the societies the coming year. The board voted that in future, instead of sending its Foreign Mission contribution "designated to Japan," that the amount be given to the general work of Foreign Missions, since our larger fellowship is much more inclusive than the work under the former Christian Board. Mrs. H. C. Caviness, as superintendent of literature, resigned and Miss Jewel Truitt, Glen Raven, N. C., was elected to this position.

A WORD OF APPRECIATION.

These are certainly strenuous days at the College. I am glad that so many of our friends are thinking about us, interested in us and anxious to see the program go.

I stated last week that we had begun to mail out a batch of appeals to the Alumni and the friends of the College which would number 5,000. This is certainly a job. I am used to getting out letters between four and five hundred at a time, but it is another question when you start to prepare, sign and mail 5,000. However, I think that it is worth the effort and expense.

In the letter mailed, I suggested that if all who received the letters would put their replies in the mail by May 12th, that they would reach us in time. Of course, a large number have not responded yet, but quite a number have. A few have simply returned their envelopes, stating that they were interested but were unable to make contributions, but by far the larger number have brought contributions, ranging from twenty-five cents to \$25.00. The majority, however, have simply sent the \$3.00 asked for.

I am writing to thank those who have responded, those who have given and those who have wanted to give, and to urge upon those who have not responded, please to let us hear from them.

The College is certainly in great need. We are not discouraged—we are most hopeful, but we are earnest in our appeals to the friends of the College to come to our assistance.

We are not asking for large amounts—you will agree—but we are asking for many, many small contributions. If the ones to whom the letters have been mailed, will respond, we will be entirely all right when Commencement arrives. Your contribution will help more now than at any other time you could possibly make it. If you will give, and give freely to the College now, it will mean encouragement all along the line. It will mean increased interest, increased confidence, increased contribution and a greatly increased student body. If you knew how much a small contribution would help—if it were at all possible—I know that you would send it in.

A few voluntary contributions continue to come in. They read of the appeal of the College in the columns of the church paper, and respond. Today I received the following letter:

Dear Dr. Smith:

I was reading yesterday in THE SUN where you are appealing to 5,000 members of our church, or lovers of Elon College, to send you \$3.00 apiece to balance your budget for Elon. Last year at Burlington I joined the Dollar-a-Month Club, and I sent my dollar for each month up to January 1, 1933. Since then money has been so slack I have not been able to respond, but now, loving Elon as I do, I feel that I must try and "come across." So, I am enclosing \$6.00 as a member of the Club. That will pay me up to July 1st, next.

I do hope that you will be able to meet the demands now facing you regarding our great College.

Very kindly,

M. W. HOLLOWELL.

Letters of this kind always encourage and donations of this size always help.

The following have responded to the appeal sent out and with payments on the Dollar-a-Month Club since our last report. Now, this is a good list—we ought to have a larger number for next week. Be sure to send your contributions in that you may be included in our next report:

Miss Jewell Truitt, Glenn Raven, N. C.	\$ 15.00
W. E. Cook, Mebane, N. C.	3.00
Miss Thomas, Haw River, N. C.	3.00
E. H. Wilkins, Burlington, N. C.	3.00
H. E. Crutchfield	3.00
Rev. Jas. P. McNaughton	2.00
Edwin C. Gillette, Jacksonville, Fla.	10.00
John J. Ingle, Winston-Salem, N. C.	3.00
Clarence H. Slaughter, Reidsville, N. C.	3.00
Miss Pearl Smith, Haw River, N. C.	3.00
Dr. C. W. McPherson, Burlington, N. C.	10.00

M. C. Garvin, Gore, Va.	3.00	Milo J. Sweet, Salisbury, N. C.	3.00
Fred Stedman, Bennett, N. C.	3.00	John Brittan Clark, Tryon, N. C.	3.00
Mrs. R. T. Holder, Washington, D. C.	5.00	E. L. Jones, Franklin, Va.	10.00
C. V. Sellers, Burlington, N. C.	3.00	Mrs. J. P. Barrett, Elon College, N. C.	3.00
Mrs. Annie Staley Calhoun, Suffolk, Va.	9.00	George Colclough, Lumber Bridge, N. C.	3.00
W. L. Cooper, Norfolk, Va.	3.00	C. M. Waters, Burlington, N. C.	3.00
A. L. Kelsoe, Gore, Va.	.50	A. A. Dofflemyer, Davidson, N. C.	1.00
W. L. Rudd, Charlotte, N. C.	1.50	A Friend	1.00
W. R. Sellars, Burlington, N. C.	3.00	J. W. Patton, Elon College, N. C.	3.00
Attrice Kernodle, Elizabethtown, N. C.	3.00	E. B. Holt, Pittsboro, N. C.	3.00
Dr. P. H. Fleming, Burlington, N. C.	3.00	J. C. Ramsey, Driver, Va.	3.00
Mrs. T. W. Butt, Norfolk, Va.	3.00	E. W. Vickers, Elon College, N. C.	3.00
W. P. Butt, Norfolk, Va.	3.00	Miss Jennie L. Robinson, Southern Pines, N. C.	5.00
C. D. Johnston, Elon College, N. C.	3.00	Mrs. D. A. Long, Florence, S. C.	3.00
Robert A. Walker, Norfolk, Va.	3.00	Mrs. R. D. Thompson, South Boston, Va.	3.00
E. B. Huffine, Elon College, N. C.	6.00	Fleda Summers Whitaker, Chapel Hill, N. C.	3.00
Mr. and Mrs. W. J. Pierce, News Ferry, Va.	3.00	Mrs. J. A. Williams, Franklin, Va.	3.00
J. O. Atkinson, Elon College, N. C.	3.00	T. E. Brickhouse, Norfolk, Va.	3.00
Mrs. R. A. Rhodes, Windsor, Va.	3.00	W. F. Warren, Durham, N. C.	3.00
Andrew J. Strum, Winston-Salem, N. C.	3.00	A Friend, Wentworth, N. C.	3.00
Paul G. Hook, Chatham, Va.	3.00	E. M. Newman, Henderson, N. C.	3.66
C. D. West, Newport News, Va.	3.00	L. E. Holland, Roxobel, N. C.	3.00
J. Ashby Foltz, Luray, Va.	3.00	O. B. Pritchett, Albany, Ga.	3.00
L. R. Jones, Franklin, Va.	3.00	Lila Claire Newman, Elon College, N. C.	3.00
L. H. Hook, Winchester, Va.	5.00	Mrs. W. B. Bagnell, Durham, N. C.	1.00
Mr. and Mrs. R. O. Strange, Vernon Hill, Va.	1.00	M. C. Riddick, Suffolk, Va.	5.00
Orie A. Munch, Seven Fountains, Va.	1.00	J. D. McClenny, Suffolk, Va.	5.00
Mr. and Mrs. Geo. Robertson, West Milton, O.	3.00	A Friend, Wentworth, N. C.	.25
C. J. Duke, Suffolk, Va.	3.00	Nellie Fleming, Burlington, N. C.	3.00
Thompie Holland, Suffolk, Va.	3.00	Irene Headley, Winchester, Va.	1.00
A Friend, Suffolk, Va.	2.00	Garland Gray, Waverly, Va.	3.00
D. L. Rawls, Suffolk, Va.	3.00	C. R. Faison, Waverly Va.	3.00
G. W. Truitt, Jr., Suffolk, Va.	3.00	Holland Church Holland, Va.	50.00
W. L. Monroe, Atlanta, Ga.	3.00		

(Continued on page 11.)

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE WINSTON-SALEM JOURNAL SPEAKS A WORD OR TWO.

The attitude of the recent legislature in North Carolina to the public schools of the State evidently stirred the mind and heart of the editor of our Winston-Salem daily to write an editorial which gives food for thought to those who are willing to think, and would seem to call for sober reflection on the part of the people of this and other States. We haven't the space to quote in full the editorial in question, but give the following which will, at least, reveal the mind and attitude of the *Journal's* editor:

It is not an accident that the same legislature that has repealed prohibition and given aid and comfort to race-track gambling is about to destroy—or at least cripple disastrously—the public school system of North Carolina.

This commonwealth never made much progress in public education, or any other sort of social progress, until the people wrested control of the State government from the liquor traffic. That was in 1908. Most of our advances in education and social welfare have been made since that date.

Nobody who is familiar with the history of this State should be surprised, therefore, that the moment the forces favoring the liquor traffic regain control of the legislature the schools again find themselves in grave danger.

Public schools and the legalized liquor traffic never have been on friendly terms. Fundamentally they move in opposite directions. One would

protect and save children. The other would expose to danger and destroy children.

It is not at all strange, therefore, that a North Carolina legislature which seems to have booze uppermost in its mind is giving schools a secondary position in its thinking.

This is not only true of North Carolina. The record reveals that no nation on earth has ever made such advances in the education of the youth as the Republic of the United States has made since the abolishment of the legalized liquor traffic by the ratification of the Eighteenth Amendment.

Certainly no state in this Republic has made more progress in public education than North Carolina has made since her people arose in their wrath and might and drove the liquor traffic from her borders 25 years ago.

From that day to this it has been a steady, forward march for schools in this commonwealth. And every step was taken by popular vote. There is hardly a community in North Carolina that has not at some time in the last two decades voted for taxes or bonds to improve schools.

Now the legislature that gives us beer and insists that people shall have a speedy new chance to vote on repeal of prohibition for the liquor traffic—this same legislature proposes to undo all the elections for schools that have been held in every city and county in the commonwealth.

It proposes that never hereafter shall any city, county or district spend a dollar for the improvement of their schools without a new election on that issue—a new vote of the people. No matter if money by the millions has been spent for roads, for courthouses, for prisons and reformatories without a vote of the people. If schools are the issue, the people must vote before one cent is expended.

This proposition means that the whole battle for schools, which we thought had been fought and won long ago in North Carolina—the battle for the very life of our schools—must be fought all over again. And fought at a time when leading politicians are rallying all their forces for the liquor traffic—for distilleries and liquor stores, dispensaries, saloons, or whatever they call the places in which the booze will be sold.

Possibly some in other States than North Carolina may read the above with profit, if not with pleasure. The country is on edge and making every sort of effort to change things, with the hope of bettering conditions, but it is difficult, indeed, to understand how we may improve conditions permanently by bringing in that which hurts, at the expense of that which helps the childhood and the youth of the land.

J. O. A.

BRACELETS, EARRINGS, RINGS AND TABLETS.

Many of our churches are planning and preparing to put on the Crucible Campaign to receive trinkets containing gold, platinum and silver. These services can and should be made deeply devotional and spiritual. Possibly the experience of others will indicate. Mildred Allen Adams, writing in the *Biblical Recorder* (Baptist) of last week, tells something of the service in her own church:

On the second Sunday morning in April, the Warrenton Church put on its Crucible Campaign with a special consecration service. The campaign committee had asked the pastor, Rev. R. E. Brickhouse, to build the service around the thought of personal consecration of life and possessions; the families of the church had been visited and an envelope given each in which to bring their offerings of silver and gold, with the under-

standing that all the envelopes not brought in on Sunday morning would be called for later. A crucible was placed in the church and the offering taken as the choir sang the hymn of consecration:

Take my silver and my gold, not a mite would I withhold,

Take my moments and my days; let them flow in ceaseless praise.

Our pastor, Mr. Brickhouse, gave a most impressive sermon from which we received valuable teachings. He based his talk on Bible examples of giving, our obligations and our motives of giving. He spoke particularly of the wonderful response of the children of Israel to God's call through Moses when "they came both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold," and "we have therefore brought an obligation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord."

In speaking of our obligations he told of God's ownership and our responsibility as trustees or stewards, for God says, "the silver is mine and the gold is mine," and if he calls for it, we should give willingly and freely. The spirit and the amount of our giving is determined by love; our love for God, for his work, for our brethren, and for the lost.

The crucible idea was so novel to our rather conservative thinking members that the appeal did not reach them at first, but the idea grew and we feel that we have had a splendid response from the number of offerings made. The amount may not be so great, but the number of individual gifts was indeed gratifying, and we feel that our church has felt the uplift of a new consecration in the service of the Master.—*Biblical Recorder*.

The above testimony is only one of hundreds of similar type that we could quote from other church papers whose congregations have already held the service. We are sure that our pastors and missionary societies will reap the benefits of this spiritual activity and enjoy this privilege and prospect of consecration and devotion. J. O. A.

POWER.

Our world has been transformed by power. The application of power to industry has developed resources and profits more rapidly than we have been able to digest or distribute them. A machine age has transformed conditions under which we labor and live. By machinery we produce more and go further in a day than we could twenty years ago in a week. The transformation has been enormous and complete.

However, it is not mechanical and steam power—it is moral and spiritual power that will determine the future of our civilization. Moral control and spiritual development have not grown as rapidly and developed as universally as power applied to material and physical relief.

"All power," declared our Lord, "has been given unto me," and it is this power, of which he is the source and the center, that is ultimately to control the world and to save civilization from wreck and ruin, if it is saved. One is astounded in reading the history of the past, at the number of civilizations that have lived out their day, spent their energy, and have perished from the earth and remain only a faint record, or memorial, in history. Our civilization must and will go the way of all the earth, except as it is directed and saved by moral and spiritual power. The most important thing and the greatest need of the world today is that of generating and developing moral and spiritual power.

J. O. A.

THE SPIRIT OF PRIMITIVE CHRISTIANITY.

By DEAN A. L. CHAPMAN.

There is growing up in America a generation of religious illiterates. A pragmatic and positivistic philosophy has shattered ideals, wrecked standards, discarded principles, and precipitated a period of chaos and confusion in the field of ethics and religion. Wave after wave of indifference and irreligion is beating upon the citadel of our Christian faith. Paul Hutchinson in the April number of the *Forum* says: "Western religion is entering on an ordeal more severe than any it has known for at least four hundred years."

Who is equal to such times as these? Paul says: "Our sufficiency is of God who has made us ministers of a new covenant, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." The church today manifestly needs the spirit that giveth life. Therefore, a new study of the primitive Christianity should be of vital interest to all Christians, especially the Disciples of Christ, in this day of testing and reconstruction of faith and order.

The important thing about a man is his spirit. It is not his physical strength, his intellectual power, his position or his possessions, but his spirit that determines his character and worth. The same is true of an institution or a religion. Take away the spirit of the early church and there would be little left. Of far greater importance than the doctrines and ordinances to which they firmly held was the spirit that dominated them and sent them out as victors in the face of appalling difficulties. It was that invisible, intangible quality of mind and heart that we call spirit, that inspired and equipped them for their great achievements. A new day and changed conditions, of course, demand new methods and new adaptations of the gospel message, but who can doubt that the great need of the church today is the same spirit of faith, courage, love, and sacrifice that made the early church triumphant and glorious? The Disciples of Christ historically and also by virtue of the "plea" we make are committed to this spirit as well as to the doctrine and ordinances of the New Testament.

As one reads the records of the first Christians one is impressed by the fervor of their spirit, the intensity of their purpose and the glow of their enthusiasm in the great adventure. They were not a sombre and melancholy group; there was about them a note of joy and gladness of heart, as they entered upon a humanly impossible enterprise. There was a spontaneity about their procedure that stood out in marked contrast with the analytic and calculating spirit that stifles much of the enthusiasm of the modern church. Principal L. P. Jacks has written about the lost radiance of the Christian religion. How may it be restored? There was a radiance about the early Christians who took Jesus seriously as a personal Saviour and King. Theirs was an intelligent and yet mystical and emotional faith that led them to dare and to do, to suffer and to sacrifice to the uttermost. They were witnesses of what they had experienced of the love and goodness of God and the power of Christ to save. The word translated witnesses is the Greek word *martyres*, from which we get our word "martyrs." Thus the early disciples had the spirit of martyrdom and were willing to seal their testimony with their life's blood. In relation to each other it was the spirit of love and sharing that dominated their lives.

As yet Christianity was not commercialized. The preachers went about without a stipulated salary, working with their hands, when necessary, to supply their needs, trusting in God who had "ordained that they who preach the gospel should live of the gospel." They were not hirelings

who would flee when danger threatened the flock; they had the spirit of "the good Shepherd who gave his life for the sheep." They were "poor, yet making many rich, having nothing, yet possessing all things." As one has well said: "The early church was noted for its poverty and its power, while the modern church is noted for its wealth and its weakness."

The ministry was not yet professionalized. Jesus was not an ordained minister and the apostles and first evangelists were not "clergymen." They had been trained, however, in the school of Jesus and equipped with the spirit, so that "with great power they bore witness of the resurrection of the Lord Jesus, and great grace was upon them all." And the people who heard them "took knowledge of them, that they had been with Jesus and had learned of him." They created a stir wherever they went, and it was said of them that "they turned the world upside down."

The church was not yet institutionalized. It had sufficient organization for all purposes to be served. It was primarily a fellowship of the faithful, a body of believers, a society of the saved, a "beloved community" in Christ, rather than an ecclesiastical order in which some "should lord it over the flock of God." It was an intimate fellowship with just enough organization to serve its purposes and to facilitate its activities.

The church was not yet secularized. Its members did not conform to the standards set by the business world or to the demands of the political authorities. When forbidden to preach any more in the name of Jesus, they answered: "We ought to obey God rather than man," and continued to proclaim the message of life to the people. They took their stand for the principles of the gospel and bravely accepted the consequences of their faith and teaching. They did not belong to the class of "yes men" who are so numerous in both the church and state of the modern world.

Their spiritual vision was not hindered by the abuse or the exclusive use of the scientific method in the quest for truth. Along with open minds they had open hearts and spirits free to discern spiritual things. Through faith in Christ every capacity and faculty of their beings was enlisted in the knowledge and service of God. They assumed the great verities of religion and entered into such intimate fellowship with God that when they prayed "the place was shaken wherein they were gathered."

One never ceases to wonder at the giant strides of progress made in the spread of the gospel and the founding of the churches in those early days. Empty-handed the apostles and the first disciples evangelized the world in their generation. During the first three centuries they gained the victory over the mystery-religions of the pagan world, the Greek philosophy of their times (capturing the best of it for Christ and the church) and became the recognized religion of the Roman Empire. The secret of these achievements is not to be found in their material equipment, their organization, their financial backing, or their scientific methods or training, but in their spirit, their faith and courage, their appreciation and enjoyment of the new-found faith and hope in Christ.

In each new period of crisis and testing the church does well to go back to the New Testament for ideals and inspiration. While engaged in the task of "Re-Thinking Missions," what is more timely and important than to restudy and rethink the spirit, methods and achievements of Christian missions in the first century? It is said of these pioneers in Christian missions that they "out-thought, outlived, and outdied the pagan world." To meet the challenge of the coming days and to be equal to the tasks of the local church, Christian education and missions,

nothing less will suffice than the spirit of the Master himself, the ancient spirit of love and sacrifice. "It is not by might, nor by power, but by my spirit," saith the Lord.—*Christian Evangelist*.

Spokane University.

THE VOICE OF BEER.

Until the coalition of the rulers of high finance and the interests of greed and appetite reached the place where that coalition felt sure of its power to force repeal, the arguments for the return of beer were cleverly phrased. Just as soon as Congress legalized beer, however, the picture changed.

When experts in criminology now sound a warning that the effect of the return of beer will be to create a worse condition in gangland than that which now prevails and that racketeering will doubtless spread to various legitimate enterprises, the beer barons and their henchmen, confident that the backbone of prohibition has been broken, answer defiantly: "We want beer!"

When it is pointed out that the repealers have for years insistently and loudly declared that "the saloon with its evils not come back," this definite reminder is met by the loud and blatant shout: "We want beer!"

When safeguards are suggested for the protection of minors the "logical" answer comes: "We want beer!"

When attention is directed to the fact that the old beer saloon was perhaps the worst institution in our social life and that more than 90 per cent of the old liquor traffic which the prohibition amendment outlawed was nothing more nor less than the traffic in beer, there is advanced the withering counter argument: "We want beer!"

When those exceedingly ardent supporters of beer are reminded that one of the stock arguments in favor of the legalization of beer was to protect the American home from being transformed into a saloon and that the new law, on the contrary, encourages rather than discourages the use of the home for beer purposes, the suggestion is brushed aside by the chorus of wet voices shouting: "We want beer!"

When the question is raised as to the fact that the Eighteenth Amendment, which is still a part of the Constitution of the United States, specifically prohibits the manufacture, transportation and sale of intoxicating liquors for beverage purposes and that the present national beer legislation by Congress permits beer of an alcoholic content as great as that which characterized much of the beer of pre-prohibition days, these unpleasant facts are disposed of by a bill of particulars, which recites the legal and constitutional aspects of the case by saying: "We want beer!"

When evidence is produced to show that the effect of beer has always been to slow down mental processes and the reflexes of the muscles and nerves and that such effect, even in slight degree, in this modern age of high speed and high power presents a serious public menace, that important scientific truth is disposed of by the modern wet scientist, who profoundly declares: "We want beer! We want beer! We want beer!—Ernest H. Cherrington, in the *American Issue*."

This friendly question is passed on to our readers by request of one who asks it, and would certainly seem to be sound, conservative and safe: "If we defeat the repeal at the coming election, we can change our decision in another election any time within seven years. If we pass the repeal now the decision cannot be changed. Would it not be wise, before repeal, to watch the effects of legalized beer on individuals, the home, taxation, law-breaking, traffic problems and politics?"

CONTRIBUTIONS

SUFFOLK LETTER.

Today is Mother's Day. Every church in Suffolk honored mother in song and in sermon. Thousands of other churches in city and country places held services of praise and honor to her work and memory. Happy were they who could wear a colored flower in honor of a living mother. Many wore the white rose for the first time in memory of mother. It makes a difference when one puts on the white rose-bud for the first time. There is a tear in the eye and a sob in the heart as one thinks of mother as dead. But she is not dead. She is asleep and alive. More alive than when she was in our home and in our midst. But it is a different life. It is a better life for a sainted mother. How wonderful to be free from pain and sickness and sorrow and death! When mother enters into that sweet rest and that larger life, she will be prepared to teach her children more wonderful lessons about Jesus and heaven than she could possibly teach on earth. Imagine mother meeting you at the heavenly portals, some day, some glad sweet day, to become your teacher—to tell you what she knows about the city of God.

For those who wear the white rose, mother is a precious memory. One wonders which is more precious—the presence or the memory of mother. It was wonderful to be able to sit down with mother when she was old and you were strong in the strength of manhood or womanhood. It was a joy to sit alone with her and tell her your joys and sorrows, your heart-aches and your day-dreams. After she went home, one still finds a great joy in sitting alone to remember her face, and her handclasp, and her loving counsel. This is one of the great blessings of Mother's Day meditations.

A good mother carries the burdens of her sons and daughters on her heart. If she is thoughtful and wise she knows there are many dangers threatening the lives of her household. Every war must look to mothers for sons to die on the field of battle. Every warship, every machine gun, every ton of shot and shell, every instrument of torture and death is threatening the lives of mothers' sons. For this reason mothers should decry and denounce war. When a nation prepares for war, it is preparing to kill some mother's son—maybe millions of strong sons, who should not be called upon to surrender their lives and their destinies.

Apparently our country is rapidly moving towards the possibility of national and state legislation which will make it easier for the youth of today to become the drunkards of tomorrow. It is a sad prospect for the mothers as well as the sons and daughters of America. When the "new deal" perfects its plans and purposes to legalize the manufacture and sale of alcoholic liquors in America, there will be another legalized institution of debauchery and death which must feed itself and thrive upon the sons and daughters of devoted mothers. On Mother's Day the people who make our laws and control our government might well pledge themselves to prevent the legal return of the drink evil in America. For the sake of American mothers this danger should be forever destroyed.

Mother sees her sons and daughters grow to maturity, and is deeply concerned about their physical, intellectual and moral safety. Will they return home at night pure and strong? Can she know that they are safe? Will they be brought home mangled in some great accident? Will they

return with broken hearts and wrecked souls? Who knows what will happen to them? All day long these thoughts pass through the minds of the good mothers of our land. For their sakes sons and daughters should seek to honor mother by walking uprightly and living a clean life. Think of mother and honor her highest ideals of life.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT.

The Forty-Fourth Annual Commencement of Elon College will be held this year, Friday evening, June 2nd, to Wednesday, June 7th, inclusive. Our Commencement is coming a bit later this year than usual, however, a very unusual program has been arranged. We begin Friday, at 8 P. M., with the representatives of the Junior class delivering their orations. This exercise has heretofore been held on Saturday morning. The change is made in order that opportunity for a larger attendance of this part of the program may be given.

On Saturday evening at 8 o'clock, the Department of Physical Education and Dramatics will present a three-act play, "Tangled Tales." Our Dramatic Department made a most favorable impression in the State contest held at Chapel Hill this spring. Our players presented a one-act play, "On Vengeance Heights," and were most favorably received and favorably commented upon by those in charge.

Sunday will be Baccalaureate Day; Dr. H. K. Eversull, pastor of Walnut Hills Congregational Church, Cincinnati, Ohio, will deliver the sermon to the graduating class. Dr. Eversull is a member of the Board of Trustees and a most enthusiastic supporter of Elon College. He visited the College in February and preached for us most acceptably at the College Church service. It will be a pleasure to welcome Dr. Eversull back for the Baccalaureate sermon. At 4 o'clock, there will be a joint organ recital at Whitley Memorial Auditorium by Miss Elizabeth Barney and Mr. Fletcher Moore.

According to a custom established some years ago, the President, Dr. L. E. Smith, will deliver the Baccalaureate Address Sunday at 8 P. M.

Monday, will be Class Day exercises, Art Exhibit and the rendition of "Hiawatha's Wedding Feast," by the Elon Festival Chorus. This will be a most attractive program and we are looking forward to a large attendance.

Tuesday, will be Alumni Day. This was the main feature of our program last year. We are urging all members of fraternities, sororities and members of the Alumni Association to make a special effort to return to the College for this day. It will constitute one of the most interesting features of the entire Commencement program. The address will be given by Hon. John C. B. Ehringhaus, Governor of North Carolina. A free barbecue will be served to the public on the campus; the business meeting of the Association will be held at 3:30 o'clock, and there will be a program of entertainment in the campus at 5 o'clock. The banquet will be held at 6:30 o'clock, and the Alumni Address at 8 P. M. The address will be delivered by Professor A. C. Hall, of the English Department of North Carolina Woman's College at Greensboro.

Wednesday will be Commencement Day, with the usual graduating exercises. The Literary Address will be delivered by Dr. Malcolm McDermott, of the School of Law, Duke University,

Durham, N. C. The program, concisely and in detail, will be as follows:

FRIDAY, JUNE 2.

8:00 P. M.—Junior Representatives.

SATURDAY, JUNE 3.

8:00 P. M.—Three-act Play, Department of Expression.

SUNDAY, JUNE 4.

11:30 A. M.—Baccalaureate Sermon, Dr. H. K. Eversull.

4:00 P. M.—Joint Organ Recital, Miss Elizabeth Barney and Mr. Fletcher Moore.

MONDAY, JUNE 5.

10:30 A. M.—Class Day Exercises.

3:00-5:00 P. M.—Art Exhibit.

8:00 P. M.—Elon Festival Chorus—Coleridge Taylor's "Hiawatha's Wedding Feast."

TUESDAY, JUNE 6.

10:30 A. M.—Address by the Governor of North Carolina, Hon. John C. B. Ehringhaus.

1:00 P. M.—Barbecue and reunions.

3:00 P. M.—Business meeting of the Alumni Association.

5:30 P. M.—Tea.

6:30 P. M.—Alumni Banquet.

8:00 P. M.—Alumni Address, by Prof. A. C. Hall.

WEDNESDAY, JUNE 7.

10:30 A. M.—Commencement Day—Graduation Exercises; Literary Address, Dr. Malcolm McDermott.

In announcing the program for this Commencement, we are extending to all who are interested in Elon College in any way, a special invitation to attend. We will be glad to have you present, and will welcome you most heartily.

L. E. SMITH.

A WEAPONLESS ARMY MOVES FORWARD.

By TIMOTHY THOMAS.

Tramp! tramp! tramp! A mighty army moved forward. In the days of the Revolution, farmers hurried from their cabins with their crude weapons of war ready to deal death that they and their country might be free.

Tramp! tramp! tramp! An army in the blue, an army in the gray, moved out from hamlet and hillside. In the days of our civil struggle, a call went forth to every home to defend a cause which each side declared was right.

Tramp! tramp! tramp! The khaki moved forward under the shadow of Old Glory. In the stirring days of 1916, millions came from mountains and lowlands, the rolling slopes and the teeming cities, that democracy might still remain the supreme principle of all the world.

Tramp! tramp! tramp! Another army moves forward, the like of which the nation has never seen. There are no crude weapons of the Revolutionary days, no musket and rifle of the civil struggle, no shell and shrapnell or gas used in the world's bloodiest conflict. There is no blue, no gray, no khaki uniform to be seen. A silent army moves forward, each "soldier" dressed in a "uniform" of his own choice or opportunity. Some are tattered in rags, not because of their choosing but because of a circumstance over which they have had no control.

This army moves forward from broken homes, charity shelters and the highway trails, all blended into one common mass of humanity. It goes forth in the spirit of calm and the spirit of conquer. It goes forth to fight the greatest battle ever known to humanity—a battle against physical privation, against death itself.

When armies of other days moved forward there was shouting and cheering and crying. Loved ones were loathe to be separated from those near and dear to them. The "soldiers" of the new army move forward without fear that they shall not return, but with a joy and gladness that at least a partial opportunity has come to them that they may, temporarily at least, bridge the chasm that has been widening and deepening between them and the port of hope.

An army of volunteers this is, no conscription save by an economic depression that has become a human oppression. No death-dealing weapons they carry, but implements of production, to strengthen, beautify and glorify their country's natural resources. They are not marching behind the Stars and Stripes, but they are being protected by the strength of its folds, and being given an opportunity through the spirit it represents.

In their homes, broken in many instances, torn asunder in many others, dependents will have the satisfaction of knowing that the "soldiers" they have sent along with this army will be given food and shelter and a modest amount to help bring physical comfort to those left behind.

This great army—and it is great in many ways—moves forward against an invisible enemy, yet one whose destruction and devastation may be seen in every household and on every highway. That this army will make good no one doubts. Every "soldier" will be benefited by contact with his fellow countrymen; and through an orderly life he will guard his mental strength, protect his health and add to it by an outdoor living—a prize that should be sought by every man who places a premium on health. When the battle is over and he returns home he may not be met by the applauding multitude, but in the hearts of admiring millions he will be crowned a hero.

LANETT, ALABAMA.

Dear Bro. Editor:

I am glad to say that our church is doing splendidly just now. We are having good attendance. Have a good Sunday School—192 present last Sunday. We should have 200 next Sunday. We have a large Christian Endeavor. This Society was represented in the State Convention held in Birmingham recently.

This body of young people can do a great work for the church and the kingdom if thoroughly consecrated to the work. We are beginning a teacher training class, from which we hope to derive great benefit. We see daily a need for competent, consecrated leaders in our work. We do not need to go elsewhere for teachers, but we need to train them at home, from among our own number.

We have in our church two Woman's Missionary Societies. Both are active in the work of the church. Our senior society, in addition to its regular line of work, is clothing a girl at the Orphanage.

The only way for a society to live is to undertake some definite duty. This is true of churches and classes and organizations in the church. Our Matron's Society or junior society is already an active group. They are showing signs of spiritual activity. They will be heard from in the near future.

We have a fine prayer meeting, and Bible study. These two services are combined and we are doing a good work. We have been for these last weeks trying to get our people ready for a self-denial missionary offering, which will be gathered the first Sunday in May. We are rejoicing at the opportunity. It is surely a heavenly privilege to deny one's self for Jesus. As the church

grows in the missionary spirit, it grows in every other line. The church that gives missionary money, gives all other kinds. They pay the pastor and support every demand of the church, even growing richer in love and good works.

But the non-missionary church is generally "non" in everything. One thing I have tried to do, in all my ministry, and that has been and is now, to get my people to give to missions. I have had great joy in pursuing that course. I have never served a church which gave to the support of the missionary interests of the church, that did not support all other interests.

May the blessings of heaven be upon our missionaries and their fields of labor.

Financially, our church is working under the budget plan. Since the adoption of which we have gone over the top each week, and we have reduced our church debt \$200.00. We are praising our God for this victory, and still many of our members have not been approached, and many are unable to pay. God help us to give every regenerated life a chance to serve the Lord. We are a poor, hard worked and hard-working people, but thank God we are making some headway in spiritual attainment. We give God the glory.

G. D. HUNT.

DRY FORCES MEET IN RICHMOND.

During the past week the prohibition forces of Virginia have been taking steps to carry the fight against the repeal of the Eighteenth Amendment into every section of the State. A committee composed of Dr. Fred R. Chenault, chairman; T. Dick Sutton, secretary; Dr. Chas. W. Daniel, of the First Baptist Church, Richmond; Mrs. Howard M. Hoge, State president of the W. C. T. U.; Mrs. A. G. Quarles, local president; Dr. R. L. Alter, president of Ingleside Seminary, Burkeville, Va.; A. J. Richardson, president of the State Anti-Saloon League; Dr. F. W. Burnham, Seventh Street Christian (Disciples) Church, Richmond, and Rev. J. D. McAlister, of Norfolk, Va. This committee called a State-wide meeting to be held in Broad Street Methodist Church, Richmond, Va., and numbers responded, coming from all parts of the State.

The inspiring address by Bishop Ainsworth on the first night was followed by business sessions the next day.

The convention adopted a platform, calling upon all of the prohibition force of Virginia to unite in opposing an attempt to break down the laws of enforcement. It also elected a committee

(Continued on page 15.)

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than | d Jer. 17.1

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PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

THOSE ABSURD MISSIONARIES.

The story retold from the July, 1927, *Scribner's* in last month's *Missionary Herald*, touches a tender spot in our hearts in behalf of many missionaries. It was really an incident, based on actual fact, about the Rev. and Mrs. Cyrus Scott, our veteran missionaries in Japan. Mr. Scott died last February after 46 years of service.

"Oh, mother, aren't they funny?"

Little and old, both over 60, she with an old-fashioned hat of black and white satin bows and a green cape, he with an ancient blue serge suit and a thin overcoat, carrying a large wicker suitcase in his hand. "Mother, aren't they fun-ny?"

During the voyage a few came to understand them. They read good books, were pleasant and helpful, but seemed wholly unimpressed with the amusements and the social life and dash around them.

After the delays of quarantine, passports, and customs in Yokahama harbor, a trim, fast launch darted out from the breakwater, the brown little white-clothed sailors at their stations. A young official, with gold braid in his shoulders and cap, danced up the companionway, saluted our officer politely and spoke in loud and excellent English: "Are the Rev. and Mrs. Cyrus Scott of Kyushu here?"

Out came an important looking envelope from his belt, handed over by the officer bowing respectfully low from the waist, and he spoke with bared head, not as an official but rather as a child addressing revered parents:

"Sensei, His Excellency the Governor, learning of your probable return by this steamer, has sent me to bid you a hearty welcome, and to place his launch at your service. His only regret is that urgent business prevents his coming to care for you himself."

It was revealing of Mrs. Scott, that in this splendid moment, she imagined not scenes, however dramatic, but persons.

"Oh, Cyrus," she exclaimed, raising clasped hands, "it's Saburo San! He's governor now!"

Also bowing from the waist, her husband thanked the young official in quiet, but I have no doubt adequate, Japanese.

As for the rest of us, you could have bowled us all over with a word. . . . What mattered clothes? How fruitless snobbery! Many a woman there would gladly have plunged into the sea, if afterward she could have said she had been rescued by the Imperial launch. . . . And here were poor, old, unappreciative Mr. and Mrs. Scott invited guests, on their way to the governor's palace.

While the old couple were below superintending the removal of their luggage, we were too dazed to think. A deathly silence seemed to have descended upon us. . . .

"Oh, that?" said the man born in Japan. "That's nothing. I'm surprised they didn't turn out the troops! Half the people on the pier are waiting for them. And they *will* turn out the schools to welcome them when they cross the boundary of their own province! They are the Scotts, man, *the* Scotts, of Kyushu."

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING MAY 13, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,022.28
Mt. Bethel, Summerfield, N. C.	3.30
Haw River, N. C.	1.00
Linville, Va.	4.54
Smithwood, Liberty, N. C.	.68
Zion, Sanford, N. C.	1.13
Third Avenue, Danville, Va.	4.93
Pleasant Hill, Liberty, N. C.	7.03
Newport, Stanley, Va.	1.77
Liberty (Vance), Henderson, N. C.	2.48
Winchester, Va.	4.56
First Christian, Richmond, Va.	6.19
Parks Cross Roads, Ramseur, N. C.	4.69

Total \$ 2,064.59

Individual and Church Offerings.

Previously acknowledged	\$ 739.05
Long's Chapel, Mebane, N. C.	11.04
Catawba Springs, Apex, N. C.	41.00
Barretts, Wakefield, Va.	3.00
Henderson, N. C.	5.94
Zion, Sanford, N. C.	5.35
Lanett, Ala.	10.00
First Christian, Greensboro, N. C.	50.00
Holland, Va.	50.00
Dendron, Va.	9.86
Rocky Ford, Fancy Gap, Va.	1.90
Elk Spur, Fancy Gap, Va.	3.25
Mt. Pleasant, Overhills, N. C.	1.60

Total \$ 931.99

Specials.

Previously acknowledged	\$ 451.20
Pleasant Hill C. E. Society, Liberty, N. C.	2.10

Total \$ 453.30

Summary.

Previously acknowledged	\$ 10,357.20
Sunday Schools, Regular	42.30
Individual and Church Offerings	192.94
Specials	2.10

Total \$10,594.54

J. O. ATKINSON, *Sec'y.*

VANDERBILT RURAL CHURCH SCHOOL.

The Rural Church School of Vanderbilt University, Nashville, Tenn., was held April 17th through the 28th, and the session, being the seventh of these schools held at Vanderbilt, was a decided success. There were 228 leaders in attendance from twenty states and sixteen denominations. Our Congregational-Christian leaders were third in numbers present.

This rural church school, which is preeminent among schools designed for strengthening the leadership of rural and village churches, is arranged in accordance with the newest conceptions of university extension and adult education work. Distinguished educators and religious leaders were among those conducting the classes.

Topics for study included: "Minister-Farmer Cooperation," "Leadership in the Local Church," "The Christian Message and Modern Evangelism," "The Rural Church and its Community," "Practical Programs for the Rural Church," "High Lights in Church History," "Worship," "The Light of Christ According to Mark," "Re-thinking Missions," "The Bible as a Rural Book," "The Larger Parish," "Rural Health," "Making Preaching Interesting," "Organized Recreation," "What is Christian Education?" and many other interesting and helpful classes.

A special feature of the school were the Cole Lectures, which were delivered by Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, on the general theme of "What Men are Asking: Some Current Questions in Religion." The lectures were divided into six parts as follows: "Where can we start in our religious thinking today?" "Of what use is religion?" "Can we know God?" "Is Jesus authoritative?" "What do we mean by spirituality?" "What do we mean by God?"

An enthusiastic Elon group met on several occasions with the following in attendance: Dr. and Mrs. W. A. Harper, Wm. R. Turner, Rev. and Mrs. Roy D. Coulter, G. H. Veazey, Rev. and Mrs. Clyde Foushee, E. T. Cotten, M. T. Sorrell, Carl Dollar, Miss Louise Savage, J. H. Dollar, J. R. Phipps, D. M. Spence, F. D. Ballard, G. S. Hunt, Joe French, Wm. T. Scott, and others.

The Southern Seminary Foundation, formerly the Atlanta Seminary, affiliated with the University, provides a strong center for graduate work for our Congregational-Christian ministerial students. More and more of our young men are availing themselves of this opportunity.

The rural church school this year was judged the best ever held at Vanderbilt, and those in attendance secured new inspiration for their work in the local parishes.

WM. T. SCOTT.

THE RALEIGH MEETINGS.

The Southeastern Regional Committee met at the United Church, Raleigh, on May 4th, followed by the Congregational Advisory Board of the Southeast on May 5th, the latter meeting was the thirteenth annual meeting of the Advisory Board. The meetings were attended by representatives from the region of the Southeast. In the absence of the chairmen of both committees, Dr. C. Rexford Raymond, the vice-chairman, Dr. J. Edward Kirby, presided. In the Regional Committee meeting there was general discussion of missionary methods and problems, with special discussion on the book "Re-thinking Missions," discussion being led by Dr. J. P. McNaughton, retired missionary to Turkey, and Dr. W. P. Minton, associate secretary of the Commission on Missions. Drs. Atkinson and Bloom were leaders in the general discussion. At the Congregational Advisory Board meeting, there was general discussion of church problems in the area, with reports from educational institutions and State conferences, but the principal discussion was upon the relation of the Advisory Board to the Southern Convention of Congregational-Christian Churches. It was voted to continue the Advisory Board until the next meeting of the Southeastern Convention of Congregational-Christian Churches next year, when it is expected the merger will be sufficiently completed for the Advisory Board to cease to function. Important findings were presented and approved and we trust will later be published.

The delegates were delightfully entertained by members of the United Church at Raleigh and the ladies of the church served a luncheon on Friday which proved a friendly and happy closing of the sessions.

CHURCH VACATION SCHOOLS.

Questions regarding vacation schools are already coming to the fore. "What shall we teach?" "How shall we plan our program?" are the most pressing queries.

The following excerpts from a recent number of *World Friendship* suggests one possibility which the writer heartily recommends as altogether practical:

When are we going to have a vacation school? and what are we going to teach? are the queries of children in Carolina Church Schools during the spring and early summer, since they know from experience that for two weeks during the summer they will meet new friends and go adventuring in strange places.

The idea of world friendship as possible curriculum material for the Carolina Vacation Church Schools had its inception in the summer of 1928 when it was used as part of the teaching material in a primary class. During that summer and those following it has grown until last summer it had become the curriculum of the primary and junior (and sometimes intermediate) groups of eighteen out of twenty of the schools held. We are convinced that for the school with average equipment and leadership world friendship courses offer tremendous possibilities for group and individual development.

Schools have been held in rural, small town, and mill town communities, in churches with average and with no equipment, with fairly adequate and with no local leadership. The leadership has consisted of extension workers, student workers, local leaders ranging from a director of religious education to junior high school girls. Some of the most effective leaders have been from the latter group.

One thing that was painfully true except in a limited number of groups was the constricted horizon of the majority. There was a tremendous lack of information and the presence of much misinformation regarding other races and nationalities. We do not say that these groups are unique in that respect; in fact, we believe them to be quite average. The Church Vacation School has been employed as a medium through which lives might be enriched and horizons pushed back, if ever so little.

The primary and junior textbooks of the Missionary Extension Movement are used, together with its visual education materials. During the year as one visits churches one finds picture maps on the walls. They are pointed out with pride. The real test of growth in world-mindedness will come with the years. Five years show increasing ability to think through problems, to work co-operatively in the group, and to share with their friends. The desire to direct their sharing to specific individuals became almost amusing when one primary boy insisted that the scrapbook which the group was making should go to Bhaskar, the Indian boy in their stories. He might share it with his friends, Shankar, Chandrika, and the rest, but the book was expressly for him and no other! Bhaskar had become his friend and his needs very real, so real that he must help to satisfy them.

Not only have the children had their world enriched, but the teachers have gained in knowledge and in sympathy. One teacher has applied for appointment in India under the American Board.

Good materials are essential to a good Vacation School. Why not try: "The Young Revolutionist," 75c, and "Youth and Revolution in China," 25c (Leaders' Manual), for intermediates, grades 7, 8, 9; "New Joy" 75c, for juniors, grades 4, 5, 6; "Off to China," 75c, for primaries, grades 1, 2, 3.

For supplementary materials, one set each of

the China Teaching Pictures, 50c, and China Picture Sheet, 25c, and a China Picture Map, 50c, for the older children will help a lot.

Write the American Board, 14 Beacon Street, Boston, Mass., for the free leaflet material on China.

Or if you prefer a Home Mission theme: "Indian Americans," 60c, and "Friendship Fires," 35c (Leaders' Manual), for intermediates, grades 7, 8, 9; "Many Moons Ago and Now," 75c, for juniors, grades 4, 5, 6; "Children of the Great Spirit," 75c, for primaries, grades 1, 2, 3.

Supplementary materials on the American Indian are available. Free leaflet material may be secured from the American Missionary Association, 287 4th Avenue, New York City.

The Friendship Press texts give sufficient story, instruction, game and handwork material for a ten-day school.

For pre-school children, the writer uses "Vacation School Manual," by Danielson and Moore, "Beginners' in God's World," by Elizabeth Shields. All of these books may be secured from Pilgrim Press, 14 Beacon Street, Boston, Mass.

Supplementary World Friendship material may be secured in the form of "Nursery Series." In connection with a study of China, use "Ah Fu" and "Wee Wong."

The writer also uses the Vacation School as an opportunity for teaching children scripture and hymns.

For Primaries: Psalms 23, 100, 1 (arranged in order in which I teach them); songs, "Friends," "God's Children Live in Many Lands," "Whisper Song."

For Juniors and Intermediates: Psalms 23, 100, 1, 24, 121 (arranged in order in which I teach them); songs, "O Beautiful for Spacious Skies," "In Christ There Is No East or West," "O Master Workman of the Race," "O Jesus Prince of Life and Truth," "I Would be True."

The question of grouping and time schedule depends largely on equipment and teaching force. Four distinct groups are best for the average situation:

Kindergarten—Pre-school.

Primary—Grades 1, 2, 3 of the past year.

Junior—Grades 4, 5, 6 of the past year.

Intermediate—Grades 7, 8, 9 of the past year.

The Kindergarten group should be entirely by itself though in session at the same time as some of the others. Where there are only a few intermediates, especially if they are young, they may be combined with the juniors. Some of the older intermediates can help with the kindergarten and primary groups.

When the writer has schools made up of these four groups she uses the following schedule:

9:00-9:15—Attendance check-up, worship.

9:25-9:55—Primary, music and memory work; junior, story and instruction.

9:55-10:15—Games for all.

10:20-10:50—Junior music and memory work; primary, story and instruction.

10:50-11:30—Handwork for all.

The kindergarten teacher works out her own program independently from day to day. The intermediates meet in the afternoon or at night following much the same order.

PRISCILLA CHASE.

BOOZE AND BOOKS.

While our northern neighbor, Canada, has been setting this and other countries an unfortunate example in the restoration of the booze business to public and government patronage, and while that process has been accompanied by increasing expenditures for booze on the part of the people,

it is interesting to contemplate some of the things that Canadians have been doing without, either partially or wholly. In an editorial under the title, "Canadians Book Hungry," the *Toronto Globe* recently stated that a Commission of Inquiry investigating library condition and needs in Canada had discovered that eight million of the ten million five hundred thousand people in the great Dominion are without library service of any kind. While in the large cities library service has developed upon something like an adequate scale, in sparsely settled parts of the country, the *Globe* states that people are literally "starving for reading matter."

Even in the large cities the situation may not be quite so satisfactory as this comment suggests. A recent visitor to our office who has been for many years on the board of the public library of one of the larger Canadian cities—a city that has hitherto maintained a large and excellent library—deplored the fact that expenditures for books had been so seriously curtailed in recent years as almost to cripple certain services that the library had formerly rendered.

We have not at hand statistics that would show how this country in the entire extent of its population compares with Canada in the matter of libraries and reading matter. Probably we should find that conditions on this side of the line are not as favorable as we might anticipate, though the extension of the privileges of loan libraries has done much in recent years to bring good books within the reach of book-hungry readers, even in remote districts. Now and again one gets glimpses of some troubling facts in the situation. We were told, for instance, the other day that a library in what might have been assumed to be one of the most cultured districts of Massachusetts had withdrawn all expenditures for new books *except works of fiction*. Comment seems needless upon the appallingly low condition of culture that would exalt fiction in this way above all other reading matter, or make the use and service of libraries a response only to the lowest and least intelligent demands of a reading public.

Now that our country is following Canada's example and is being so gloriously dedicated to booze, the contrast of expenditures for a needless and harmful drug with the expenditures for the cultural interests associated with books and reading may be stressed without regard to the border line. Surely any nation stands condemned before the bar of idealism that exalts booze above books!

The *Globe* rightly says:

"One aspect of library work mentioned by the Commission should be remembered by all statesmen. That is, that the library must play an increasing part in the making of citizens in a democracy. 'It is a discovery not yet widely known,' says the report, 'that education is not a happy and final condition or state reached at some definite period of life, but a process going on as long as one is alive. The amount and value of this education depend upon one's interests, desires, and resources. The main stream of resources is books—the recorded experiences of those who have accomplished things in the world, who have discovered laws and processes by which men may become more happy and more efficient.'—*The Congregationalist and Herald of Gospel Liberty*.

Faith composes the mind, cures that light, fickle hastiness which is naturally in us. And is it not good reason that we wait for Him? Is He not wise enough to choose the fittest times for His own purposes? Well may we wait till He be gracious to us, for He waits to be gracious to us.—*Robert Leighton*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

LEADERSHIP TRAINING CONFERENCE.

The second annual Leadership Training Conference for the Congregational-Christian Churches in Georgia, will be held at Piedmont College, Demorest, Ga., July 24th-31st.

"Great oaks from little acorns grow." The first annual Leadership Training Conference was held last August at Owen Heights, Zebulon. It was small in numbers, but rich in Christian fellowship as may be evidenced by the following testimonies, the first given by a young student and the second by one of the teachers:

"To a person enjoying a Young People's Conference for the first time it is rather hard to give one's impression. The outstanding impression made on me, a student, was the close fellowship and companionship of the students and faculty. I was impressed also with the help the faculty gave the students for their work in the home church and the way the students grasped all that was offered. To me it was a most successful conference and one that will be placed among the most pleasant memories of all fortunate enough to have been present."

"If all the boys and girls at home had known what I know now, nothing would have kept them away." This remark was made by a delegate to Georgia's first conference for young people. While I have seen any number of such gatherings, I have never attended one having a group nearer one hundred per cent in character, ability and spiritual qualities. Let all the young people—and the older ones, too—know what has been the result of this first conference, and nothing can prevent the success of future gatherings."

Purpose of the Conference.

The purpose of the conference is to train the young people of the church to serve God in their own communities. It is to be a time of inspiration, fellowship and study.

Place and Cost.

Piedmont College is located in the northeastern section of the State in the foothills of the Blue Ridge Mountains. It is a healthful place of beauty and inspiration.

The college authorities are offering us the unusually low rate of \$5.00 for the entire week for board and room beginning with supper Monday July 24th, and closing with breakfast Monday, July 31st. A registration fee of 25c will be required of each delegate to pay for special trips and other miscellaneous expenses.

A special offer is being made in regard to transportation. The driver of any car bringing three or more delegates to the conference will have half of his or her gas and oil bill paid by the conference.

It is urged that each church send at least two delegates, though any number may come. It is suggested that the church may have box suppers, worthwhile plays or penny socials to raise money to make this investment in its young people. Womens' organizations, Christian Endeavor Societies and Sunday Schools should all help to raise the money to send their representatives. Each pastor may help his church by finding some car which might bring a group from his parish.

Whom to Send.

Send key young people. Send those who have in them the making of leaders in your church. Send those who really mean to represent the church, and bring something of value back to you.

What to Bring.

You will need—Bedding (sheets, pillow, pillow cases, blanket), towels, soap, Bible, pencil, notebook, good walking shoes.

It would be nice to have—Any musical instrument from Jews harp and harmonica to violin; tennis racket balls, tennis shoes, baseball equipment, camera, flashlight.

Our Leaders Will Be

Rev. Alan T. Jones, Waycross, Ga.; Rev. Lawrence Stanley, Meansville, Ga.; Rev. Arnold Slater, Cochran, Ga.; Rev. M. J. Sweet, Salisbury, N. C.; Miss Martha Race, Jacksonville, Fla.; Mr. Charles Hoyt, S. S. S. worker from Georgia; Rev. H. B. Mobray, Demorest, Ga.; and Miss Annie Campbell, Roberta, Ga.

The Schedule.

The morning will be devoted to study classes such as Bible, Young People's Problems, Church School Work, World Friendship and Dramatics. The afternoon will be given over to rest and recreation. Recreation will include handicrafts, hiking, tennis, baseball, mountain climbing. The evening programs will be varied with Vesper Services, Council Ring, dramatic productions, singing, and on the final night, a communion service.

The above information will soon be ready in printed form to send out to the churches with registration blanks included. Please send in your registration fee with the blank filled out on or before July 1st, if possible, so that we may let the College know how many to plan for. If you do not get the registration blank in your hands, please send to Miss Annie Campbell, Roberta, Ga., to obtain one.

The college will be in session at the time of the conference with its summer school schedule, so we will get to understand a little of the meaning of the spirit of Piedmont, our College of the State.

WAYCROSS PARISH.

Rev. Alan T. Jones is planning to take the young people of his parish to St. Simon's Island for a week in July for study, recreation and Christian fellowship. The young people will take their own food with them and cook it.

CHRISTIAN ENDEAVOR NOTES.

MAY 28, 1933.

HOW MAY WE BE TRUE TO THE MISSIONARY SPIRIT OF JESUS?

Daily Readings for This Week.

Monday—"Share With the Nations." Eph. 3:1-9.
Tuesday—"Seeing a World Saviour." Acts 4:12.
Wednesday—"Seeing a World Need." Acts 26:13-20.
Thursday—"Seeing Missionary Results." Acts 10:44-48.
Friday—"Seeing a Lost World." Rom. 10:8-15.
Saturday—"A Missionary Church." I. Thess. 1:1-10.

PROGRAM.

Instrumental Prelude—"Crown Him With Many Crowns."

Call to Worship—

Leader—"And Jesus went about in all Galilee, teaching in synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people."

Group—"And he that doth not take up his cross and follow after me is not worthy of me."

All—"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Hymn—"Jesus Calls Us O'er the Tumult."

Scripture—Romans 10:12-15.

Prayer—

Hymn—"We've a Story to Tell to the Nations."

Introductory Talk—

Development of the Topic—

Hymn—"Jesus, Prince of Life and Truth."

Benediction—"God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon the earth; thy salvation among all nations."—*Amen.*

Additional Hymns—"The Call for Reapers," "The Whole Wide World for Jesus," "I Love to Tell the Story," "Christ for the World, We Sing."

Two thousand years have passed since Jesus lived among men to show them the way of life, and we have not yet fully comprehended the true standard of greatness. It seems to us, however, that there is a growing appreciation in recent years of the person who loses his life in service. Jesus was peculiarly sensitive to the physical welfare of his fellowmen. One is impressed as he reads the record of Jesus life and notes how much of his time and energy was devoted to relieving suffering.

The depression we are now passing through is sure to take a heavy toll of health during the next few years. Health and welfare departments are all under-manned because of lack of funds. There is much that volunteers can do if they follow the leadership of the trained social worker. Summer will soon be here and there will be great need for helpers in summer camps for underprivileged children, day nurseries, playgrounds and various other agencies for the development and preservation of child health.

But remember, that the boys and girls, men and women who live in rural communities are just as deserving as those who live in cities, but often their lives are limited and their development thwarted by lack of advantages. Just now the situation is particularly acute because of the large number of people returning to the country who have not established satisfactory home and community life. The rural churches have a great opportunity, but many of them are destitute of leadership. What finer way to show the missionary spirit of Jesus than to share our talents as individuals and as a society to help these people and the rural churches?

The following talks are suggested to outline the study of this topic:

I. "How Youth May Be True to the Missionary Spirit of Jesus." Study this from the standpoint of the individual youth, using such points:

1. Through the proper use of money.
2. Through the proper use of time.
3. Through my human relationships in home, school or business, community and nation.

II. How the Church May Be True to the Missionary Spirit of Jesus."

1. Through supporting the missionary program of the Christian Church.
2. Through community service.
3. Through missionary education for the entire church.
4. Through the spirit of Jesus within the church.

III. "How Can America be True to the Missionary Spirit of Jesus?"

The treatment of this topic should be based on the world situation at the time this topic is presented.

E. R.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS ANSWERS HIS ADVERSARIES.

LESSON VIII—MAY 21, 1933.

GOLDEN TEXT: "Never man so spake."—John 7:46.

LESSON TEXT: Mark 12:28-40.

The First Commandment of All.

The Rabbis counted 613 precepts of the law, 248 of which were commands, and 365 of which were prohibitions, and they divided them into "weighty" and "light" precepts or laws. But the sorting of them caused much debate. The Scribe who came to Jesus, either honestly, or trying to trap Jesus, wanted to know which of all the commandments he would put first.

The genius of Jesus is shown in his answer. The scribe had to recite twice a day the text which was Jesus' answer. The first commandment, the fundamental principle that should govern life is "love of God." "Hear, O Israel; the Lord our God is one Lord—there is but one God, one true God—and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength." A man should not only love God first; he should love with every phase of his being, thought, feeling, and will. The supreme object of a man's devotion should be God. All the powers of emotion, intellect, and will should be yielded to him.

And the Second Like Unto It.

Loving God comes first. But loving God involves and demands loving one's neighbor. "Thou shalt love thy neighbor as thyself." Indeed John says that if a man says he loves God and hates his brother, he is a liar, for if a man does not love his brother whom he has seen, how can he love God whom he has not seen. Men must love God supremely. But that supreme love to God will find expression in love to man. The duty to love God as our Father is the foundation of the duty to love men as brethren. A man who really loves God will love his neighbor. And a man who does not love his neighbor cannot really love God.

It is to be noted that Jesus says "as thyself." A man is not to hate himself. Indeed a man is to love himself. But he is to love himself last. God, one's neighbor, one's self—this is the divine order. The trouble with us is that we love ourselves first. Christ demands that we turn from self to him, making him the center of life.

These two commandments come first. As Jesus said in another place, "on them hang all the law and the prophets. The basis of the true religion is to be found in love to God and in love to one's fellowman.

Not Far from the Kingdom—But Not In It.

"And the Scribe said unto him, well Master thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." The Scribe saw that moral duties were more important than ceremonial observances, that the way a man lived was more important than what particular creed he held, that religion was something to be lived rather than something to be believed intellectually. And Jesus said that he was not far from the kingdom of God. He had an intellectual apprehension of the fundamental principle of the spiritual realm, the reign of God in human life.

But he was not in the kingdom. He saw the truth but he did not submit to it. A man does

not get into the kingdom of God by seeing the truth; he gets into the kingdom of God by submitting to it, by receiving it into his heart and living it out in his life. Intellectual belief will not save any man. A man may believe all the facts about life and teachings of Jesus and yet not be in the kingdom. He comes into the kingdom, when in the spirit of a little child, he receives Christ into his heart. There are multitudes today who give intellectual assent to the doctrines of Christianity, who do not give moral obedience to them. We need not only to know the truth in our heads, we need to receive it into our hearts. And there is no particular advantage in a man being near the kingdom if he is not going on into the kingdom. If I am going to miss a train I would rather miss it by an hour than by a minute. If a man misses a train, he misses it. If a man is outside the kingdom, he is outside. No matter how much he may believe about the grace of Jesus Christ, it is not going to do him any good until he experiences that grace within his heart. "Just outside the door" is the place where many people remain, because they do not yield themselves to the truth that they know.

The Price of Counterfeiting.

Jesus denounces the men of his day, and the men of our day, who counterfeit their religion, who want the credit for being religious without being willing to pay the price of being religious, who seek prestige and preeminence, who try to cover up their irreligious life by the practice of public religious observances. "These shall receive greater damnation." It is bad enough not to make any profession of religion, but it is much worse to make a profession of religion when there is no real religion in the life. Jesus had unbounded sympathy and compassion for those who were sincere, no matter how bad they were. He scathingly denounced those who appeared to be religious, but who were not sincere. The man who is a hypocrite pays a heavy price for his hypocrisy.

A WORD OF APPRECIATION.

(Continued from page 3.)

DOLLAR-A-MONTH CLUB.

Miss Bruce Walker, Burlington, N. C.	1.00
M. A. Dofflemyer, Elkton, Va.	2.00
J. R. Wilkinson, Jeffress, Va.	1.00
J. T. Rawls, Holland, Va.	12.00
J. L. Neese, Greensboro, N. C.	1.00
M. E. Hedgepeth, Holland, Va.	1.00
Mrs. J. T. Jones, Holland, Va.	1.00
Ladies' Bible Class, Holland, Va.	1.00
W. M. Jay, Holland, Va.	1.00
Men's Bible Class, Holland, Va.	1.00
C. C. Mulholland, Durham, N. C.	1.00
Lila Newman, Elon College, N. C.	1.00
W. P. Minton, Dayton, O.	2.00
D. E. Sellers, Burlington, N. C.	5.00
H. E. Rountree, Charleston, S. C.	2.00
C. C. Duke (new), Suffolk, Va.	12.00
E. E. Holland (new), Suffolk, Va.	25.00
Mrs. S. A. Horne, Burlington, N. C.	1.00
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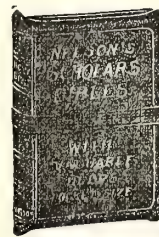
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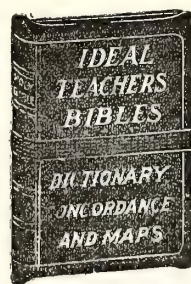
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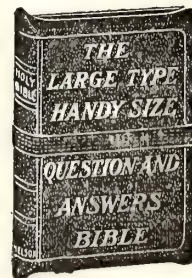
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

REWARD FOR ONE'S BEST.

"To them who by patient continuance in well doing seek for glory and honors and immortal life, eternal life.

"Glory, honor, peace, to every man that worketh good."—Rom. 2:7-10.

"For a man's life consisteth not in the abundance of the things he possesseth."—Luke 12:15.

As long as you have tried and done your best, although you may seem to have gotten nowhere, you have built up something inside of you—character which some time you will collect on—not money, but something you value more than any material values that you could wish for—something that will give you happiness and eternal pleasure.

Prayer—O Lord, our Father, who art no respecter of persons, bestow thou upon our lives faithfulness and loyalty to thee even in the smallest things. Baptize us with thy goodness. May thy will be done in us in the doing of thy law at any cost to ourselves. In Christ's name, we ask it.—Amen.

TUESDAY.

LET ME BE.

"And he shall be like a tree planted by the rivers of water."—Psalm 1:3.

Oh, like a tree,
Let me grow up to thee!
And like a tree
Send down my roots to thee.

Let my leaves stir,
In each sigh of the air,
My branches be
Lively and glad in thee.

Each leaf a prayer,
And green fire everywhere,
And all from thee
The sap within the tree.

And let thy rain
Fall—or as joy or pain,
So that I be
Yet not unforgot of thee.

Then shall I sing
The new song of thy spring,
Every leaf of me.

Prayer—O Lord, our Father, cause thou us to be so rooted and grounded in thee that we may bring forth in all our words and deeds the fruit of the Holy Spirit, and whatsoever we may do, may it prosper. In Christ's name, we ask it.—Amen.

WEDNESDAY.

TODAY IS MINE.

"Bake that which you will bake today."—Ex. 16:23.

"Exhort daily while it is called today."—Heb. 3:13.

"I must work the work of him that sent me

while it is day, for night cometh when no man can work."—Jno. 9:4.

The past is gone, the future still to come,
Today is here.
From early sun till midnight's bell, clear rung,
This day is mine.

The past is dead, its efforts, plans, results
Are written down.
The future calls. The siren lures me on!
Today is mine.
In this today, this day now all my own,
I start anew.
No law of chance, no mem'ry binds me down.
The day is mine.

If all the shattered buildings of my dreams
Lit at my feet;
The ruins give me footing—farther reach:
Today is mine.
If the high tide of full reward proclaims
My sure success,
The world forgets. New laurels must be won.
Today is mine.

The past is gone. The future still to be
God watches o'er,
Oh, may I not forget that through his grace
Today is mine!

Prayer—Our Father, now is the only time we have we know. Teach us the all importance of spending it and using today as we should in thy spirit.—Amen.

THURSDAY.

LIFE.

"A new commandment I give unto you, that ye love one another; as I have loved you. . . .

"By this shall all men know that ye are my disciple."—Jno. 13:34, 35.

Life's a get-acquainted spell;
A chance to know your brothers well.
It's a round of days and years
Filled with laughter gay and tears
And of struggling towards a goal,
As a trial for the soul.
Here we come to learn of men;
Here we come to see them when
They are at their best and worst.
Angels must be human first.

Life's a get-acquainted trip
And the world a mighty ship
Plunging on through storm and shine
To some destination fine.
Here we live and strive and grow
So that we may come to know
One another and be friends,
And at last, when living ends,
He has noblest served God's plan
Who has served his fellowman.

Get acquainted with your kind!
Open both your heart and mind.
Stretch to them a helpful hand,
Know them well and understand
What it is they seek afar
And you'll find how fine they are.
Do not live your life alone.
Know your neighbor and be known,
And remember, night and day
Angels grow in mortal clay.

—Edgar Guest.

Prayer—Our Father in heaven, we would do thy will, and we would follow thee the best we can. Help us not to fail. This we ask for Jesus sake.—Amen.

FRIDAY.

JESUS CHRIST.

"God hath made the same Jesus, whom ye have crucified both Lord and Christ."—Acts 2:36.

Jesus was first known as "Jesus, the Messiah." We are told that the name "Christ," was added after he had shown himself to be the divinely consecrated Saviour which the Old Testament predicted.

We are further told that the name Jesus means Joshua which was a common Jewish name and is a common name among the Filipinos today. Joshua is a continuation of Jehovah and Shua

which means that "Jehovah is salvation." Thus our Lord is called "Jesus." It is a tender sweet and human name, and gives us an intimacy that is immediate and personal. It means that the secret of the Lord has come very near to us in the likeness of man.

The name "Christ," which was added to Jesus after he had shown himself divine, means "anointed of God." This expressed a divine nature which is equal with the father. Thus, Christ is king. So we have in Jesus a prophet and priest, and in Christ we have a king who is the author of a complete, perfect and all-sufficient salvation; the inexhaustible fountain of all the treasures of nature, grace and glory.

Prayer—Our Father, we pray that this moment's communion with thee each day may be indeed a realization of Christ in our lives and be worth more to us than all other experiences. In Christ's name, we ask it.—Amen.

SATURDAY.

PROFIT IN PREYING.

"In the pride of the wicked the poor is hotly pursued, let them be taken in the devices that they have conceived."—Read Psalm 10:1-12.

A certain society woman, prominent and wealthy, is suing the United States to recover a quarter of a million dollars paid in income taxes for three years, alleging losses through the closing of hotel bars which she owned before the passage of the Prohibition law. She will not get her money back, it is safe to say, because the Supreme Court has decided that national Prohibition is not confiscation of a legitimate industry, but abolition of a business hurtful to the people.

No one has a right to do wrong, yet evil-doers are constantly acting as if any interference with their wickedness were an offense against "personal liberty." That much-vaunted term is constantly used as a cloak for personal integrity.

No one has a right to make profit from preying on others. The dope-seller and the bootlegger and the high-society bar-owner, stand on the same level of social infamy, while the defenders of such creatures stand with them.

Prayer—We are our brothers' keepers, our brotherhood. May we never make gains if they must be made at our brothers' expense. May we always be poor if our wealth must come through the impoverishing of others. In the name of him through whose poverty we are made rich.—Amen.

—AMOS R. WELLS.

SUNDAY.

WHAT GETS THROUGH.

"His heart is established, he shall not be afraid."—Read Psalm 112:1-10.

Shrewd contrivers can now tell accurately how much cold any kind of cloth will let through to the human body. The cloth is wrapped around an object which is heated to the body temperature and is then exposed to a refrigerating device. A fan is used to represent the wind. When the salesman tells you that a certain overcoat will keep you warm in zero weather, he will not be guessing.

What is our religion worth to us? We ought to know. We should be able to keep out the icy blasts of worldliness and doubt, and keep in the warmth of love and the glow of faith. Do we do it? If not, our religion is of poor quality or of the wrong type.

Prayer—Establish our hearts, O Christ. Confirm our trust in thee. Make us sure of our surety. For we are dealing with a matter which is our very life.—Amen.

—AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

SAFEGUARDING OUR HOMES.

By REV. ELISHA A. KING, D. D.,
Pastor Miami Beach Community Church,
Miami Beach, Florida.

When St. Paul wrote his letter to the Christians at Rome, he sent a special greeting to Priscilla and Aquila and the church in their house. The story of St. Paul's relation to his family reveals the salutary effects of Christianity on the domestic life of the age. In his greetings he places the woman's name first, and that in itself is suggestive of what Christianity has done for women. It has given woman her rightful place by the side of man. Equal and coordinate and in some cases she has become the dominating personality. Home life has been made most beautiful through the relation of Christ to the family.

The reference to "the church in their house" reflects the custom of the times among Christians. There were no church buildings so the followers of Christ met in each other's homes or in some house where the accommodations were ample. Philemon at Ephesus (an important and well-to-do citizen) opened his home for such a church.

The Bible makes much of home life and its influences on the young and Jesus made much of the sacredness of the home in its relation to children. It was Jesus who drew for illustration on his wealth of observation of the daily life of the humble home to which during thirty years he had given long allegiance. In his estimation a little child was a real treasure because of its purity of heart and poverty of spirit which meant so much in the salvation of the grown man in later years. In Christian thought the child holds a unique and supreme place.

There is no institution that man has given so much thought to as his home. As far back as our knowledge goes men everywhere have either burrowed under the ground or built above it, and have sought to provide some kind of a place in which to dwell, and which they call home, rude and imperfect as it often is. It is no wonder that our favorite song of home arouses a popular response in the human heart:

Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home.

"Home is the place of peace," says Ruskin, "the shelter, not only from all injury, but from all terror, doubt, and division. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive and love, so far as it is this, shade as of the rock in a weary land, and light as of the Pharaohs in the stormy sea, so far it vindicates the name, and fulfills the praise of home. Wherever a true wife comes, this home is always around her. The stars only may be over her head; the glow worm in the night-cold grass may be the only fire at her feet, but home is yet wherever she is; and for a noble woman it stretches far around her, better than ceiled with cedar, or painted with vermillion, shedding its quiet light far, for those who else were homeless."

One cannot think of home without thinking of society in which the home develops. Society is, of course, an association of human beings. By nature man is gregarious. He may eat alone when food is scarce, but when his appetite is satisfied he comes from his hiding place to sit by the fire and he wants his own kin with him.

Nature has created separate species and has

instilled in each a liking for its kind. Not only was this true of primitive man but he also found out very early that two were twice as strong as one. It was a great discovery; men needed one another. They could not live alone and make progress. In the very beginning of the Bible it is declared that it was found that it was not good for man to be alone, so God created a companion, a help-meet, a wife and the family was established.

No book says more or better things about home and children than the Bible. The ideal Hebrew family was a devoted and beautiful relationship and, of course, the Christian family was constructed on that model. When St. Paul deals with family matters, the duties of husbands, wives and children, he reveals a great wisdom. When he urges children to obey their parents he cautions parents to be kind to their children, and when he sets forth the duties of a wife to her husband he admonishes the husband to regard his wife's welfare with exceptional love and care. This is something quite new in family discipline when one compares it with the despotic power of a pagan father and the place of woman in his household.

The family circle constitutes the first social unit the child knows. It consists of father, mother, brothers and sisters and perhaps grandfather and grandmother. The departure of the child from home to play or attend school is his introduction into an ever-widening community life. This family is the setting for the drama of life. For the first six years the home is the child's world. Even during the period of his schooling five-sixths of his time is under the guidance and control of the home. Then comes the awakening of manhood and womanhood with attempts at independence, an interlude of from five to ten years. The strain and struggle for separate existence is a strain upon parental affection and solicitous care, but this is what the home is for, to produce, develop and train new life for future generations, and because children and youth can be shaped and fitted for noble service for humanity the responsibility of the home for this great contribution to life is very great.

On the inside of the home is the sanctuary of life, the sheltered place of peace, the scene of life's most personal, sacred, and exclusive obligations. On the outside of the home lies the larger life of mankind, wherein a man must take his place and do his work. Life is spent crossing the threshold of the home.

The thought of home to those who have grown up in a Christian environment where religion was made the natural, wholesome daily atmosphere is a most stimulating reflection. To have been born in such a home is an inheritance which not all the world's wealth could buy. The influence of such a home is beyond measurement. No less a great man and a pagan, too, than Marcus Aurelius devotes the first chapter of his "Meditations" to expressing humble gratitude to all who helped him when a boy. He says the example of his grandfather gave him a god disposition, not prone to anger. From his father he learned to be modest and manly. His mother taught him to have regard for religion, to be generous and open-handed. But how much greater is the gratitude of those who remember the joys and vicissitudes of their Christian homes and what wonderful men and women their homes have produced! Robert Burns has given us a picture of humble Scotch

life in "The Cotter's Saturday Night," and reminds us that:

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.
Princes and lords are but the breath of kings,
"An honest man" the noblest work of God."

II.

But something has happened to the home as a social institution. We still believe that a sound organization of family life is fundamental to a nation's well-being. The social unit, the family, is the requisite underpinning of the state. Without it there is no propelling motive to insure the welfare of successive generations. Unless the art of human relationship be acquired within the (Continued on page 14.)

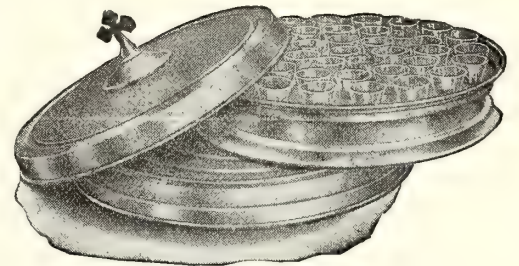
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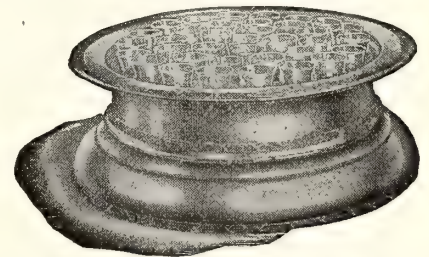
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

I want to ask that you read our financial report each week and then ask yourself if you think anyone can care for nearly one hundred children on what the church sends to us!

For instance, our income this week was \$121.25. Hardly that much last week—just a little more than a dollar per child per week.

Then, too, this is planting time. 100 bags of fertilizer to pay for, 40 acres to plant in beans to make hay for our cattle, 20 acres to plant in corn to fill the silo, besides sweet potatoes and all garden vegetables.

This takes money. The children do all they can to help support themselves, but it takes money to farm as well as it takes money to feed, clothe and care for children. You see that it will take our income this week to meet fertilizer bills alone.

Then insurance on our buildings is due, too. Spring Sunday slippers for the girls (just one pair of Sunday slippers per year), oxfords for the boys (one pair each year), and many other items too numerous to mention. So my hair is still growing gray. Bills to meet, income a little more than \$100.00 per week, and widows appealing to us to take their children because the wolf is howling at their door.

What is the church going to do about it? If each Sunday School in the Southern Convention would come to our rescue and make a monthly offering, we could get along more easily. We want to appeal to the Sunday Schools not now making offerings to join our band. We cannot run the Orphanage successfully unless you help us.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 18, 1933.

Brought forward \$ 5,541.66

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Third Avenue, Danville\$ 4.94
Happy Home 3.90
Union, N. C. 1.54
Lebanon66
Greensboro, First 14.20
Bethlehem 1.46

26.70

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41.86

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Johnson's Grove\$.55
Rosemont 8.94
Berea, Norfolk 8.02

17.51

Valley Virginia Central Conference:

Mt. Lebanon 1.18

Special Offerings.

Chas. V. Sharpe, Inc., Burlington
N. C.\$ 4.00
Mrs. Ray, support Marie Ray.... 30.00

34.00

Total for the week \$ 121.25

Grand total \$ 5,662.91

This world that we're a-livin' in
Is mighty hard to beat;
You git a thorn with every rose,
But ain't the roses sweet?

—Frank L. Stanton.

THE SUN'S PULPIT.

(Continued from page 13.)

home it is seldom acquired anywhere else. And it has been proven over and over again that the family as a social institution has the power to rebound and re-establish itself which fact gives us courage to undertake reforms to save it.

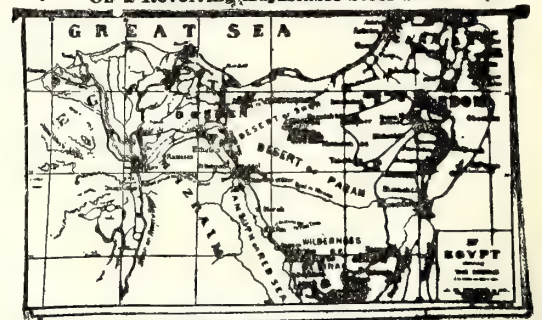
But the old idyllic form of family life was broken up by the industrial revolution that began to take women and children out of their homes, shifting their labor from hearth and farm to factory and mill. The modern revolt of women from their inferior positions before the law has upset well established customs and manners throughout the whole world. The increase of migration of people from the country to the city has produced great changes in the social life of the home. Students of social life remind us that broken homes are responsible for much of our crime problem. Homes are broken by death, desertion, separation and divorce as well as by industry and changed living conditions. Twenty-five per cent of all the children in the United States live in broken homes. From 40 to 70 per cent of all delinquents come from broken homes. In great cities where housing conditions are bad, children and youth are deprived of home influence very early in life.

The warden of Sing Sing prison reminds us that 97 per cent of the prisoners in Sing Sing were never associated with Boys' Clubs or any of the other juvenile associations where boys learn how to spend their leisure in wholesome recreation. Ninety-nine per cent were never actively interested in church organizations. Persons between the ages of fifteen to thirty constitute fifty per cent of the population of the United States, yet they contribute 73 per cent of our criminals.

(Continued on page 15.)

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-per'na-üm, which is upon the sea coast, in the borders of Zab'u-lon and Neph'ta-lim:
14 That it might be fulfilled

A.D. 31. 934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Charge ye them on them a good example, etc.

CHAP. 4. A. D. 31. 934. And seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^k The land of Zab'u-lon, and the land of Neph'ta-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit:

for their's is the kingdom of heaven.

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THE SUN'S PULPIT.

(Continued from page 14.)

The problem is with the young, and that type of youth that never had the humanizing influence of a Christian home or a character building institution. As startling as these figures are, and as bad as the conditions seem to be, let me quote a sentence from John Locke, the educator and philosopher who lived in the 17th century. He said: "I wish that those who complain of the great decay of Christian piety and virtue everywhere, would consider how to retrieve them in the next generation." And it is this next generation that I am concerned about this morning.

We talk much about Russia and its revolt against the customary order of human society. Most of those things that have been considered sacred have been repudiated. The revolt is against the church and the God of orthodoxy, against capitalism, and government as they know it. The usual institutions of society are in jeopardy, marriage and home are not considered the cornerstone of the social structure. Humanity is indeed uprooted, as Maurice Hindus tells us. God and religion and the church are being abolished and a new generation of Godless youth have been let loose all over Russia. The Soviet and its Communistic doctrines are planning to engulf the whole world. We think it will not affect us, but there are subtle and insidious forces already at work among our youth that may yet prove their undoing.

Here in America we have the home, the church and the school. This is the ideal order as they were once held in the popular mind. It is a question now what the order is. It may be for many the home and the school, for some it is simply the school, and for millions the church is included. And yet, only 1½ cents on the average of every American dollar is spent for the maintenance of schools, and only ¾ of a cent for the church! Neglect of religious training in the home and neglect of the church on the part of many parents have much to do with the indifference of the young people of our age.

We cannot avoid the conclusion, however, that upon the Christian home rests a great religious responsibility. The American family has ample opportunity and equipment for this task. Being freed from home industry and long hours of labor there is a considerable amount of leisure for the development of personality. In the light of our Christian laws and customs the husband and wife are equal and can make distinctive contributions to the home for the guidance and training of children in religion and morals. More and more we are believing in the equal value of each human being in the sight of God, and the Christian home is still a place to build up within the world, citizens for the kingdom of heaven.

No institution of the state or of the community, neither the school nor the church, can relieve the family of that primary privilege and responsibility. The church depends upon the family for the initial step, for the family alone can maintain the sacred altar on the hearth. In the loving intimacy of the family circle, religion is cultivated. We must safeguard our homes with wholesome religious instruction and Christian living. Whether they be in cottage or palace, apartment or hotel, it makes little difference for from these homes come those who will make the future when we are gone. Whether it be a perfected Christian civilization or an atheistic materialism will be determined in our homes.

There is no better time than now, during this after-Easter season, to think upon these things. There is no better time to talk religion in the home, or anywhere, than now, for all the world keeps this season in some form or other. Let us cherish our religion now while we are free to

enjoy it, let us cultivate it in our children before they abandon it, let us prevent a tidal wave of atheism by living and teaching theism. May there be within the heart of every youth that leaves a Christian home a consciousness of God, the Father, that Jesus made so real.

Oh, ask not a home in the mansions of pride
Where marble shines out in the pillars and walls,
Though the roof be of gold, it is brilliantly cold;
And joy may not be found in its torch-lighted halls.

But seek for a bosom all honest and true,
Where love once awakened will never depart;
Turn, turn to that breast like the dove to its nest,
And you'll find there's no home like a home in the heart.—*Eliza Cook.*

and that heart is usually mother's

Miami Beach, Fla.

DRY FORCES MEET AT RICHMOND.

(Continued from page 7.)

of 17, who are in turn to elect a permanent operating committee of nine and a State committee of 100. After plans are worked out another meeting of committees is to be called on Monday, May 22nd.

Dr. Chenault made the statement that he was more than pleased with the number and personnel of the meeting and that there was every reason for the dry forces of the State of Virginia to feel encouraged at the results so far obtained.

"Why do you look so mournful?" his uncle asked Dick, after tea at the party.

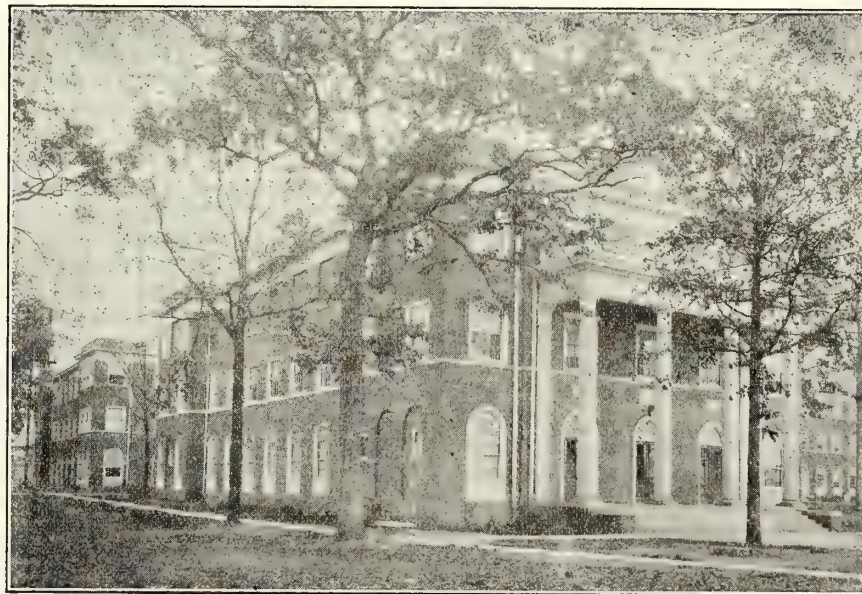
"'Cos I am," said Dick. "I'm more'n full!"
—*Methodist Times and Leader.*

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MARRIAGES

SAVEDGE—EDWARDS.

On Saturday, April 15, 1933, Mr. John Thomas Sledge and Miss Luray Virginia Edwards surprised their many friends when they motored to Wakefield and were united in marriage by the writer, using the ring ceremony of the Christian Church.

The young people received their education in Surry High School, Surry, Va., and are very active in the work in New Lebanon Church, where both are members.

After the ceremony they returned to the home of the bridegroom's parents, where they will make their home.

The best wishes of all attend them in their married life.

C. E. GERRINGER.

OBITUARIES

TOMLINSON.

When one is known so well and loved so much as Mrs. Ruby Freeman Tomlinson, departs this life for a better world, we should be grateful to Almighty God for our association with her. Her friends were impressed with her knowledge and deep love for God's work, her loyalty to home and friends.

Whereas, we know that God, in removing her from us, was too wise to be mistaken, and too good to be unkind, therefore, be it resolved:

First: That we, the members of Burton's Grove Christian Church, of which she was a member, bow in humble submission to his will. She was kindhearted and lovable, always ready and willing to help lighten another's burden.

Second: That we extend to her be-

666

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reaved family, husband and children, our deepest sympathy in this dark hour, recommending them to our heavenly Father for comfort and resignation to his divine will.

Third: That a copy of these resolutions

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, MAY 25, 1933.

NUMBER 21.

.. THE SUN'S OBSERVATORY ..

Sunday School Figures from India.—

Rev. Edward A. Annett, General Secretary of the India Sunday School Union, has recently conducted a statistical survey of the Sunday Schools of that great mission field. His final summary shows that there are in India 18,322 Sunday Schools, 30,428 teachers and an enrollment of about 710,000 scholars.

Just Little Things.—

History tells us that following the battle of Dresden, Napoleon came across and ate a green peach and suffered therefrom an attack of indigestion. In his distress, he neglected to order the pursuit of the enemy, and this fatal omission cost Napoleon the battle of Leipzig—and made his ultimate defeat inevitable. However this may be, small neglects have been in many cases the causes of great disasters. Seemingly unimportant matters often lead up to grave results.

Robin Has Private Car for Nest.—

Recently the Associated Press carried a story of interest to bird lovers. It is somewhat as follows: A marathon robin, who had to keep on the wing to hold the pace with her brood was finally given a rest at the expense of the railroad when the train reached Benton Harbor, Mich. The conductor, Roy Blodgett, saw the bird flying under the caboose of his freight train, and upon investigation found a nest in the under structure containing two blue eggs. He reported the matter and the next incoming freight from Grand Rapids brought an extra caboose, with an order from division headquarters: "Use extra caboose until robin is done with car."

Tangier Island.—

Set in the midst of Chesapeake Bay, just inside the Virginia line, is a small, wind-swept hillock of sand known as Tangier Island. Here for nearly three centuries, the inhabitants have made their living by either fishing or crabbing. The people are more largely composed of Anglo-Saxon stock, probably, than any community of its size in the entire United States. "The two streets of the village," we are told, "are less than six feet wide. There are no automobiles, horses or cattle of any kind. . . and the children play in the narrow streets with perfect safety. Nearly every home on the island can be reached by canals, yet an accidental drowning is unknown." The children are found on the wharves almost as soon as they can walk, and a six-year-old can handle his craft with a skill which comes of an inherited instinct of many generations.

House Committee Approves Higher Taxes.—

By a vote of 13 to 9 the House Ways and Means Committee approved on last Monday a

program increasing income and gasoline taxes and making dividends subject to income rates. The reason for this action is to finance Mr. Roosevelt's \$3,300,000,000 public works - employment bond issue, and under its provisions normal income tax rates are raised from 4 to 6 per cent on net incomes of \$4,000 and less, and from 8 per cent to 10 per cent on all incomes above that amount. This raise is estimated to give an income of \$46,000,000. Taxes on dividends from corporations, it is thought, will amount to an additional income of \$86,000,000, while three-fourths of a cent extra tax on gasoline will amount to \$93,000,000. There seems to be much less talk of balancing the national budget now than was heard some months ago. It may be a wise thing to put over three billion dollars in public improvements at this time, but there will be a time when repayment will be necessary. There is such a thing as making haste slowly, and there are those who would deem such action wise at this time.

Baptists of North and South Clasp Hands.—

After 88 years the Northern and Southern Baptist Churches, on Tuesday, May 23rd, held a united meeting in the huge Washington Auditorium. Clapping the hand of Dr. M. E. Dodd, president of the Southern Baptist Convention, Dr. C. Oscar Johnson, head of the Northern Convention said they reached across an "imaginary Mason-Dixon line," to join these two bodies. On Monday preceding the union meeting, routine business was transacted by the Southern group. At the evening session, Dr. A. J. Barton, of Wilmington, N. C., asserting that the White House had been "turned into a billboard for beer," called upon the convention to adopt a resolution of regret for the prohibition position taken by the President. The resolution presented by Dr. Barton, as chairman of the social service committee, was: "That we deeply regret and earnestly deplore the fact that the President has used the influence and power of his office for the repeal of the Eighteenth Amendment to the Constitution, and pending efforts for repeal, for the legalization and manufacture and sale of beer; and especially that he has allowed the White House to be used to advertise the beer business, much to the discredit of his administration and much to the pain and sorrow of a large element, we believe a majority, of American citizens."

Glass Banking Bill.—

After some changes and "much improved," we are told, the Glass Banking Bill is now before the Senate for consideration. If enacted, this bill gives promise of erecting a stronger banking system upon the ruins of the old one. Its fate, however, is in doubt, as the Administration seems

to be less concerned about the banking situation by far than with the liquor situation, and the President has not indicated that he will ask for the passage of banking legislation during the present Congress. There is a strong group in Congress which wants its early passage, but there are others who do not want to take the initiative and are looking to the White House for its approval before voting on such an important question. There is also some opposition among the bankers to the restrictions thrown around them, including among others provision for the separation of commercial and investment banking. The Administration, itself, still seems to oppose any insurance feature, and this is included in the bill. Two arguments have been advanced against the insurance of banking funds. The first is that no conceivable insurance fund could begin to cope with such a crumbling in values as the country has just passed through. "That is true," says Marc A. Rose, in *Business Week* for May 24th. "Any banking system is inescapably part of the country in which it exists. If the dollar valuation of the whole country is marked down by half, no banking system can escape unscathed. But this is not all there is to be said. Suppose another depression some day—how greatly an insurance fund that made good losses on a large proportion of bank deposits would cushion the impact!" Much of the very crumbling of prices was even caused by the banks themselves selling assets and calling loans, in order to themselves be ready for alarmed depositors. "There is no telling," he says, "how much better prices might have been sustained had they been protected from this pressure. It is perfectly reasonable to believe that, if depositors were reassured by the existence of a guaranty fund, there would be no bank runs." The other reason advanced against the insurance feature is that it would cause sloppy banking. This seems improbable. Mutual deposit insurance would cause an appreciable strengthening of the system of examination and supervision. Furthermore, the insurance fund would not become available until the entire capital and surplus of the bank itself had been exhausted. It is hard to see why insurance would make a banker more careless, if fear of the loss of his own investment in his bank would not restrain him. There are many Senators who say that banking legislation should have been the first, not the last, legislation of the present session. The present situation is far from healthy. Any program for recovery that does not take into consideration a sound banking system that will have the confidence of the people, is unsound. We venture the statement that we would rather trust to a sound banking system than to have to take a chance on having the country "drink its way to prosperity."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. H. S. Hardcastle, beloved and honored pastor of the Suffolk Christian Church, has been called to and accepted the pastorate of Christian Temple, Norfolk, Va., his work in Norfolk to begin September 1st. Christian Temple is fortunate, indeed, in securing the services of this competent and consecrated man to become the successor to Dr. Jason Noble Pierce.

Rev. J. L. Neese is very happy in reporting a Men's Missionary Society recently organized in Palm Street Church, Greensboro. This is unique and we trust its kind may multiply, increase and replenish the earth. There are twenty-five charter members. The officers elected were: J. V. Moore, president; R. G. Johnston, vice-president; Doyle Murchison, Jr., secretary-treasurer; A. J. Harris, program committee; Charlie Jones, superintendent of literature.

The Sunday School at Avon Park, Fla., Dr. Arthur P. Vaughan, pastor, has sponsored six concert programs during the season which have been of the highest type of music and have been greatly appreciated by the whole community. The last one was a concert given by Genevieve Ainichihoyo Creer, a Christian Indian girl, who was a student at Rollins College. She gave Zuni Tribal songs, Indian legends and dramatizations and interpretations of Indian stories and the dance.

One hundred Women's Societies in the churches of our Southern Convention are cooperating with pastors in sponsoring and conducting the diligent search in the homes represented in the churches for trinkets of gold and silver for the Crucible Campaign. The Woman's Board of the Southern Convention approved the campaign, and their Societies are helping in the search, not for their Societies, but through their churches to help the Mission cause which so much needs and deserves this timely assistance.

The church at Lake Helen, Fla., Dr. Arthur G. Lyon, pastor, after having received thirty-one new members in the Easter season, received five more on Mother's Day. This makes the membership of the church more than one hundred for the first time in the history of this beautiful village church. The Young People's Club gave a Mother's Day pageant which had been arranged by the pastor, twenty-five young people taking part in it. Dr. and Mrs. Lyon will spend the summer at Cantoocook, New Hampshire.

On Sunday, May 21st, the congregation and minister of Monticello Christian Church, worshipped with the congregation of the Friendship Methodist Church. The idea of the service was to create a better community spirit and a better understanding among the members of the two churches. Rev. J. L. Trollinger, pastor of Friendship, presided and Rev. F. Ervin Hyde, pastor of Monticello, preached a sermon on "The Glory of Going On," giving to the churches a challenge to work together for a better church and community. Both churches were well represented in the congregation.

Mrs. Pearl S. Buck, author of "The Good Earth," and noted as a missionary to China under the Presbyterian Board, has resigned as missionary under that board. Possibly, this is wise, since Mrs. Buck, with her rare literary gifts, seems to have been better fitted for cultural and purely

literary work and expression than for the strictly devotional task of revealing to the Chinese the life and character of the Carpenter of Nazareth. Mrs. Buck has done a wonderful piece of literary work, and it is not often that one achieves permanent fame and place in more than one line of objective pursuit.

Rev. Watson L. Lewis has resigned the pastorate of the church at New Smyrna, Fla., after having served this church for six years. Prior to this pastorate he was for a number of years pastor of the church at Daytona Beach. Mr. Lewis has been outstanding as a preacher and as a leader, and has been influential in the State Conference, as also has Mrs. Lewis been active in the women's work of the state. Mr. Lewis has always been popular with men, and is well known for his wit and humor, as well as for his ability as a preacher of the gospel. Mr. and Mrs. Lewis will move to their home at Daytona Beach.

One of our devoted pastors gave the challenge for members of his church to practice self-denial for four weeks preceding Easter by doing without one meal a day and giving the price thereof, 20c, to Missions. He was unable to find a member who would join him in this, but he stuck to his proposition and finally several members joined him in doing without a meal a day for fourteen days prior to Easter and giving the price of 15c per day to Missions. The offering was not what the pastor desired, but such service does not go unrewarded. Self-denial for our Lord ever and always has its sure reward. The offering was liberal and gladly made.

Rev. Robert Lee House, pastor of our Newport News Church, still believes in the revival meeting and, in a brief personal message, tells why: "We have just passed through a series of revival services. Mr. Poythress was with us and did us much good. We received twenty-two new members. That brings our total number received this conference year to forty-eight. This indicates to me that there are some who may be won to Christ and to the church from Sunday to Sunday by persistent effort. They really prefer to unite with the church during a regular service. However, it appears that there are still those who require special effort to be won. Therefore, I still believe in the revival meeting."

A very large audience that more than filled the spacious auditorium of Bethlehem Church, Altamahaw, N. C., greeted the pastor, Rev. J. W. Patton, Sunday morning, May 21st, as he conducted the service for missionary and memorial day. Scores came from nearby towns and cities, and great was the day for Christian service and worship. After the sermon at 11 A. M., by the Secretary of Missions, a bountiful luncheon was served in the church-yard and delightful fellowship was enjoyed with friends and acquaintances for more than an hour. In the afternoon the great audience was wonderfully entertained and thrilled by a program of music by the Elon College Singers, directed by Professor Dwight Steere, head of the Music Department.

The Florida Young People's Summer Conference will meet this year in two sections instead of at Camp Immokalee as in past years. The first conference will be held at DeLeon Springs, June 3rd-10th, and the second one will be held at the Las Clas Inn, Fort Lauderdale, June 10th-17th. In each case the program will be similar to those arranged for the conference at Camp Immokalee, and it is expected that many of the features which have made Immokalee so popular will be continued and that especially there will be kept alive

the "Immokalee Spirit." Miss Pattie Lee Coghill and Mr. Charles A. Hoyt, chairman of the Conference Department of Young People's work, who has also been elected as moderator of the conference, have been quite largely responsible for the working out of the plans. Miss Coghill, returning from an extensive tour around the state in the interest of the conferences, reports that there is every indication that the attendance at each conference will tax the capacity of the hotels.

Dr. Clarence A. Vincent has resigned as pastor of the church at Winter Park, Fla., to take effect next spring. Dr. Vincent will have completed seventeen years as pastor of this church and during his pastorate a beautiful colonial church has been erected without debt and the church has become a large and important one. Dr. Vincent had held important pastorates before coming to Florida, in Galesburg, Ill., Boston, and Washington, D. C. During his years in Florida he has been an outstanding leader in the Florida Conference and has been a man of large influence in his own city and county and in the state generally. Mrs. Vincent has shared with him in a beautiful service, not only in the church, but also in the Congregational Woman's Federation in Florida. They have been deeply interested in missions and the church has been a generous supporter, not only of the Mission Boards but of other denominational and non-sectarian causes. The friends of Dr. and Mrs. Vincent will be pleased to know that they expect to continue to live in the state.

Sunday, May 14th, was a great and good day for Mt. Auburn Church. This is one of our substantial rural churches without a pastor (since Rev. R. A. Whitten, who served it in connection with Henderson, resigned for Portsmouth First Church last winter). May 14th, a great congregation gathered for the regular missionary and memorial service in the morning, conducted by the Secretary of Missions, a former pastor. The service in the afternoon was conducted by one of Mt. Auburn's own sons, Rev. Robert M. Kimball. Bro. Kimball is of the household of faith, a ministerial student in Elon College. He delighted, as well as edified, his home folks and his own church with a splendid sermon. He came unto his own and his own received him gladly and heard him approvingly. He is one of our promising young ministers, licensed during the session of Conference, Eastern North Carolina, last November. It was, indeed, a gala day for dear good Mt. Auburn. The Mission offering was liberal and gratifying, the people gave great attention to the messages of the day, flowers were abundant for the beautifully kept and recently dressed cemetery, and at the cemetery some four or five very appropriate talks were made, this service being in charge of the Sunday School superintendent, J. A. Kimball, father of the young minister, who preached in the afternoon.

Many of our churches are putting on the Crucible Campaign to dig for gold and silver in the homes. The *Biblical Recorder*, telling of a collection that was gathered in one church, says: "There were 150 rings, many of them wedding rings, about which clustered tender sentiments; 50 watches were in the collection, large, heavy, gold watches and small, delicate ones fitted for dainty hands, watches whose hands have been idle for many years and those that ticked along to the last. One watch which was given as an heirloom with a history which began 150 years ago, a watch which told the time for father, grandfather, and great-great-grandfather. There were gold and silver coins of many countries: Spanish, Mexican, French, Canadian. About 200 chains, both of gold and silver lay tangled together, their

once glistening links now slightly dulled from non-use. There was half of a platinum chain, a reminder of days when there was no depression—at least for its owner. There were gold crosses in the collection, and a napkin ring, a set of teeth held together with a gold band, a curling iron, and almost a hundred pairs of glasses with silver and gold frames." Continuing, the *Recorder* says: "An authority estimates that there is a billion dollars worth of old gold, silver and platinum in the homes of the American people." Almost everyone who is willing to look will be surprised at the old gold and silver trinkets that can be found in the home, serving no one any purpose of value and merit. Let us reclaim these and turn them into gold and silver dollars "for God and Government."

ELON COLLEGE COMMENCEMENT.

We are anxious that the members of the church, alumni of the college, and all who may read *THE CHRISTIAN SUN*, keep Elon Commencement in mind.

Perhaps you read the article in last week's paper, but it may be that you do not remember the dates.

The Commencement program begins Friday evening, June 2nd, with Junior Orations. Saturday evening we are to have a program put on by the Dramatic Department under the direction of Miss Virginia Fitzhugh. This will be a very good program and you should not miss it if you can possibly attend.

Sunday will be Baccalaureate Day, with Dr. H. K. Eversull, of Cincinnati, Ohio, delivering the sermon.

Monday evening will be musical night, when the Music Department will render "Hiawatha's Wedding Feast."

Tuesday will be Alumni Day, with Hon. J. C. B. Ehringhaus, Governor of North Carolina, as the principal speaker, and a free barbecue dinner will be served on the campus.

Wednesday will be Graduation Day, with Dr. Malcolm McDermott as the speaker.

This is a program that will be both inspirational and helpful. We are hoping for a large attendance and a manifestation of great interest. May we be honored with your presence?

L. E. SMITH, Pres.

SIX REASONS.

(A card was recently found among his papers, written by our late, lamented and beloved Dr. W. W. Staley, on which he gave six reasons for supporting Elon College. The contents of this card are so timely now that we print in full as carried on the card.—J. O. A.):

1. Elon College is the child of the Southern Christian Convention, and parents should support their children.

2. Elon College is the soul of the church that founded it, and the soul is the head and heart united in building character and service. Support is essential to its life and growth.

3. Our Church College trains the ministers of the church, and it should be liberally supported to produce the best grade of ministers.

4. A denomination without a college would have no efficient means of Christian education, without which the church would have no means of training local church leaders.

5. Lay members of the church receive inspiration and direction in their work through the character building and nurture of their own college. The best farmer builds up his farm by putting into the farm what it needs. The real harvest of the College is the fruit of its loyal supporters.

6. The College is the fountain from which flows the life-giving stream of intelligent work and growth. Elon College is the fountain of the Southern Christian Convention. Dry up the fountain and no life-giving stream flows from it.

PREACHES ON HIS 100th BIRTHDAY.

August Field Beard, clergyman and educator, whose 100th birthday came on May 11, 1933, preached upon the first Sunday of a new century in his life, May 14, 1933, in the First Congregational Church, Norwalk, Conn.

Dr. Beard observed his 100th birthday on Thursday quietly at his home, 79 East Avenue, Norwalk. A birthday cake from the church, another birthday cake brought by his niece and other cakes made his 100th birthday seem a dangerous event in the minds of his daughters, the Misses Patten and Elizabeth Beard, with whom he lives.

A deluge of letters, telegrams and flowers from thousands brought greetings on Thursday. Many felicitations were presented through a committee of Dr. Beard's friends of which Paul D. Cravath, lawyer and president of the Metropolitan Opera Association, New York, was chairman.

The sermon on Sunday, May 14th, was preached in an edifice of colonial design which stands upon the same site as the church in which he was christened in 1833.

Dr. Beard is the oldest living Congregational and Christian minister and the oldest living graduate of Yale University; Williston Academy, Easthampton, Mass., and of Union Theological Seminary, New York City.

The Congregational and Christian Churches were represented at the service on May 14th by the Rev. Dr. George Luther Cady and the Rev. Fred Leslie Brownlee, executive secretaries of the American Missionary Association of the united churches. Dr. Beard is honorary secretary of the Association and formerly as its senior executive secretary he had a leading part during many years in the advancement of educational opportunities for Negroes. Ten colleges for Negroes in the South today owe their development in considerable degree to his unwavering support at a time when cultural education for Negroes was in its infancy and had few friends. One of these colleges is Fisk University, Nashville, Tenn., whose founder and president was the Rev. Dr. Erastus M. Cravath, father of Paul D. Cravath.

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December....., 1932.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE KINGDOM APPOINTED.

One truth our Lord taught his disciples that they either would not or could not learn. They longed for an earthly, while he taught them again and again of a heavenly, kingdom. So bent on being big in the earthly kingdom were they, that no sort of teaching could or did reveal to them that he was building, not a temporal, but an eternal, not a physical, but a spiritual, kingdom.

After Jesus plainly told his disciples that he was going up to Jerusalem there to be bound, crucified, killed, James and John, two of his most intimate companions, disputed over who should occupy the highest place in the kingdom that they still believed he would establish. And then, after rebuking them and plainly revealing that his was a spiritual kingdom, they failed to comprehend. Nor was this all. He went to his death on the cross and came back a resurrected and glorified body, and still they failed to grasp the kind of kingdom that he would establish. So, one of the very first questions they asked him, when gathered together after the resurrection, was: "Lord, wilt thou at this time restore again the kingdom of Israel?" They were still looking for an earthly kingdom. Nor was this all. He had told them as plain as language could that his kingdom was not of this world, and that "He would appoint to them a kingdom." Again and again had he told them of the kind and character of that kingdom. His disciples did not, maybe they could not, grasp the teachings of their Lord in this one particular.

And even his disciples to this day, in a large

measure, either cannot, or will not grasp the fact that his kingdom is not of this world, but is a heavenly, spiritual kingdom, a kingdom of humble, redeemed, righteous souls. We admit there is an "other worldliness" about this that many of us may not relish, but it is there all the same. Those who in the early church, and in the late church, have turned the world upside down, and right side up, have been those who have in their minds and hearts this feeling and spirit of "other worldliness." Peter and Paul, Huss and Luther, Calvin, Wesley, O'Kelly and Moody all lost out in terms of earthly kingdoms and rulership, and their lives mean little or nothing viewed in the light of worldly powers, pursuits and possessions. They, like Abraham of old, "went out, not knowing whither he went." By faith they, like he, "sojourned, looking for a city which hath foundations whose builder and maker is God. They were pilgrims here but had their eyes fixed on an inheritance promised them, not of this world's goods, but of that world to come, of which they firmly believed that they themselves were a part.

They fought a good fight. It was the fight of faith, that, through conflict, trial and hardship, they might establish in the hearts and souls of men and women on earth the kingdom of heaven—a spiritual kingdom.

There are earthly tasks and there are heavenly. The heavenly task is spiritual and has to do with the establishment of righteousness, and that rulership of righteousness, in the lives of men and women here on earth. Those who dwell in this spiritual kingdom may or may not wield great power in the world, may or may not have much of this world's goods, but theirs is the fruit of the Spirit; "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness temperance: against such there is no law."

The kingdom our Lord is establishing in the world is not an earthly, perishable kingdom. It is a heavenly, spiritual, imperishable kingdom.

J. O. A.

A FEDERAL JUDGE SPEAKS A WORD.

It is quite generally conceded that there is no abler jurist on the District Federal bench than Judge E. Yates Webb, of the United States District Court in North Carolina. Judge Webb served in the National Congress many years, and if he had so chosen would likely be there today, but the National Government needed him as jurist, and on the bench he has distinguished himself as a man of poise, great ability and wise judgment. In charging a Federal Grand Jury at Asheville recently, the Winston-Salem *Journal* quotes a portion of Judge Webb's instructions:

"It would be better to turn loose a thousand rattlesnakes in North Carolina than to bring back the legal sale of liquor.

"A group of millionaires who see a way to escape income taxes have formed an association to bring back liquor and let the little man pay the revenue of the government. They are aided by the manufacturers of beer and whiskey. The only real argument that can possibly be advanced for the legalized sale of liquor is that of revenue.

"If we are willing to sell our souls and our bodies—and that is what the presence of legalized alcohol does—I can tell you a way to raise revenue that beats whiskey all hollow.

"We can raise revenue enough with the sale of narcotics to pay all our taxes and probably all our public debt in a short time, but when we got through we would have a community of shadows, pitiful addicts to the drug habit.

"Liquor has never obeyed the law and it never will. Alcohol is a natural outlaw and will always be an outlaw. Legalizing the sale of liquor does not stop bootlegging. It did not do it be-

fore. It does not do it in Canada and will not do it in North Carolina if it is brought back again.

"Men and women have been fighting alcohol through the ages because alcohol is the deadliest poison known to chemistry. It is used to kill the living and preserve the dead. It destroys mind, body and morals.

"The alcohol taken from twenty bottles of beer if administered to a child or a man not accustomed to taking liquor would produce death.

"Any beverage containing more than 3.2 per cent of alcohol violates the law and as long as it is the law I intend to enforce it.

"William E. Gladstone, the great British statesman, said that liquor has caused more deaths and suffering than all the wars and pestilences that have been visited upon mankind.

"Abraham Lincoln said that liquor was not a thing to be controlled but that it was a cancer that should be eradicated.

"There are those who contend that prohibition does not prohibit. The law has been on the statute books only thirteen years. We have had laws against stealing and fighting and murder for 2,000 years, and the courts are filled with people charged with larceny, assault and killing.

"Here is what prohibition has done in thirteen years. It has decreased insanity in this country 66 per cent; it has reduced crime due to liquor 54 per cent; it has reduced the average death rate 20 per cent; and drunkenness has decreased 70 per cent.

"The injury caused by alcohol is not confined to the person offending. It is visited upon innocent women and helpless children.

We have an idea that North Carolina will indeed rue the day that she goes back on the mature counsel of this her distinguished and patriotic son.

J. O. A.

PUTTING JESUS TO SLEEP.

"We have put Jesus to sleep in the stern of the boat, like the disciples. The time has come to ask him to take the helm and guide us across the storm-tossed waters." It was a Chinese Christian speaking, Pastor Kuan, in the church at Yangkow. Possibly, this Chinese Christian was speaking to and for Americans as well as Chinese. We are sailing on tempestuous and turbulent seas, and no one has yet said: "Peace be still." Can economic conditions improve until moral and spiritual conditions improve? If the foundation of the social order is moral, then there can be little improvement in the building until the foundation is made right. And we seem to disregard the moral in our mad scramble to straighten out the economic condition.

In all the argument for the legal sale of beer in the State and nation, what one heard was "revenue." "Get the revenue from tax on beer and thus balance our budget."

In the North Carolina legislature, gambling in several counties was legalized. The plea, of course, was for "revenue"—"revenue at any cost."

Recently there has been increase in certain stocks and bonds, as well as commodities, without any sort of foundation in reality for such. It all came out of speculation, betting, gambling.

We haven't learned our lesson yet. We will have to learn it, but we are still madly obsessed with the greed for gain at any hazard. One again recalls the words among the last written by Woodrow Wilson: "The only hope of saving our civilization materially is through moral and spiritual redemption.

J. O. A.

"Kuo" on the tail of Manchukuo means "country" or "kingdom," so the name dissolves into Manchu Kingdom.

REPEAL AND REVENUE.

We do not hesitate to say that if the liquor crowd are ever going to win, now is their opportunity. Many of our people are shell-shocked, and the continued financial depression produces a feeling of desperation and anxiety for any sort of change. Whiskey and beer, which have had an age-long identification with rags and poverty and wretchedness, now constitute a slogan for prosperity and progress. The real causes of our business debacle growing out of the World War, accentuated by graft and speculation and extravagance, are ignored, and the prohibition law is made a convenient scapegoat. Take, for example, the outrageous nepotism where Senators and Congressmen carried unemployed relatives on the pay roll. All of this, on account of the obtuseness of the public conscience, met only a very temporary indignation.

Dr. George Adam Smith, in his exposition of Isaiah, has a chapter on "Rekindling the Civic Conscience," which is most pertinent to our present situation. Is there sufficient moral force in our nation to arrest the downward movement? The growing mania is to sacrifice all moral considerations for revenue. Gambling laws are being repealed. In twenty of the states gambling bills have been under consideration at the current sessions of the legislatures. In a number of them the bills have been enacted into law. In Washington gambling has been illegal since 1909. Now pari-mutuel betting on horse races is allowed. Similar measures became law in Indiana and New Mexico. In addition to these states, this form of betting is now legal in Maryland, Kentucky, Illinois, Nevada, Montana, and Florida. This year bets at Florida's Hialeah Park totaled \$8,000,000. It is gratifying to note that pari-mutuel bills have been defeated in Alabama, Arkansas, Delaware, Indiana, Missouri, Texas and West Virginia.

The editor of the *United Presbyterian* makes the following comment:

"If there had been no desperate need for revenue, the bills to legalize race-track gambling would have failed in a number of the states where they now have been enacted into law. The theory that one has a right to steal to save himself from starving is apparently held by some states as well as a large number of individuals. The other reason is moral. That we are in a moral as well as an economic depression seems fairly evident. The fact that a third of our states have either let down or are considering lowering the bars against gambling indicates a searing and deadening of the public conscience. The states in question are no greater sinners than the other states. The enthusiasm and ease with which beer legislation was enacted, the rapid steps that are being taken for the repeal of the Eighteenth Amendment, the bitter fight in Pennsylvania for the modification of the Sabbath laws, are all outcroppings of the same moral decline which finds expression in the legal revival of betting. As Christians we have a heavy responsibility both for this decline and for the re-establishment of a sound and active social conscience."

Many of the politicians are willing for the public to spend millions in gambling to secure a few thousand dollars in revenue.

The ignoble experiment of beer is already in full sway. In order to secure Federal revenue of \$150,000,000, an already impoverished people are to spend \$1,200,000,000. Our people are to spend eight times as much as the desired revenue!

The repeal of the Eighteenth Amendment will be a source of still further revenue. The politicians say that in order to get more revenue we must legalize liquor, the intoxicating effects of which is not a matter of controversy. When the

government received \$75,000,000 in 1914, the nation spent \$458,000,000 for liquor. The philosophy of the present rage of statesmanship is that the government can become prosperous by pauperizing the people. This is nothing short of lunacy in law-making. It is the idiocy of injuring the individual to promote the progress of the group.

A recent magazine writer makes this observation:

"Our generation is exactly like an invalid suffering from a malignant growth and guzzling patent medicines to cure the ills enumerated on the labels when a major operation is needed. . . . The society which builds its civilization in defiance of the principles of truth and honor and progress learns soon or late that it has made a serious mistake, to the cruel sorrow of its millions."

It should be the sincere hope and prayer of every patriotic citizen that the destructive forces at work in our nation shall be arrested as we glance into the dark pit from which we have been digged.—*Nashville Christian Advocate*.

"WHEN MORNING GILDS THE SKY."

Eleven o'clock in the morning is the most prosaic, and therefore the most stupid hour in the day at which to worship God. The vigor and freshness of the opening day is somewhat dulled, while the pangs of hunger are beginning to make themselves felt. Our young people are rapidly discovering that the natural moments for religious inspiration are sunrise and sunset. The young people's summer conferences have long capitalized the evening twilight, but here is a group which has had the energy to avail themselves of the even more inspiring moments of early dawn. On March 25th-26th, the Youth Fellowship of the Eastern Virginia (Christian) Conference met in the Suffolk Church under the leadership of Misses Lucy Eldredge and Priscilla Chase. In addition to the usual features of a week-end conference were two worship services of an original sort. At nine o'clock on Saturday night the young people went to an upper room at the call of "O Come, All Ye Faithful," for a quiet time by candlelight, with the picture of Jesus at Gethsemane before them. Then followed music, prayer, scripture, story, and the hymn, "Living for Jesus," after which the young people went to the homes of the community for the night.

The high point of the conference came on Sunday morning at seven o'clock, when the group assembled silently in the church for the Communion service conducted by the pastor, Rev. H. S. Hardcastle. As one of the young people describes the occasion: "All were indeed lifted up out of themselves as they looked across the Communion table to the white cross behind it and were reminded of the great sacrifice of Christ for them. During the moments of meditation and the Communion service the young people could not do otherwise than consecrate their lives anew to the Master.—*John R. Scotford, in the Congregationalist and Herald of Gospel Liberty*."

AN ORPHAN.

Who will adopt this orphan? It wants a home and you will have nearly a whole year to prepare for its coming. This spring, much to our regret, we were unable to have the Georgia Christian Life Conference, because we could not find a church among those asked who felt that they could entertain it this last April. There is another fifth Sunday next April. Please write to our president NOW and tell him that you would like to entertain this State-wide conference next April. Write to Prof. T. V. Huey, Ridley Ave., La Grange, Ga. Let's not let the depression affect our religion.

PERMANENT HISTORICAL RECORDS.

We Christians have been prodigal of our records and indifferent of our history. Rev. James O'Kelly, founder and father of our Christian denomination, so thoroughly effaced himself by giving himself to the work, that he left only sparse records of his life, his labors and his achievements. It is a source of gratitude to know that a committee on Memorial Library has been created who is to seek to accumulate historical records in a fireproof compartment of the Elon College Library. Many of these records have already been collected and are in the general library at Elon. If any SUN readers have duplicates of the following volumes and can send them to the library at Elon College, it will be very much appreciated. All these volumes, or documents, are in the general library and are so catalogued, but they are desired for the memorial or historical department of the library as well, namely:

"The Cane Ridge Meeting-house," by James R. Rogers; "Special Services for Ministers," by Martyn Summerbell; "Campbellism is Rebellion," by J. J. Summerbell; "A Centennial History of the Miami, Ohio, Christian Conference, 1819-1919," by B. F. Vaughan, D. D.; "The Centennial of Religious Journalism," by Rev. J. Pressley Barrett, D. D.; "The Christians and the Great Commission," by Josiah J. Bishop; "The Christian Denomination and Christian Doctrine," by Simon D. Bennett; "A History of the Christian Denomination in America," by Morrill; "The Principles and Governments of the Christian Church"; "The Christian Church—Principles and Government," by J. P. Barrett; "The Cardinal Principles of the Christian Church Defined"; "The Christians, South," by Rev. W. B. Wellons.

Duplicates of the following, as to our Congregational constituency, will be welcomed:

"A Hundred Eminent Congregationalists, 1530-1924," by Albert Peel; "The Principle of the Congregational Churches," by A. D. Martin; "The Congregational Church—A Sermon," by H. K. Eversull; "Seventieth Anniversary History and Year Book—Pilgrim Congregational Church, 1859-1929, Cleveland, Ohio"; "Congregationalism," by Henry M. Dexter; "The Congregational Churches," by Frederick L. Fagley; "Congregationalism," by Rev. W. B. Selbie; "The Congregational Way," by George M. Boynton.

"The Evolution of an Old New England Church," by Harry Kelso Eversull; "The National Council Digest," by Charles Emerson Burton, secretary; "Church Polity," by Rev. Alfred Fleming; "The Congregationalists," by L. W. Bacon; "The Pilgrim Faith," by Izora Straus Davis. Thanks for any such records.

J. O. ATKINSON,
Chairman of Committee.

DANGER GIVES HOPE FOR THE FUTURE.

The perilous condition in which our civilized world finds itself may finally prove the spur needed to drive us on to a more stable order of things. That the culture and civilization of Europe (miscalled Christian) are situated on a volcano no one can doubt, yet there are no indications that the critically dangerous state of the world will finally awaken in the nations a sense of reality.

The presence in this country of Mr. Ramsay MacDonald, Mr. Edouard Herriott, Mr. Richard B. Bennett of Canada, and representatives of various other nations, means more, we trust, than an opportunity for us to exhibit our hospitality, and more than one more futile gesture at changing the world. We may pin our faith once more in an international conference, and hope that the *status quo* is finally desperate enough to impel some changes.

CONTRIBUTIONS

SUFFOLK LETTER.

On Wednesday, May 17th, appropriate memorial services were held at the Antioch Christian Church. Rev. R. E. Brittle delivered the memorial address. This church has an interesting history. At one time it had a membership of more than five hundred. The cemetery is old and well kept. Hundreds of people attend these memorial services and renew the acquaintance of friends in the community.

Mt. Carmel Christian Church held its annual memorial service on Thursday, May 18th. Prof. O. W. Johnson, who taught in Elon College for eight years, delivered a well prepared memorial address appropriate to the occasion. Mt. Carmel Church had its beginning in a small Sunday School which was organized by members of Antioch Church. It has made a great contribution to the community since its organization. One of the best Sunday School teachers, who has now gone to his reward, learned to read in the Sunday School of this church. He never had any school training except what he received in this Sunday School. Two ministers of the gospel were members of his Sunday School class.

Memorial services were conducted at Oakland Christian Church on Sunday, May 21st, at 11 A. M. Special music was rendered by the choir. The memorial address was delivered by Judge James L. McLemore, of Suffolk. A large congregation was present. This church now has more than three hundred members, and a large number have transferred their membership to several of the city churches. Many former members attend the annual memorial service.

Liberty Spring Christian Church observed the annual memorial service on Sunday afternoon, at 3:30 o'clock. Special music was rendered. Rev. O. D. Poythress, of South Norfolk, preached the memorial sermon. A large congregation assembled to pay tribute to the memory of friends and relatives. This church has recently lost four of the faithful men by death. These recent bereavements were keenly felt by those who attended the service. The cemetery was beautiful for the occasion.

These church memorial services have no relation to the National Memorial Day. The spirit of the service is not patriotic but religious. The purpose is to express the appreciation and affection of the church for the departed, who have been identified with the church. A well kept church cemetery makes a strong appeal to the living. The church should not forget the dead. The past has a valuable contribution to make to the present. Its greatest contribution is made through human life and character. It is the high privilege of the church to learn and teach the great fundamental lessons of human history. Churches as well as nations cannot be great unless they are willing to make and record their history and biography. One of the greatest fundamental purposes of the Jews was the preservation of their history. Every child was required to learn and recite the principal facts in the history of their religion. Thousands of members of our Protestant Churches are ignorant of the doctrines and history of their church. If a memorial service can be instrumental in creating and maintaining an interest in those who have lived and labored in the church, it is worth while and timely. This spirit should be cultivated in every church. The heart is made better; human life is enriched; the church is strengthened by the ties of fellowship.

Remember the dead. Remember the past. Remember the church. "Remember thy Creator in the days of thy youth." I. W. JOHNSON.

FAITH IN ELON COLLEGE.

Several weeks ago I received a card from Mr. and Mrs. George D. Colclough, of Lumber Bridge, N. C., announcing the birth of a fine daughter. Mr. and Mrs. Colclough are both graduates of the College. Mr. Colclough has done considerable work and assisted the College at different times.

I wrote this young Miss Colclough a letter, welcoming her into this fine world of ours, and assuring her that Elon College would maintain an open door, looking forward to her entrance for preparation for life. In reply to this letter, her father writes me regarding his plans for the education of his daughter. He writes in part as follows:

Dear Dr. Smith:

We received your kind letter to Mary Sue, and shall keep it for her until she is able to read and understand it. Some time soon I am going to send in Mary Sue's application and room fee for 1950. Then I want you to set her up a ledger sheet and each year I hope to pay a part of her college expenses, so that when she enters college her expenses will be paid.

I want to do this because it will assure me that she will go to Elon, also it is a safe investment and will give Elon the use of the funds at a time when she is in need of it. If I can't save some each year toward her education now, I hardly see how I can hope to send her to college when she finishes high school. It would be great for Elon if several hundred of her alumni would start paying their children's expenses at Elon rather than putting it into insurance and banks and find that nearly always something happens to it before the child is ready for college.

Now, this is a brand new idea to be used by parents in providing funds for the education of their children.

When my children were small, life insurance agents visited me and insisted that I take out insurance policies that would mature when the children were eighteen, thus providing for college expenses. Different individuals, interested in Building and Loans, suggested that I buy Building and Loan stock that would mature at the opportune time, but this is the first suggestion that I have yet had to begin making deposits with a college that funds might be accumulated against the expense of college days, and I admit that it is a capital idea. But, somebody says, "suppose the college fails." There is such a possibility, but not probable. On the other hand, banks and banking institutions have closed in large numbers—some insurance companies have failed and perhaps some Building and Loan Societies. On the whole, educational institutions have been just about as successful in financial matters as have the banks of the country.

I trust that a number of the alumni may chance to read this article. I would like to have their reactions as regards Mr. Colclough's plan. At any rate, Mr. Colclough's letter evidences complete and absolute faith in Elon College, and he is preparing to prove his faith by his works. We shall be glad to receive his deposits and hold the same against the day of his daughter's entrance. This is a good plan and one that will give the College assistance when it needs it. What do you think?

L. E. SMITH.

FROM FLORIDA.

The Easter season was marked in several churches by the reception of a goodly number of

new members into the church. A few of the Florida churches have reported to the state office as follows: Lake Helen received thirty-one new members, six whole families being received into membership, twenty-one were received on confession of faith and of these fifteen were young people from the Young People's Society of the church. Tampa received twenty new members, Miami Beach, eighteen, Avon Park sixteen, of which number ten were on confession of faith.

Rev. Ralph Krout has resigned as pastor of the church at New Port Richey, Fla., after a pastorate of nearly four years. He has been a diligent pastor and has been helpful not only in his own church, but in the State conferences, at the various Camp Immokalee conferences, and was registrar of the South Association. The church immediately called Rev. J. Frank Brown, who has been living during the past winter at New Port Richey. Mr. Brown is called for one year. Prior to going to New Port Richey, he spent a year at the Penney Foundation at Penney Farms, and prior to that held several pastorates in Illinois.

Rev. E. Henry Byrons, of Pomona, Fla., died May 8th, at the St. Vincent Hospital, Jacksonville, Fla. where he had been ill for about six months. Mr. Byrons was ordained in Connecticut in 1886 and served several churches in that State. Later he came to Florida and was pastor at several places, notably at New Smyrna and Pomona. After the close of his pastorate at Pomona he retired and has been living there until the time of his death. He leaves a widow and two daughters.

Rev. Charles L. Fisk and Miss Pattie Lee Coghill have been visiting a number of the churches, meeting with the young people, or groups of young people, from the neighboring churches, speaking in the interest of the coming Summer Young People's Conferences, which will be held early in June at DeLeon Springs and at Fort Lauderdale Beach. They have visited among other places, West Palm Beach, Lake Worth, Miami, St. Petersburg, Tampa, Sanford, Daytona Beach and Ormond. For several years Dr. Fisk was a leader in the Ohio Young People's Conference and was largely responsible for the movement in Florida resulting in conferences which have been held at Camp Immokalee. He is well known to the young people of the State.

THE BEGINNING OF WISDOM.

In the papers just after March 4th, it was printed that our President had made wise choices in selecting his cabinet. We are all hoping, of course, that this will prove true, and yet we are wondering if they are all "wet" like our President? From a "wet" President, a "wet" cabinet and a "wet" Congress, do we expect righteous rule to come? My prayer is that righteousness may come, for we feel like saying, as the ancient prophet Amos said: "Let judgment run down as waters, and righteousness as a mighty stream."

Somehow or other, I feel that before our Government gets righteousness running down as a stream, our rulers will have to get right with God. Have these men wisdom? Can they and will they give us right rulership? Let us hope and pray that they will, but the Good Book says: "The fear of the Lord is the beginning of wisdom."

Solomon said: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Woe unto them that rise early in the morning to drink strong drink and are wise in their own conceit." It seems it will take another prophet like Daniel and Amos to solve our problems and to point the way in which we must go if we are to recover our souls.

E. W. BROWN.

Ramseur, N. C.

TOMORROW MORNING.

By TIMOTHY THOMAS.

Tomorrow morning let us see with a new vision and look out upon the world as still a land of hope and opportunity—a land of good will and brotherly love.

Tomorrow morning let us begin the day with all sails set toward the land of opportunity, toward the rising sun, and toward the port of safety—toward the goal of unselfish success.

Tomorrow morning let us shake off the shackles of fear and despair and go forth unafraid and undismayed—go forth to give and to take.

Tomorrow morning let us sing a song of hope and cheer and gladness, a song of triumph—not one of gloom and despair.

Tomorrow morning let us look upon all mankind as a world brotherhood having a common cause to pursue, a common aim to achieve, and a common task to perform—a common happiness to make.

Tomorrow morning let us rise above littleness and bitterness, and above life's petty worries—above the small things to higher and more lofty ideals.

Tomorrow morning let us go forth with an unbeatable courage, a new zeal, and with a firmer faith in America—a renewed interest in the land of our birth.

Tomorrow morning let us realize that America was founded and built by the slow and painful process; the path trodden by our forefathers, and that our achievements can be no less than theirs if we have wisdom and faith and courage.

Tomorrow morning let us set our eyes on a guiding star, the star that led the Wise Men to find a blessing for all mankind, an anchor for the weary and care-worn—and let us follow that star with the faith of our fathers.

Tomorrow morning let us realize that America is safe, though in need, the greatest of all lands, though with faults, a land of freedom, though with her restraints—a land over which the Stars and Stripes will forever float.

Tomorrow morning let us faithfully understand that America's future is what we shall help to make it, that her children yet unborn must inherit our share in a land that has never shed her blood for selfish gain—but always for liberty's price and freedom's sake.

Tomorrow morning let us have a part in the lifting of our country out of the throes of economic chaos, from the scenes of want, misery, and starvation—a condition from which she will emerge more glorious and with more wisdom and strength.

Tomorrow morning—and every morning—let us cease to complain, refuse to stop the upward climb because of human error, knowing that:

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies among her worshippers."

THE INVINCIBLES.

"Kept by the power of God through faith."

True, diligent, faithful, obedient pastors bravely preach against sin. They can declare as did the Apostle Paul: "I have not shrunk from declaring God's whole truth." (See Acts 20:27.)

In this needed, pointed folder, we give some of the prominent Bible texts; some are quoted from the King James' version, some are quoted from the Modern Speech version, so highly approved by many learned people who wish the Bible in the common speech of today.

These texts pastors in general know. All true Christians should know them but there are many who have joined the church organization who have stopped there and who have not grown in

grace and in the knowledge of God. Such should prayerfully consider whether they are really saved. May these common texts refresh their minds truly.

Jesus still says: "The kingdom of God is at hand, repent and believe the Good News." (Mark 1:15.)

"If any will come after me, let him deny himself and take up his cross daily and follow me." (Luke 9:23.)

"If thou believest with all thy heart." (Acts 8:37.)

"Whosoever shall have been ashamed of me and my teachings, of him shall the Son of Man be ashamed, when he comes to his own and the Father's glory and that of the holy angels." (Luke 9:26.)

To many Jesus still says: "You will not come to me that you might have life." (John 5:41.) "He that cometh to me I will in no wise cast out." (John 6:37.)

One asked Jesus: "Are there few that be saved?" He answered: "Strain every nerve to get through the narrow gate, for multitudes, I tell you, will seek to enter but shall not be able." (Luke 13:24.) "Strive very diligently; love not the world nor the things of the world! When any

man loves the world there is no love for the Father in him. The world and all that it gratifies, is passing away, but he who does God's will remains forever." (I. John 2:16.)

"How shall we escape if we neglect so great salvation?" (Heb. 2:3.)

"With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." (Rom. 10:10.)

"Love God with all the heart."

"Blessed are they who hunger and thirst after righteousness for they shall be filled." Matt. 5:6.)

To those who confess him but do not serve, Jesus said: "These shall go away into everlasting punishment, but the righteous into life eternal." (Matt. 2:46.)

"Blessed are they who delight in God's law and meditate on it day and night." (See Ps. 1.)

"Set your affections on things above and not on things of earth." Let your life be "hid with Christ in God." (See Cor. 3:2, 3.)

"Great peace have they who love God's law." (Ps. 119:165.)

"Pray without ceasing; in everything give thanks for this is the will of Christ concerning you." (I. Thess. 6:17, 18.)

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THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

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01600 Superior Cloth, round corners and red edges \$2.75
01603 French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4½ x 1¼ inches.

Type in Junior's Bible
2 Take the sum of all the of the children of Israel, years old and upward, thro

Nos.
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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5¼ x 3¾ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
10 Mercy and truth
together; righteousness
kissed each other.
11 Truth shall spring
out of the mouth of the LORD.

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4¼ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
than all.

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8 7 Jē-hōi-ā-chin was 4 years old when he began t

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Easy-to-Read-Edition

Size 7¼ x 5 x 1¼ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

RE-THINKING MISSIONS.

One is inclined to think that many are making too much of "Re-Thinking Missions." They are taking the book too seriously. They take it as an attack on Missions as conducted in the foreign field; at best a condemnation of methods being used. Well, what of it?

Suppose a committee of laymen here in America were appointed to "appraise" the method and program of our churches, Sunday Schools, and religious work as carried on in the churches. We have an idea such a committee, if honest with itself, would be even more severe in criticism of methods at home than this Appraisal Committee has been in its condemnation of methods abroad. The work of the Lord is ever a shining mark. There are always critics. There are always folks who want to change things. There are always those who want an excuse. There are always those who are finding fault. There are always people who say "hands off," because things are not going just as they wish them.

Suppose the Apostle Paul, or David Livingstone, or John Wesley, or William Carey, or Adoniram Judson, or Robert Morrison had waited for a committee of laymen to shape their methods, fix their program, direct their attitudes and activities, where would this world of ours be today? Moreover, suppose a committee of laymen was appointed to choose the ministry, and to say beforehand who should preach and who should not preach, and even after preachers had begun, to say which ones should continue and which ones should not, where, O, where, would the ministry be today?

The work of the all-wise and good God is not done through committees, programs, parliaments, and congresses. It is done through men and women whose souls have been touched with the finger of God and whose hearts and lives are aflame with a passion for the service of God and man.

Do not take "Re-Thinking Missions" too seriously. There is good in the book, as there is good in faithful comment and honest criticism. But to take the condemnation for the whole procedure, or to use the book as an excuse for not doing one's duty in the matter of Missions, is, indeed, a short-sighted policy and a poor procedure.

The missionary work is going on today through self-denial, service and sacrifice, for it is a God-appointed work, the Son of Man himself having given the program as the only program that he did give his church after his resurrection—"Go ye to all nations and preach."

It is easy enough to criticize the methods, but let us bear in mind that the motive and the Man of Galilee back of the methods are above criticism or reproach, and we carry on our Mission work in obedience to the command of our Lord, and out of devotion to his name and to his kingdom.

J. O. ATKINSON, *Mission Sec'y.*

THE ATHEISTIC MOVEMENT.

In a conversation with representatives of eight different foreign countries, Jaroslawski, the leader of the Russian Society of the Godless, according to a publication of the conversation which is reported in *Evangelisch Deutschland*, declares that there are at present over 5,000,000 members of the Society of the Godless, which are organized in more than 60,000 units or local circles. It is stated that in 1926 the society was comprised of only 87,000 members; in 1929 it had increased its membership to 465,000; in 1930 the growth was up to 3,000,000. In concluding the conversation in which the foreign representatives asked a number of questions concerning the cultural polity of the godless movement, Jaroslawski expressed his belief that the time is not far distant in which this year will be regarded as the fifteenth year of a new era and the reckoning of time will be computed from the beginning of the October revolution, "the day of the great dawning of a new humanity," in 1917.

The above from the *Missionary Review of the World* should stir our souls to a new fervor in proclaiming the Gospel of the Son of God. There are indeed hungry hearts and perishing souls.

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING MAY 20, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,064.59
United Christian, Lynchburg, Va.....	3.90
Union (Surry), Dendron, Va.	4.00
Shallow Ford, Elon College, N. C.....	2.25
Union Grove, Asheboro, N. C.....	.78

Total

Individual and Church Offerings.

Previously acknowledged	\$ 931.99
Bethel, Corbitt, N. C.	5.31
Mt. Zion, Mebane, N. C.	5.15
Henderson, N. C.	1.10
Big Oak, Eagle Springs, N. C.....	4.33
Mt. Auburn, Manson, N. C.....	29.37
Apple's Chapel, Brown Summit, N. C....	5.24
The Christian Temple, Norfolk, Va.	18.67
Windsor, Va.	37.40
Piney Plain, Raleigh, N. C.	13.00
Mt. Olivet (G), March, Va.....	13.55
Mt. Bethel, Summerfield, N. C.....	6.00
Wadley, Ala.	12.00

Total

Specials.

Previously acknowledged	\$ 453.30
Mt. Zion, Mebane, N. C.....	8.11

Total

Summary.

Previously acknowledged	\$10,594.54
Sunday Schools, Regular	10.93
Individual and Church Offerings.....	151.12
Specials	8.11

Total to date

OFFERINGS OF GOLD AND SILVER.

On two very different occasions in the book of Exodus, the children of Israel brought gifts of jewels as acts of worship.

The first of these instances is given in the thirty-second chapter. Moses, the great leader, had been away from the fugitive Israelites for

about six weeks. He was receiving from God instructions to take an offering of gold and silver from the children of Israel. But the Israelites felt forsaken and began to make plans for themselves. They said to Aaron: "Up, make us gods which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we know not what has become of him."

And Aaron said unto them, "Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me."

With this offering so readily made by the dissatisfied wanderers, the golden calf was made, an altar built before it, and a day of feasting appointed. Beginning early with sacrifices, the feasting turned into mad heathen revelry. In the midst of the shouting and dancing, Moses returned from Mt. Sinai.

The story is familiar—the broken tables of the law; the golden calf destroyed, ground into powder and strewn upon the water which the children of Israel were made to drink. Then followed the call: "Who is on the Lord's side?" the response from the sons of Levi and the slaying of three thousand, and later a plague. This is the history of those who gave their treasures in worship of that which is unworthy.

God had planned some better use for their valued possessions. "And the Lord spake unto Moses, saying, speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering—gold and silver and brass—onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them." (Ex. 25.)

Moses—after the incident of the golden calf—delivered this message from the Lord. It is comforting to realize how much more extensive was their response to this call for the tabernacle than to the earlier call from Aaron.

"And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings and rings and tablets, all jewels of gold; and every man that offered an offering of gold unto the Lord—every one that did offer an offering of silver and brass brought the Lord's offering. And they brought yet unto him free offerings every morning—and Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

Southern Baptists are planning to make an offering like the Israelites of old of their "bracelets and earrings and rings and jewels." The debt must be reduced. Money is scarce. In thousands of Baptist homes there are pieces of gold and silver that have long lain useless. Many of these are broken and of value only for the metal of which they are made. Other pieces have added value because of association. The owners would not sell them. Now there is an opportunity to take these precious things and offer them as the Jews made offering for the tabernacle. Stored in earthly chests, rust may corrupt them. Falling into other hands they may be wrongly used as were the earrings of which the golden calf was fashioned. Given in this offering they will be as treasures laid up in heaven, safe from rust and thieves. "Make friends of the mammon of unrighteousness," said our Saviour. "Make friends of your treasures," we may interpret it. Put them where you want your heart to be, for where your treasure is there will your heart be also. "Prove the sincerity of your love." (II. Cor. 8:8.)—*Elizabeth Briggs Pittman, in Biblical Recorder.*

WILL THE CHAIN HOLD?

Some weeks ago, here in the office, with great care and the utmost sincerity, we forged a chain of 5,000 links. We threw this chain out into almost as many homes in the different states of the Union. We were hoping that the chain would come back to us unbroken and without a missing link. Thus far, 176 links have been returned to the College, bringing contributions with them. About 50 links have been returned without contributions, making a total of 226 replies out of the 5,000.

I am wondering today where the other links are. We are so anxious to get all the links back that the chain may be reunited. Of course, we hope that they will bring contributions with them, but if the receiver cannot contribute, please let us hear that we may know.

Only a few days more now before our reports will have to be made for Commencement; may we have many, many replies before the books close.

The ones returning their envelopes with contributions have done finely—they have averaged just four cents less than \$5.00 each. This is a splendid showing. Wouldn't it be wonderful if all receiving the letters would reply and send just what they can.

I have received many letters which are very encouraging, three of which I am including in full. The first one is from Mrs. S. B. Gay, of Lynchburg, Va., which reads:

My Dear Dr. Smith:

Your letter just received and I hasten to send \$3.00. Just as other loyal Elonites, I wish it could be much more. May they all respond—may success crown your efforts.

The second letter is from Sallie B. Wilson, of Lynchburg, Va., which reads as follows:

Dear Sir:

You will find here enclosed \$3.00 which is to help balance your budget. Wish I was in a position to give more, but my work has been bad. Am glad that I can keep from breaking my link of the chain and hope the other people will feel that way and the blessed Lord will reward us all if it is only a small sum.

The third letter is from Mrs. Wm. A. Mitchell, of Altamahaw, N. C. Mrs. Mitchell does not send any money, but she is greatly interested in the College and does send her prayers, and these will count tremendously. She writes as follows:

Dear Sir:

My heart and prayers go out for Elon. I don't feel like anybody is more interested in Elon than I am. But I have been an invalid in bed for over six years, and I am not financially able to pay the \$3.00 or join the Club. If I had the money I surely would help.

I know that there are scores and hundreds of others who feel toward Elon as these letters express. Take time to write us—your expressions of interest will greatly encourage us.

We have had very good responses during this week. Last week, we reported receipts totalling \$435.91—the reports this week are just slightly in advance of last week, and are as follows:

H. R. Gerringer, Brown Summit, N. C.....	\$ 1.00
A. D. Gerringer, Brown Summit, N. C.....	1.00
Jennings S. Lincoln, Mont Clair, N. J.....	3.00
T. L. Chandler, Virgilina, Va.....	3.00
Mrs. T. L. Chandler, Virgilina, Va.....	3.00
Mabel Hughes, Greensboro, N. C.....	1.00
Miss Ida Anderson, Altamahaw, N. C.....	1.00
Cash, Burlington, N. C.....	.50
Mrs. J. H. Massey, Durham, N. C.....	3.00
Miss Ophelia Morris, Greensboro, N. C.....	3.00
R. A. Campbell, Harrisonburg, Va.....	3.00
Lois Davidson Campbell, Harrisonburg, Va.....	3.00
W. S. Beamon, Suffolk, Va.....	3.00
L. A. Earles, Richmond, Va.....	3.00
Mrs. A. M. Johnson, Norfolk, Va.....	2.50
A. M. Johnson, Norfolk, Va.....	2.50
Mrs. Alice Avent.....	3.00
Ella Boone Saunders, Durham, N. C.....	1.00
Mr. Saunders, Durham, N. C.....	1.00
A. W. Andes.....	3.00
R. L. Baker, Newport News, Va.....	3.00
Mrs. J. D. Luke, Suffolk, Va.....	3.00
Miss Virginia H. Luke, Suffolk, Va.....	3.00

Bill Stoner, Greensboro, N. C.....	3.00
Mrs. S. R. Gay, Lynchburg, Va.....	3.00
J. E. Roberson, Washington, N. C.....	3.00
Mrs. W. J. Muse, Gore, Va.....	1.00
G. C. Mann, Cypress Chapel, N. C.....	3.00
E. L. Dawson, Norfolk, Va.....	3.00
A. B. Hasty, Waverly, Va.....	3.00
Mary Rawles Jones, Holland, Va.....	5.00
Minnie Atkinson, Winston-Salem, N. C.....	6.00
L. H. Millie, Marine, N. C.....	1.00
Cash.....	3.00
J. W. Brinkley, Suffolk, Va.....	3.00
E. E. Snow, Norfolk, Va.....	3.00
Susie B. Riddick, Durham, N. C.....	3.00
Harold W. Johnson, Fuquay Springs, N. C.....	3.00
Mrs. M. W. Hook, Elon College, N. C.....	3.00
Mr. D. Boone, Durham, N. C.....	3.00
J. J. Pritchard, Durham, N. C.....	3.00
Mrs. R. J. Kernode, Durham, N. C.....	6.00
Mrs. Sue Watts Colclough, Lumber Bridge, N. C.....	3.00
F. A. Holladay, Suffolk, Va.....	3.00
Blanche Moffitt, Wakefield, Va.....	1.00
George F. Whitley, Smithfield, Va.....	3.00
Bertha Bell, Currie, N. C.....	1.00
Wiley Stout, Sanford, N. C.....	1.00
W. F. Simpson, Hot Springs, Ark.....	3.00
C. Lucile Johnston, High Point, N. C.....	1.00
S. E. Matthews, North Wilkesboro, N. C.....	3.00
J. E. Rawls, Suffolk, Va.....	25.00
H. L. Isley, Burlington, N. C.....	1.00
Mrs. J. O. Atkinson, Elon College, N. C.....	3.00
Mary D. Atkinson, Norfolk, Va.....	3.00
I. P. Ingle, High Point, N. C.....	5.00
W. H. Boone, Durham, N. C.....	3.00
Joe B. Currin, Roxboro, N. C.....	3.00
Goldie H. Britt, Norfolk, Va.....	3.00
L. E. Carlton, Paces, Va.....	100.00
Mt. Jackson S. S., Mt. Jackson, Va.....	5.00
Miss Lucy Eldredge, Dayton, O.....	10.00
Mr. and Mrs. H. W. Phillips, Hardeeville, S. C.....	3.00
Louise Brothers, Suffolk, Va.....	1.00
Jewel Hatch, Burlington, N. C.....	3.00
Lillian Johnson, Fuquay Springs, N. C.....	3.00
Annie H. Rives, Graham, N. C.....	3.00
John G. Truitt, Dayton, O.....	3.00
Mrs. John G. Truitt, Dayton, O.....	3.00
Sallie B. Wilson, Lynchburg, Va.....	3.00
Pattie Lee Coghill, Jacksonville, Fla.....	3.00
Earl V. Patterson, Burlington, N. C.....	3.00

DOLLAR-A-MONTH CLUB.

S. E. Everett, Suffolk, Va.....	\$ 3.00
Miss Birdie Rowland, Greensboro, N. C.....	7.00
Miss Margaret Rowland, Greensboro, N. C.....	7.00
Mrs. V. S. Donkin (new), Greensboro, N. C.....	10.00
H. R. Richardson, Suffolk, Va.....	3.00
J. W. Fix, Burlington, N. C.....	25.00
Zac T. Walker, Virgilina, Va.....	3.00
J. R. Wilkinson, Jeffress, Va.....	3.00
Edith Walker, Burlington, N. C.....	3.00
J. F. Morgan, Rosemont Church, Norfolk, Va.....	3.00
Junior Dept., Rosemont S. S., Norfolk, Va.....	1.00
Mrs. Hedley's Class, Rosemont Church, Norfolk..	1.00
W. P. Lawrence, Canton, N. C.....	4.00
S. T. Holland, Windsor, Va.....	5.00
M. W. Hook, Elon College, N. C.....	3.00
Mrs. Oma U. Johnson, Elon College, N. C.....	3.00
L. P. Rippey, Wentworth, N. C.....	2.00
Lois McAdams, Elon College, N. C.....	3.00
J. D. Messick (additional), Spencer, N. C.....	3.00
Jack Eley, Norfolk, Va.....	1.00
Mrs. John R. Foster, Burlington, N. C.....	3.00
A. W. Andes, Harrisonburg, Va.....	3.00
Mrs. Carlyle Campbell, Hartsville, S. C.....	3.00
Elon Book Club (Mrs. J. U. Newman), Elon College, N. C.....	6.00
J. W. Roberts, Windsor, Va.....	5.00
Mrs. Sallie Holland, Franklin, Va.....	3.00

Total\$438.50

This makes a grand total of \$879.41. Won't you please send your contribution that your name may be added to the list next week? Let's get the total for this week up to previous weeks.

Thanking everyone who has contributed, and thinking you in advance for your contribution, I am,

Yours truly,

L. E. SMITH, Pres.

Do you know how to pronounce that much discussed province of China—Jehol? According to Mr. Martin it sounds like "Ruah Huh" and it means "Hot River." Japan doubtless wished to secure Jehol to act as a buffer between the newly forged nation Manchukuo, and China proper.

CONSECRATION AND SUBMISSION.

We had been calling in a home where one of God's saints lay almost helpless as the result of an automobile accident. She lay upon her bed greeting each one with a smile and so appreciative of every thing that was being done for her. Her every word showed the spirit of perfect submission to the will of God, whatsoever his will might be, without questioning, without murmuring; with only great thanksgiving for his great love for her. Later, as we were on our homeward way, one of our number said: "I wish I could be as good as she is." Instantly the answer came, "The Lord does not want you to be as good as she is, but he wants you to be as good as he would have you to be."

All real goodness is of God and each individual has his own personality and his own place to fill in God's great plan. You are the only one who can fill your place, and do the work that God would have you to do in the world.

So many think that they are too weak, that they cannot do anything worth while. In commenting upon Philippians 2:13, one of the Wesleys wrote: "God worketh in you, therefore, you can work; otherwise it would be impossible. God worketh in you, therefore, you must work; otherwise he will cease working." Others have written along the same line. "Our weaknesses and inabilities break not the bond of our duties," "However feeble our hands, that mighty Hand is laid upon us to direct our movements and to strengthen our weakness." (Isa. 40:29.) "That is the spirit of the soldier of Christ, who is always ready for orders—service or no service. His doing, or his not doing, is left to him who alone has the right to decide on this point." "Whether his way leads through sunshine or through shadow, through prosperity or poverty, health or affliction, can you say, 'Thy will be done. Only use me to thy glory?'"

God's plan may mean for you to suffer persecution or affliction that you may show to the world the power of God to keep the soul in adverse circumstances. Are you willing to suffer that the Christ life may be more plainly seen in you? Do you mean it when you sing, "Take my life and let it be, consecrated. Lord, to thee?"

There are two things that Christians must do to get and to keep the deep settled peace in their hearts: (1) Consecration to God; (2) Perfect submission to the will of God. So many are trying to live the Christian life without these two requirements, and realize that they are not what they should be, and for this reason they are dissatisfied and unhappy. When we meet these requirements all the trying ceases and the trusting begins. It means a constant surrender, a readiness to go or stay, to toil and fight, to be hopeful when everything is dark, just to fill the place we have been given to fill and to do the will of God.

So shall we find that we can "shine as lights in the world; holding forth the word of life." Some one has said that a calm, restful course is one of the most powerful testimonies a Christian can give to the reality of divine grace; for the world is not peaceful, and cannot be at rest.

Consecration means obedience to the Spirit's every call; Meaneth dying; meaneth living—death of self, and life in God;

Meaneth work or patient waiting, or submission 'neath the rod;

Meaneth such a full surrender, we shall never dare to ask Why God gives our faith such testings, or assigns so hard a task.

We are here to be perfected; only Christ our need can see;

Rarest gems bear hardest grinding—God's own workmanship are we.

W.

The world has many religions—but one gospel.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

MORAL STANDARDS.

We have kept the promotion of moral standards and Christianity separate long enough. Yes, I mean just that: We have kept them separate! If a person speaks against intoxication and bootlegging, he is a temperance advocate; against corrupt politics or lawlessness and crime, he is a preacher-politician; against self-indulgence and extravagance or poison journalism, he is a crank; against war, he is a pacifist. When a man is fired with an ardour for peace and good will toward all men, and abhors the cruelty, hate, and futility of war, he is *not* preaching pacifism, he is preaching Christianity. It is time for our young people, as well as our adults, to realize that Christianity means more than singing hymns.

I appeal to the Youth Fellowship groups of our church to stress moral standards more in their meetings; to focus the attention of their members upon the discussion of concrete problems of conduct; to help to formulate their own codes, and to foster in them loyalty to these codes. By *codes*, I do not mean simply a group of laws; I mean an inner urge which brings an individual under the control of his highest ideals. It is the duty of the leaders of young people to help them form right habits of conduct; to awaken within them ardent devotion to moral ideals; to develop the attitude of moral thankfulness; and to build up a fund of moral intelligence.

Let us agree as to the goal we are trying to reach. Hitherto we have been plodding, for the most part, in the dark, following a few familiar and trusted voices, but not seeing clearly whither we were going. It is well to know at the outset what it is we are trying to do. The work of our Fellowship with young people surely is not primarily to entertain them. Any consideration of our objective must take into account the problems of young people in a changing world, and to shift from an individualistic to a social conception of character growth.

The Committee on Moral Standards of the Youth Fellowship of the Eastern Virginia Conference recently submitted the report that the "moral standards of church members are not as good as they should be." This is not the first committee that has made such an obscure report. But I wonder if it would not be better to submit a report of challenge to higher morals. What are the leaders in our young people's groups doing toward promoting moral standards?

Included in our objectives must be the determination to point young people to the only source for the power they will need in living worthy lives in today's world.

AUBREY C. TODD, Supt. Moral Standards,
Youth Fellowship, Eastern Va. Conf.

WESTERN N. C. YOUTH FELLOWSHIP.

The Western North Carolina Youth Fellowship will hold its annual meeting at Shiloh Christian Church, on July 2, 1933. The morning session opens at 10 o'clock with worship services, followed by the president's message, and a business session. There will be special music, and emphasis on the Elon Summer School will be made. There will be an address on "Making Christ Real in Our Own Lives Today."

At 12 o'clock, there will be a basket dinner followed by recreation.

The afternoon session will begin at 2 o'clock with a devotional service, and the rendering of

reports and the awarding of banners will follow. There will be an address on "Making Christ Real in the Lives of Others," followed by special music, and the installation of officers.

President Carl Key says to bring a basket dinner. He also calls attention to the fact that every member organization should send in \$1.00 for dues. Prospects seem to be bright for a great meeting of Congregational and Christian young people in Western North Carolina.

YOUTH FELLOWSHIP CONFERENCE.

The first group meeting of the North Carolina and Virginia Christian Conference Youth Fellowship, held with the First Christian Church, at Greensboro, N. C., was most gratifying to those in charge. They came at the call of the President, Miss Birdie Rowland, and there were 49 who registered, representing sixteen churches.

The conference began at 1:50 P. M., on Saturday, May 6th, when Miss Priscilla Chase met with the Counsellors for a bit of instruction.

Rev. F. E. Hyde, of Elon College, led in the opening worship and following this, Dr. Rowland spoke words of welcome and inspiration. Mr. H. H. Truitt, of Glen Raven, gave a report of the Defiance, Ohio, Young People's Conference, held during the Christmas holidays.

There were discussion groups, a period of recreation, led by Aubrey Todd, addresses by Miss Priscilla Chase and Rev. W. T. Scott, a banquet supper, served by some of the women of the church, an impressive worship service, led by Miss Chase, a report on the findings of the discussion groups, and a closing service, in which Miss Chase told the group that the success of the conference depended on how much they took back home and put across there. All of those who attended seemed much in earnest. Every minute of the time they were together was packed full of interest and activity.

MABEL SMITH, Secretary.
Greensboro, N. C.

WORLD WIDE SUNDAY SCHOOL NEWS.

The Right Hon. George W. Forbes, Prime Minister of New Zealand, has recently issued a special and timely message to the Sunday School teachers of the Dominion. It is of such high significance that it is worth broadcasting far and near.

"I feel that in these distressing and difficult times through which we are passing it is more than ever necessary that the youth of our land should be trained in the paths of truth and honesty of purpose and that the spirit of service to one's fellow men should be inculcated in the impressionable age of childhood.

"To those lay teachers who so willingly and often at great sacrifice to themselves devote their time and energies to the furtherance of this great work of seeking to lay the spiritual foundation on which our boys and girls may build an upright character, I offer my sincere thanks and good wishes for the splendid work which they have undertaken."

D. V. B. S. Stories from Egypt.

Sheikh Metry S. Dewairy, Egyptian Secretary for the World's Sunday School Association, sends the following striking incidents:

"A few days ago one of the little girls returned from school and heard a woman with whom her

own mother had been quarreling constantly, calling her little girl. The first little one said, 'I will go and call her, auntie,' which she did. When she reached home her mother beat her and said, 'Don't you know that that woman and I fight all the time? Why do you disgrace me by doing her a favor?'

"The little girl answered, 'Well, why do you send me to a Christian school? The Christians teach us to do good to our enemies, and I might as well stop school if you are not going to let me do as they teach us there.' The mother relented. The child stayed in school. The effect on the neighborhood was very pronounced."

CHRISTIAN ENDEAVOR NOTES.

JUNE 4, 1933.

GOD WORKING THROUGH US IN EVERYDAY LIFE.

Daily Readings for the Week.

Monday—"God in His Workers." Mark 16:19-20.
Tuesday—"God Uses a Samaritan." Luke 10:30-37.
Wednesday—"God and His Builders." Hag. 2:4, 5.
Thursday—"God Speaking Through His Servants." Matt. 10:16-20.
Friday—"Working With God." I. Cor. 6:1-10.
Saturday—"Jesus' Attitude." John 14:10-12.

PROGRAM.

Instrumental Prelude—"O Worship the King."

Call to Worship—

Leader—"O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation."

Group—"Let us come before his presence with thanksgiving; let us make a joyful noise unto him with psalms."

Leader—"For the Lord is a great God."

Group—"And a great King above all gods."

Hymn—"Worship the King."

Scripture—I. Cor. 3:9-15.

Prayer—

Hymn—"My Master Was a Worker."

Introductory Talk—

Development of the Topic—

Benediction—

Additional Hymns—"Come Thou, Almighty King," "Marching with the Heroes," "Let the Lower Lights be Burning," "Where Cross the Crowded Ways of Life."

In making preparation for the evening's program, assign the following topics for short talks. Divide the time so that there will be opportunity for discussion between numbers.

1. God working through the Hebrew prophets.
2. God working through modern prophets such as Daniel Pöhling, Harry Emerson Fosdick, Kirby Page, Kagawa of Japan.
3. God working through youth for good-will.
4. God working through youth for peace.
5. God working through youth for social justice. (Fair wages, good working conditions, unemployment situations, etc.)
6. God working through youth in leading others into the Christian way of life. (Evangelism.)
7. God working through youth in little acts of service.

We are all representing something. Sometimes it is good, sometimes it is bad. We may be intentional representatives, deliberately trying to win people to our cause, or our influence may be incidental or accidental. If some prominent business concern or some popular movement calls us to be its representative, we count it a great honor and strive to be worthy of our calling.

God has called each one of us to be his representative. In every age there have been men and women who have lived and spoken for him. He has his prophets in the 20th century. Through these prophets he is calling us to be co-workers with him in building his kingdom on earth.

E. R.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS AND HIS FRIENDS.

LESSON IX—MAY 28, 1933.

GOLDEN TEXT: "He that shall endure unto the end, the same shall be saved."—Mark 13:13.

LESSON TEXT: Mark 13:33-14:9.

Jesus Is Coming.

A great deal has been written about the Second Coming of Jesus, and there is a great deal of difference in opinion as to when and how he will come. The language which Jesus used lends itself to various interpretations. The central fact in Jesus' teachings about his Second Coming, however, is the importance of being ready for it. He frankly confesses that he does not know when "that day" will be (Mark 13:32), but he urges his hearers to be ready, for says he, "ye know not when the master of the house cometh." (vs. 35.)

For Ye Know Not.

It is well that we do not know some things. It is the uncertainty of life, the fact that we do not know what the future holds for us, that really gives meaning and incentive to life. Think what it would mean if we knew when we were going to die—how it would hang like a pall over us, how it would paralyze plans for the future, how it would rob life of its zest and spirit of adventure!

To Every Man His Work.

Jesus said that the matter of his coming was like unto a man who was going abroad and who intrusted to his servants certain tasks or duties, and to every man his work. There is a place in God's plan for every one of us. Each of us has some work to do, some responsibility to perform, some share in the task of bringing in the kingdom of God. We are not responsible for doing the other fellow's work. We are not expected to do more than we can do. But we are expected to do our work, and to do it just as well as we can. If we do not do our work it will not be done. Jesus said we are to be busy at our particular and personal tasks. If we do that it will not make any difference to us when he comes.

Watch!

"And what I say unto you I say unto all, 'Watch!'" Be vigilant, keep awake, be on your guard, be alive to the issues of life, be alert to the dangers of life, keep sensitive to the temptations of life, and be prepared for all the emergencies of life. The man who is not vigilant about his Christian life will soon have no Christian life to be vigilant about. There are multitudes of people today who are not at all awake either to their privileges or their responsibilities.

How They Might Take Him by Craft.

The Scribes and Pharisees did not dare to do openly what they wanted to do. They feared the uproar of the people. They knew that the people had too fair a sense of justice and too much common sense to allow the thing to be done on the basis on which they wanted it done. They, therefore, prepared to take Jesus "on the sly."

As one reads these words he is reminded of the shrewd but despicable strategy of the wets. There is no justice in the way in which the wets are trying to repeal the Eighteenth Amendment. The wets are afraid to have a fair test made of the whole matter. They have camouflaged the issue, and they have so artfully misrepresented the situation that they have fooled the great masses of the American people. They have taken advantage of the depression to "put it over." They

knew that there wasn't a chance in getting back liquor on an honest and out-and-out vote. The political conventions were packed, Congress violated all rules of decency and fairness, and the proposed conventions are simply in keeping with their determination to "stack the cards" against the whole prohibition cause. Did you ever hear any exponent of repeal dare suggest that individuals or a nation would be better off with liquor, that liquor exalts a man, or develops his character? We hear of beer for revenue, and of liquor for a balanced budget, but nothing is said about what the beer or liquor will do to human life and character. The whole thing is being done by craft, or at least it was done by craft until they thought they had everybody fooled. Thinking people, however, think that the last word on this question has not been spoken yet. The ideals of Jesus are hard to keep down. The religious leaders nailed him to the cross and put him in the tomb, but he did not stay there!

Uncalculating Love.

That woman who broke that alabaster box of precious ointment on the head of Jesus was doing what so many of us need to do—lavish our love upon him without stint or calculation or measure. There are so many professing Christians who will lavish money on week-end parties, or on clubs, or on clothes, or on personal indulgences, never calculating the cost, and yet they will count every dollar they give to the church and the kingdom. Because that woman loved much, she gave much. Can it be true that the reason we do not do more for Jesus is because we do not love him much?

What She Could.

"She hath done what she could." The Master could not have said less. He could not have said more. We are to do what we can.

A Memorial of Her.

Not on bronze plate or marble shaft, but in lowly deeds of loving service in human lives is the greatest memorial. This unknown woman has been memorialized throughout the world and will continue to be so memorialized wherever the gospel is preached.

PRAY—GIVE—GO.

Three things the Master hath to do,
And we who serve him here below,
And long to see his kingdom come—
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and we weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed;
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To earn the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

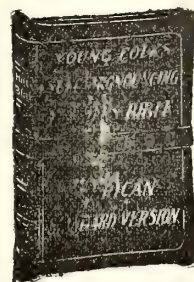
Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint.

We live in a wicked and unfaithful generation, now as in the olden time. Be unashamed of Jesus in the presence of friends and foes. Thus we can honor him. Thus we can serve mankind. Thus we can uplift the world.

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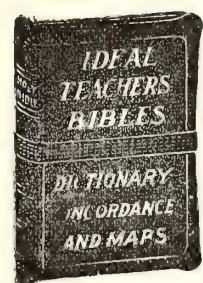
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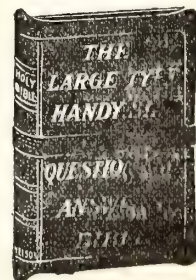
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

SATURATED.

"By one spirit are we all baptized into one body . . . and have been all made to drink into one spirit."—I. Cor. 12:13.

Paul is discussing the many and various gifts of different people. Yet, however diverse, he says, all are coordinated to one supreme end of one glory in Christ. He illustrates it by reminding us of the various uses of the members of the body, yet all coordinated to make a perfect body in perfect action, to achieving ends.

Our various spiritual gifts cannot be coordinated to Christ-like ends without a thorough saturation of the Holy Spirit—a saturation that transforms the personality to Christ-likeness and an infusion of the whole mind and heart with the attitude and outlook and purpose of Christ, which is inward and complete. This is what is meant by "Baptize," and the clause of the text, "all made to drink into one spirit."

Faith in Christ is not something added to life, like an extra room built to a house. It is something which penetrates all of life, as the sea is saturated with salt.

Prayer—Our Father, we confess to thee that if we would be light we must be full of light; if we would be thy salt, we must have the saving power within us; if we would be examples, we must be imbued with thy spirit; if we would be witnesses, we must have the truth in us. O Lord, give us a baptism of these heavenly truths and blessings. In his name.—Amen.

TUESDAY.

CHURCH OR ORGANIZATION.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—I. Cor. 12:28.

The first six things mentioned in the text are taken to represent the church—that invisible power of God that is soul-life. The seventh, "Governments," is taken to refer to the organization of the church. The latter, "diversity of tongues," is said to refer to those whose hearts are set on converting their gifts to the highest spiritual ends, and having a way of still greater surpassing excellence in the use of speech and languages, such as is referred to in II. Cor. 12:4, when certain believers enjoyed heavenly experiences in a heavenly speech which transcends all earthly languages.

Is it not significant that Paul should lay so much emphasis on the spiritual body of the church rather than in the organization? Is he not telling us that the spiritual mysteries are the work of Christian maturity? Well, our question is what? Just this: Are we giving the proper attention to our church life in learning and reflecting the scriptures, in showing the power of God to heal, comfort and help others in their daily life, both in problems and in successes, and in subordinating the church organization to these

ends; or are we emphasizing organization to the loss of spiritual experiences?

Of course, it is not denied that church organization and finances are placed among spiritual gifts, and they are to be rightly administered, but never to the sacrifice of the more important.

Prayer—Our Father, we confess to thee that we are a part of thy church in the world; we acknowledge that everything has its value to the whole; we pray thee to endow us with keen discretion in values and teach us how to make the most important first in our emphasis, and thus may we do thy will, now and forever.—Amen.

WEDNESDAY.

FIRST THINGS.

"Seek ye first the kingdom of God and his righteousness."—Matt. 6:33.

Other scriptures naming the first things: "Ye must be born again," "Pray without ceasing," "I am the way, the truth and the life," "The gospel must first be published" (Matt. 13:10), "I must abide in thy house," "God is the spirit, ye must worship in spirit."

Organization is like machinery—wheels sometimes interlock, it screams; machines become masters of us instead of our servants; and a church organization may demand the greater part of our energies obscuring spiritual purposes. It has been said that organization can never produce spiritual experience any more than an automobile can produce a fruit orchard. The source of church life is not in the boiler in the basement, but in the souls in the prayer room—in the lives that have the life of the Master.

Prayer—O Lord, our Lord, we want to be thine wholly, and we want the consciousness of thy spirit within us. Help us to make every thought and aspiration a prayer to that end. In Christ's name we ask it.—Amen.

THURSDAY.

THE BIG PARADE.

"(Love) Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."—I. Cor. 13:5.

Moffatt's version of this verse says, "Love makes no parade." When love attracts to itself by unusual demonstrations, or by calling attention to self as if to say "See what I did," or is so easily provoked that it is jealous over every phase of life, or is ready to criticize others unfoundedly at the slightest provocation, it is not love; it is self looking for all praise and attention. It is egotism personified. Such people find satisfaction in such personal credits; they love the big parade and plenty of show, but with such ones the parade is the chief thing and the distinctly Christian virtue is lost amidst fuss and feathers. When the parade is over, all is over.

True love makes no parade.

Prayer—Our Father, thou knowest our human weaknesses. Teach us this day what to be proud of and to place our pride in the things that last eternally for good. In his name.—Amen.

FRIDAY.

BELIEVING THE BEST.

"Rejoiceth not in iniquity, but rejoiceth in the truth."

" . . . believeth all things."—I. Cor. 13:6, 7.

Again we call on Dr. Moffatt's translation to help us. "Believeth all things" has been mistakenly understood as praise of credulity—or readiness to believe anything. A person who be-

lieves anything is regarded as one easily imposed upon, and therefore weak.

That unfortunate trait is not what the apostle refers to as real love. Taking the two verses together, the first (6th) is the premise by which we are to understand the second (7th)—"Rejoicing not in iniquity; but rejoicing in the truth." Therefore the seventh verse is interpreted to mean "Love is always eager to believe in the best." It is the set of the mind and heart to believe the best possible, "as soon as it is possible and as long as it is possible."

Prayer—Our Father, we would embrace in our lives that likeness of our Lord which endows us with the most creative force of life. Thou dost tell us that it is love. O God, may we love as much like him as possible. In Christ's name, we ask it.—Amen.

SATURDAY.

NO CREDIT TO US.

"Why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?"—Read Acts 3:1-16.

At least eight centuries before Christ the Maya Indians of Central America were able to make accurate predictions of eclipses of the sun and moon. They tried to stop these eclipses by their magic, believing that they meant evil to men, and once in a while, when the eclipse did not occur, they asserted that they had succeeded in preventing it.

Thus man is ever seeking to step out of his own sphere and handle affairs that belong to God alone. No quality conduces more to human happiness and effectiveness than humility. Let us recognize our limitations. The blessed and strong life is content to rest upon God's providence and accept his eclipses and his sunlight as they are sent.

Prayer—Thou knowest best, our Father. Thy will shall be ours, and so thy world shall be ours, and all thy well-ordered eternity.—Amen.

AMOS R. WELLS.

SUNDAY.

AGE BEATING YOUTH.

"Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."—Read Deut. 34:1-8.

The other day the race from the shore to the Boston lighthouse was won by a veteran of fifty-eight years, Sam Richards, who has won this race eleven times before, and has been in major distance swims in all parts of the country, Canada, and the English Channel. He was in the icy water for six hours and seven minutes, beating by fifty minutes the only other swimmer who reached the goal, a fine youth of only seventeen years. For forty years Sam Richards has been a champion swimmer.

Such an old age is no accident, but is worked for. Richards swims every day for the joy of the exercise. Cramps do not affright him, and he is always cheery and strong.

We can not all win races, but we can all be stronger than we are, more fit in body, wiser in mind, and above all more valiant in soul. If we did not begin long ago, when we should, it is not too late to begin today. We have all eternity before us.

Prayer—Help us to a noble old age, O thou Ancient of Days! Give us of thy health and gladness. We would be strong in thy strength, and thou wilt ever aid us.—Amen.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

BUILDING THE CHURCH OF THE LIVING GOD.

By CALVIN J. FELTON, *Pastor,*
Second Christian Church, Irvington, N. J.
 (Matt. 16:18.)

"Thou art the Christ, the son of the living God." The Church of Christ is built upon this confession as its foundation stone. It is the Church of the living God because it is built upon a conviction of God and His son, Jesus Christ.

The Church is a divine institution. Except for the influence of God in the heart and life of man it would not have been built. It was not built for the sake of bringing into existence another institution but it is the spontaneous expression of man's feeling of a definite and vital relationship to God.

Only as a divine institution can the Church live and grow. It could not exist very long, if it depended upon human resources alone. If you will read the history of the Church, you will find that when it has been inclined to turn away from God and undertake to exist upon human powers, that God has not allowed it to go on very long in this way. He has very soon called a prophet to lead it back to God and that which is divine. Luther, Wesley, Whitfield, Moody and others have answered the call of God very effectively for this task.

In fact, there is no reason for the existence of the Church except the spiritual one. There is no social nor economic reason to justify its continuance.

The Church has no message to give except the message which comes from the heart of God. It should speak as nearly as possible the whole mind and heart of God. Men and women should attend Church to hear the truth, not to be entertained, but to hear the truth whether it is pleasant to hear or not. The doctor sometimes gives medicine which isn't pleasant to take, but the patient is willing to take it because of its value. Truth should be taken in the same way.

The Church stands for a definite and vital need in man's life, a need which can be met by no other means. Some people say, "I can be just as good a Christian without going to Church." It may be possible, but there are not many who do it. The fact is that a man's spiritual life and experience must have its social aspect just as his mental and physical life must have them. The Church offers this social opportunity for man's spiritual development. A man cannot live to himself spiritually any more than he can live to himself mentally and physically.

They who come into the Church as members are expected to yield themselves to the influence and leadership of God. This doesn't mean, of course, that everyone in the church is perfect. It is unfair for those outside the Church to judge its value by the lack of perfection in some of its members. But sincere church members are striving to reach the goal of perfection held up by Jesus.

It is the Church of the *Living God*. We worship and serve, not a tradition nor a god of stone, but one who lives, one who works now and always for the strength and development of the Church.

Jesus said, "I will build." The Church of the Living God is built by his Son. He has not built it directly but through human instrumentality. He builds through the inspiration and driving power which he gives to man. There are many

people living and serving, not because they want to do so but because they feel they must. That word must have played a big part in the development of the Church from Jesus on.

God spoke to man through a life. Jesus continues to speak to man through life. He builds through the lives of his followers.

He is still building his Church. The task is by no means complete. For the Church is not a structure which was completed years ago and left as a grand old landmark. It must adapt itself and its message to the age in which it is. This doesn't mean that it must leave out or compromise truth. But it does mean that it must apply the truth to present needs and problems. We are expected to allow Christ to build the Church of today for today.

It is being built, and as the years go by it ought to become a bigger and stronger institution, each age adding to its size and strength.

There is, and always has been, a need for those who are interested in the cause of righteousness to get wholeheartedly into the Church and make it possible for it to meet the needs of the time. There are some today who tell the preachers they ought to stick to the gospel. Of what value is the gospel unless it can be applied to the conditions and problems in the midst of which one lives? Vested interests have always fought the progress of the gospel. Paul had an experience of that at Ephesus. Jesus, himself, met it in the religious leaders of his day. The Rome authorities were an example. The battle against slavery and the more modern one against liquor are striking examples.

The Church is not a structure of wood and stone, but it is of the soul, character, life. It is as good and strong as the life of its members make it.

It is a triumphant, living institution. The lukewarm Church cannot be the Church of the Living God.

We are engaged here, not in keeping a small organization alive, but in building the Church of the Living God. Shall we let Christ build through us?

The Church will not fail any more than God will fail. It may change but it will go on serving and saving until the kingdom has come and the kingdom of righteousness shall be supreme. Let us arise and go on that Christ may build through us the Church of the Living God.

THE PLIGHTED WORD OF NATIONS.

The Pact of Paris bound the nations of the world, first, to renounce war as an instrument of their national policy, and second, in the settlement of disputes among themselves, never to resort to other than peaceful means. In three years at least a half dozen countries—Japan and China, Peru and Colombia, Bolivia and Paraguay—have violated this treaty. They have excused themselves by the Machiavellian process of carrying on war without a declaration of war.

If any treaty or promise can keep the nations in line, the Pact of Paris is assuredly one. It is clear, concrete, and unequivocal. The first clause may be evaded by the ingenious pretence mentioned above, but the second clause is evasion proof. When two states engage in armed conflict they cannot escape violating a promise pledged by them "never to have recourse to other than pacific means."

What, then, shall be our conclusion concerning the attitudes of the nations toward the sanctity of treaties? Simply this: that in states where nationalism and militarism are rampant, there is no such sanctity. Where a nation seeks selfish advantages, where its own ends are considered by the leaders and people as of more significance than more abstract conceptions, a treaty which interferes with these ends is a mere scrap of paper. That is the plain lesson to be drawn from the present world situation.

It is well that the peace leaders have confidence in the righteousness of their cause. If it were not so they could scarcely escape cynical despair over the foolishness of civilization.—*The Christian-Evangelist*.

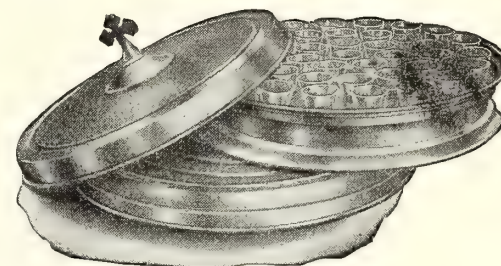
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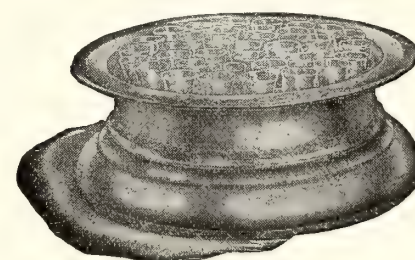
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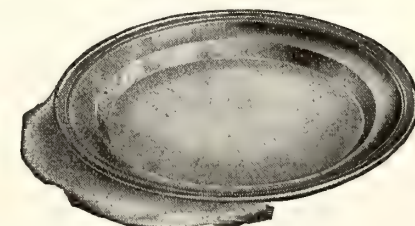
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(For Silver Bread Plates, see under No. 90.)

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 Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



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 Bread Plate No. 4—Broad Rim..... 9.00
 Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The school has closed and the children are happy to be free again. The larger number of our children made good grades during the entire session. One of our girls in the graduating class made an average of 93 during her entire high school work.

Thelma Long, Bettie Morgan, Mildred Hines, George Sloan, Arlene Morgan, Kathleen Miller, Gladys Horne and Nannie Roberts got special mention because they made "A's" of nearly every subject during the entire term.

We have several who have reached the age limit and finding jobs for them is a perplexing undertaking now. We have succeeded in getting good jobs for four of our girls and one boy so far, and as times get better we hope to get all who have reached the age limit a job.

I was talking to the superintendent of another orphanage several years ago. He had two fine girls who had reached the age limit and some friends had made funds available to send them to Elon College. He came to Elon to enter them in school. When he started back home the girls followed him to the station to bid him good-bye. He turned to me and said: "Brother Johnston, I cry when they come and I cry when they leave," and tears trickled down his cheeks.

You may not think, dear reader, that the children in our orphanage would wend their way into your heart, and that you would learn to love them as your own, but they do.

It is always sad to me to take children from their mother, because she just cannot support them and is compelled to send them to the orphanage; but after they come and live in the orphanage and are kind, obedient, gentle and good all the years of their stay, and reach the age limit, and have to go out, it is touching and brings a silent tear to our eyes, and a pang of grief to our hearts.

I heard a colonel in the World War say he was walking along the line one morning just before going into a great battle that was to rage in a short time. Some of the soldiers were reading their Testaments and praying, some were talking to mother as if she were present to hear every word they said, others with tears trickling down their cheeks. He, too, turned away as his eyes filled with tears, but when the command was given to charge every soldier obeyed and went to battle with the enemy.

This is home to these children. Many of them have no other. They, too, shed a silent tear as they go to fight the battles of life alone. We, too, shed a silent tear, because we have learned to love them as our own and as they take their departure we know they are entering the battle of life to win or lose.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 25, 1933.

Brought forward \$ 5,662.91

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Zion\$ 1.29

Ingram 6.00

Greensboro, Palm St. 6.00

Mt. Zion 1.17

14.46

Eastern North Carolina Conference:

Shallow Well\$ 2.00

Good Hope 1.00

3.00

Western North Carolina Conference:

Graham\$ 4.42

Pleasant Ridge 1.75

6.17

Eastern Virginia Conference:

Wakefield\$ 1.42

First, Richmond 5.54

Berea, Nansemond 5.00

Barrett's60

Oakland 4.00

16.56

Alabama Conference:

Roanoke 1.00

Special Offerings.

Jr. Philathea Class, Suffolk, Va...\$ 2.50

(Support of Daphne Curren.)

Refund on Institute Fund..... 5.20

7.70

Endowments.

L. S. Holt Endowment Fund..... 150.00

Total for the week \$ 198.89

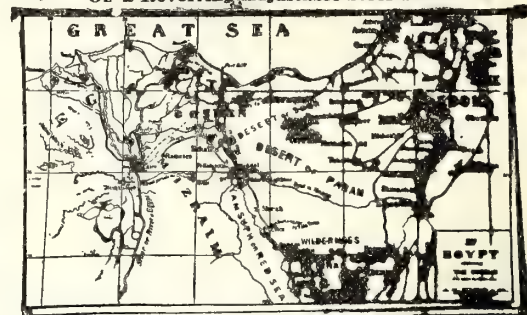
Grand total \$ 5,861.80

Another story:

"Two little Moslem girls went to D. V. B. S. for the first time this summer and were very much touched at the difference between Christians and Moslems. They were telling their mother and other women about it. They said, 'We would like to be Christians, too. They teach us about God who loves us. They teach us nice stories about being kind to people and how to pray to God and they sing beautiful songs; and we have to wash our hands and faces, but we Moslems do not do anything but sit in the dirt all day long and just fight and curse.'"

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'ta-lím:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 18 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Neph'ta-lím, by the way of the sea, beyond Jór-dan, Gal'i-lee of the Gën'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and

taught them, saying,

3 Blessed are the poor in spirit:

for their's is the kingdom of heaven.

Extra spacing between words and lines makes this Bible very easy to read.

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MARRIAGES

HEIGHT—JOYNER.

In an impressive and beautiful ceremony, Miss Ava Joyner and Mr. Garland Height, both of Louisburg, were married Sunday, May 7th, at 8 P. M., at the home of the bride's parents.

The house decorations consisted of lovely spring flowers.

The bride wore a frock of light blue crepe with white accessories. She was attended by her sister, Miss Nell Joyner and Miss Susie Height. The groom had as his best man, Mr. Perry Connell, a cousin of the bride.

Mrs. Height is the youngest daughter of Mr. and Mrs. J. R. Joyner. Mr. Height is the son of Mrs. Lena Height, of Franklinton.

Mr. and Mrs. Height will make their home with the groom's brother, Mr. Bud Height, Louisburg, N. C.

H. C. HILLIARD.

OBITUARIES

TATE.

Mr. George Tennon Tate was born in Caswell County, N. C., April 13, 1880, and departed this life May 11, 1933, at his home on Graves St., Burlington, N. C., being 53 years and 28 days of age.

He was married to Miss Rosa Elizabeth Boswell, January 7, 1915, who survives him. Also surviving are two sisters, Miss Cora Tate, Mrs. Sarah Susan Allred, and one brother, R. L. Tate, also a number of other relatives and friends.

Mr. Tate was an industrious farmer in Caswell County until twelve years ago, when he moved to Burlington, N. C., where he did public work.

Mr. Tate was a member of Concord Christian Church.

The funeral was conducted May 12 at Kerr's Chapel Baptist Church, by his pastor, assisted by Rev. Paul Worrell, Mrs. Tate's pastor. The floral offerings were very beautiful.

L. L. WYRICK.

MORRIS.

Cornelia Jane Morris, wife of the late Rieves C. Morris, was born March 10, 1859, near Barrett's Church, and died at her home at Airfield, March 20, 1933, age 74 years and 10 days.

On April 24, 1881, she was united in marriage to Rieves C. Morris at Barrett's Church, by the late Rev. Mills B. Barrett, and to this union were born 8 children: 4 boys and 4 girls.

Early in life she united with Barrett's Church, where she remained a faithful member to the end.

The funeral was conducted from the home by the writer assisted by Rev. J. M. Roberts, in the presence of a large number of friends.

"A wonderful mother, just and true, Patient and kind and loving, too; A wonderful helper whose presence is missed.

For her name has been transferred to that heavenly list."

C. E. GERRINGER.

NELMS.

On March 23, 1933, the death angel visited our community and took from our midst little Margaret Jane, infant daughter of Mr. and Mrs. Eddie Nelms.

Little Margaret came to brighten the home of Mr. and Mrs. Nelms on July 7, 1932. She was sick for just a few days and her death was wholly unexpected. She was but 8 months and 16 days old when the death angel called for her.

Friday afternoon at 2 o'clock, the funeral services were conducted by the writer, assisted by Rev. S. W. Marshall.

Much sympathy is felt for the bereaved ones by their many friends. May God's

richest blessing abide with them in their moment of sadness.

H. C. HILLIARD.

SCOTT.

Mrs. Roberta Barnett Scott, daughter of Cam and Betty Barnett, was born May 24, 1867, and died April 27, 1933, age 69 years, 11 months and 3 days.

When young she joined the Baptists, but later transferred to Lebanon Christian Church, and remained a member until death. On February 12, 1890, she married Loftin B. Scott and to them were born ten children. One died in

infancy, two when children. Seven children survive.

There is one sister, Mrs. S. C. Barnett, and one brother, Cam Barnett. There are also eleven grandchildren and five step-grandchildren.

The funeral and burial were at her church on Saturday, April 29th, conducted by the writer. A large crowd of relatives and friends was present.

The grave was covered with beautiful flowers.

A good woman has gone to her reward, but the influence of her faithful life here will live on.

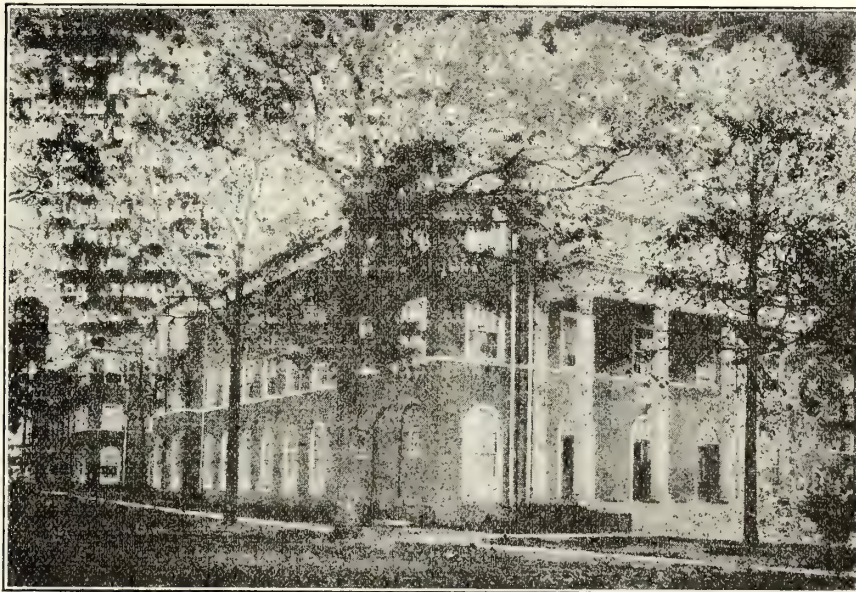
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication. All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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LEWIS.

S. Leon Lewis passed from this life February 12, 1933, age 62 years, 1 month and 18 days. He was sick in bed only two days, living an active life until death called him from service.

Mr. Lewis was an active man both in business and in the church, and possessed more than the average intelligence. His counsel was sought by many. He was for several years cashier of the Bank of Zuni.

The funeral was conducted at Mt. Carmel Church, by the writer, assisted by several other ministers.

ELISHA BRADSHAW.

COLLINS.

Inasmuch as God, our all-seeing Father has removed from among us our beloved member and co-worker, Mrs. Lottie M. Collins, we, the Ellen Grimes Bible Class, of the First Christian Sunday School, Portsmouth, Va., offer the following resolutions:

1. That her family be commended to the "Father of mercies, and the God of all comfort, even our Lord Jesus Christ."
 2. That we, as a class, emulate her example of loving service, willing sacrifice and sincere devotion to the cause of God's kingdom.
 3. That a copy of these resolutions be sent to the family, one to "The Christian Sun," and a copy spread on the records of the class.
- MRS. J. C. ELLIS,
MRS. J. G. MCCOY,
MRS. E. M. DUNN,

EANES.

"Aunt Laura" Eanes (as she was called by many in the community), was born June 22, 1852, and departed this life December 24, 1932. Her age was 80 years, 6 months and 2 days.

It was said that she united with the church when a young girl, but for the past 48 years has been a member of the Liberty Christian Church, where she remained a faithful member, being active as long as she was able to attend.

666

LIQUID—TABLETS—SALVE

Checks Colds first day, Headaches or Neuralgia in 30 minutes, Malaria in 3 days.
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Most Speedy Remedies Known.

"Aunt Laura" was an invalid for the past four or five years. Though weak and frail and her sight impaired, she always loved to hear her pastor, the writer, read the Scripture and offer prayer at her bedside.

On Christmas Day, 1932, the funeral service was conducted by the writer, assisted by Rev. R. A. Whitten, and her body was laid to rest in the cemetery at Liberty (Vance) Church.

S. E. MADREN.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JUNE 1, 1933.

NUMBER 22.

.. THE SUN'S OBSERVATORY ..

Initialed Terrapin Found After 30 Years.—

From Winchester, Va., comes the following story: William Wysong, passing through a growth of timber on his farm several days ago, found a land terrapin, and upon picking it up found his own initials carved on its back together with the date, 1901. In reporting the incident, Mr. Wysong stated that he remembered distinctly cutting his initials. Also he stated that the terrapin was little larger than when he first found him a third of a century ago, and was found within a few feet of the same place.

Should Army Chaplains Go?—

Dr. Peter Ainslie, well known clergyman of the Disciples Church, thinks so. Dr. Ainslie says: "Fifty-six nations have signed the Kellogg-Briand pact denouncing war. The churches should not lag behind. The best way to express their agreement with the pact is to refuse to authorize their clergy to serve as chaplains at all times, not only in war, but in peace." Not all of the clergy agree with Dr. Ainslie, however. There are those who believe that the church should have its chaplains there "to nurse sick souls" back to health.

Gandhi Breaks His Fast.—

After three weeks fasting, Mahatma Gandhi concluded his voluntary abstinence from food on last Monday by drinking a glass of orange juice. This fast was started as a protest against discrimination against the "untouchables." At its close, Gandhi exclaimed, "In God's name I began this fast, and in God's name I end it. My faith is not less but more on this occasion." He added, "I do not know what God expects from me now, but whatever it may be I know He will give me strength for it." Gandhi, with his passive resistance, has probably given more concern to the British Empire than several Sepoy rebellions could possibly have done.

Some Facts About the Chicago Exposition.—

The Associate Press gives the following facts in regard to the Century of Progress Exposition which started at Chicago last Saturday: "It represents an investment of \$37,500,000 on the part of the fair corporation and concessionaires. It is a show case covering 424 acres and has 82 miles of free exhibits, valued at \$6,000,000. There are 120 buildings on the exposition grounds. The visitor can get about the fair city on land, water or in the air—by bus, wheel chair, motorboat or gondola, and over the lagoon via the rocket cars of the 'sky-ride.' Fair officials estimate it will require three weeks for the visitor to thoroughly see all its displays. All the states and 17 foreign nations are officially represented. Concessions number more than 200. Construction was financed with no taxation, no drain on any public funds. It was four years in the making.

Will Alcohol and Gasoline Mix?—

The answer is yes, if the mixing is properly done. However, to be safely used the mixture must be placed in the gasoline tank, not imbibed by the driver. Pure alcohol is impracticable for use as fuel in the present type of automobile engines, but mixtures of gas and alcohol containing as high as 25 per cent of the latter substance may be used without major adjustments in the carbureter. Indeed, alcohol is said to have a cleaning effect, and motors run on the combination fuel are said to be freer of carbon and to run cooler. The volatility of the mixture is higher than that of gasoline alone, and consequently the "pick-up" is better. While alcohol cannot be classed at present as a substitute for gasoline, and indeed there seems small reason for a substitute in the United States, it can be used as an "extender." The cost depends, naturally, upon the cost of raw alcohol; the mixing process being inexpensive.

A Mid-Ocean Airplane Port.—

That they may have a stepping stone on their route to South America, a German company has converted the old North German Llyod liner *Westfalen* into a floating aerodrome. The ship has been rebuilt in such a manner as to be practically unrecognizable, and is to be set to drift around in the ocean about half-way between Germany and South America. Smoke signals are to be used by day and lights of 120,000,000 candle power by night, to attract the attention of commercial flying boats of the *Lufthansa*. "The plan is," the London *Daily Express* tells us, "that the flying-boat will land in the evening, and, after spending the night on the 'island,' will refuel and set off at dawn, and, to save time, the *Westfalen* will travel as quickly as it can all night—it can only travel at ten knots—in the direction the flying-boat is going." In addition to acting as a floating airport, the reconstructed liner is to be used as a laboratory, being well equipped with meteorological instruments with which to check the currents and winds of the ocean.

The Fabric You're Wearing.—

Often one has wondered whence the peculiar names by which various cloths or fabrics are called. The Richmond *News Leader* recently gave the following in its editorial columns: "Now that the ladies are definitely committed to their summer clothes, they may be interested in the histories behind the fabrics they are wearing. Most of them are named for the towns of their origin. *Muslin* and *mousseline* are both named for Mosul, a town in Mesopotamia. *Damask* we owe to Damascus, and *calico* to Calcutta. *Cambric* comes from the Flemish city of Kameryk. Three others celebrate three towns in France: *lawn*, from Laon, near Reims; *gingham*, from Guingamp, Brittany; and *tulle* from the town of the same

name. *Chiffon* is the French word for "rag." *Satin*, *silk* and *serge* all derive their names from 'Seres,' the Latin name of the Oriental people (probably the Chinese), from whom silk was first obtained. *Voile* is the same word as 'veil.' *Dimity* is from the Greek *di-mitos*, meaning 'two-threaded.' *Crepe* is the Latin *crispa*, or 'curled,' as *linen* is the Latin *linum*, 'flax.' *Cotton* is an Anglicization of the Arabian *qutun*. And perhaps most curious of all is *seersucker*; originally, it was the Persian phrase *shir o shakkur*, which literally means 'milk and sugar'."

Postage Stamps and Natural History.—

A contemporary tells us that there is a surprising amount of Zoology to be found in the postage stamps of the various countries of the world today. The United States has depicted the horse, the mule and the buffalo. The lion appears on the stamps of Great Britain, Persia, Paraguay and New Zealand. Other less familiar animals as well as those known to every school child who has visited the zoo, are found on various stamp issues. Newfoundland uses the caribou, ptarmigan, codfish, seals and dogs, while Labuan and North Borneo include the Malay stag and tapir, the crocodile, Argus pheasant, elephant, peacock, rhinoceros, cassawary, wild bull and parrots. The quezal forms the central figure on the so-called "parrot" stamps of Guatemala, while French Guiana uses the ant-eater. One is not surprised to find the llama in evidence on the Peruvian stamps, and the eagle on those of Mexico. The Australian kangaroo stamps are well known to all. The emu and lyre birds are seen on certain stamps of New South Wales. Three countries in particular have a whole series of stamps devoted to zoological subjects. On those of Liberia are a plantain eater, great egret, palm civet, fishing vulture, bommi fish, hippopotamus, chimpanzee, Agama lizard, lyre-horned antelope and snakes. This does not exhaust the list, for the Peace stamps of Japan in 1919 include the dove. Western Australia has the swan; Tasmania the platypus; Cape of Good Hope the ram, and the Orange River Colony the springbok andgnu. Elephants and tigers appear most frequently. Tigers form the principal subjects for the low values of the Federated Malay States and elephants on the higher, while elephants are also prominent on many stamps of the Belgian Congo, Sirmoor and Liberia. Camels or dromedaries are depicted on the stamps of French Smali, Obock, Nyassa, Iraq, and the Sudan, while the giraffe forms the subject matter of a number of interesting labels of Abyssinia, Tanganyika and Portuguese Nyassa. Abyssinia also has stamps showing the rhinoceros, ostrich and stag. A peculiar thing is that we have no record of the eagle yet being used by America.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"We hope you may be successful in securing many new subscriptions for THE SUN, as the paper well deserves to be in every Christian Church member's home."—W. E. Harward.

From Rev. R. Lee House, Newport News, Va., comes the following note of forward progress: "Brother Poythress has been with us for ten days in a revival. We received twenty-two members during these services. This brings our total for the conference year to forty-eight."

Pastor G. C. Crutchfield issued an attractive card to members and friends of Berea Christian Church (N. C. and Va. Conference), bearing this invitation: "We will observe our annual home-coming and memorial day, Sunday, June 4, 1933. Please come and renew old acquaintances."

SUN readers will be gratified to know that Mrs. Sallie Lincoln, Lawrenceville, N. J., a frequent contributor to THE SUN and well known in our church circles, is recovering from her recent, quite critical illness and is able to be up at her desk and use her pen some. Our sincere wish is that she may soon be fully recovered.

Thorsby Institute, Thorsby, Ala., held its commencement exercises last week, the State Supervisor of Secondary Education in Alabama making the commencement address. Many of the alumni were present and a community dinner was served, according to a communication from Mr. S. E. Norton, Thorsby.

Lanett, Ala., Christian Sunday School and C. E. Society are endeavoring to establish a library to be used by the church and Young People's Societies. All who may read these lines are requested to send a good book, if they have one not being used. We will appreciate it so much, and will keep their names on the record of our library. We have received to date 17 books.

Mrs. S. S. McCauley, Chapel Hill, N. C., in sending her two dollars for the renewal to THE SUN, says: I do not want to miss a single copy. I started taking the paper 55 years ago. So far as my memory serves me, I have not missed an edition during this number of years. The paper serves as a messenger for the entire denomination. I think that it is one of the best papers that has ever come to my home."

The editor of THE SUN expresses appreciation for the following: "Mr. and Mrs. Wilkes Estes Lowe announce the marriage of their daughter, Dorothy, to Mr. Eugene McKinley Whitman on Wednesday, May 24, 1933, Winston-Salem, N. C. At home after June 10th, Louisville, N. C." Miss Dorothy is a graduate of Elon College, and since her graduation has been a successful school teacher. We extend our congratulations and best wishes.

Rev. Wm. T. Scott, writing of our Winston-Salem Church, says: "Our work is moving along satisfactorily. Our building is beginning to look like a finished product now. We are hoping to be able to move into it within a month. There is a great future for our work here." Bro. Scott has been holding services in a church quite remote from the locality in which our new church is being built, and he will be happy and fortunate, indeed, to get into the new building.

Let no one be deceived by big head lines and the promise of prosperity around the corner. Recovery from the loss of millions of lives and billions of treasures, followed by a decade of folly, comes not with a wave of the hand and daily messages from the White House. A long, hard struggle is ahead. The moral and spiritual recovery is far more costly than the material. Let every leader in the churches keep a clear head and sound judgment in meeting the issues.—N. C. Christian Advocate.

Elon College Community Church put on the Crucible Campaign Service, bringing in their trinkets of silver and gold at the Sunday morning service, May 28th. At this writing we do not know the result, but Elon Church always does its part in every good task and undertaking. On first thought few, if any, homes have gold or silver trinkets anywhere about, but on second thought and investigation many can be found and carried to the church and given to the service of missions, thus bringing from death to life many fragments and much hidden treasure.

Rev. S. A. Bennett, professor in Southern Union College and pastor of our Roanoke, Ala., church the past year, was a pleasant visitor with friends and home-folks at Elon College the past week. Mrs. Bennett accompanied him, and they attended the graduation exercises of their daughter from our Elon High School. They have had a very happy year in the far South and have enjoyed making many friends there. From Elon they went to Indiana on a business trip and to visit relatives. Prof. Bennett feels that Southern Union has a career of usefulness and great service, if its friends of the Congregational-Christian Churches will rally to its support, as it highly deserves they should do. A very loyal faculty carried forward the work the past year.

Rev. Sion Lynam, a graduate of Elon College and formerly pastor of some nearby churches, and a frequent contributor to the columns of THE SUN, is evidently giving good account of himself and ministry, as the following from the *Congregationalist and Herald of Gospel Liberty*, of May 25th, indicates: "We have a communication this week advising us of a new community church venture at Medusa, N. Y., in which the community church is organized to serve the local community without regard to denominational affiliations, but is to be affiliated nationally with our Congregational-Christian fellowship. The congregations joining are the Christian and Methodist bodies of Medusa, and the larger parish will include the Freehold Christian Church. Rev. Sion Lynam (now pastor at Freehold) has been called and has accepted the pastorate of the new community venture. Our correspondent in reporting the progress of this merging of the work of the three churches under the leadership of one pastor says: 'I never saw more enthusiasm or greater willingness on both sides to make adjustments.' This is as it should be, and we know that the community has chosen its leader wisely. Rev. Sion Lynam was formerly news-editor of *The Herald of Gospel Liberty* before its merger with *The Congregationalist*."

This news, which merits congratulations, hereby extended, comes from Florence, S. C.: "A delightful family gathering was held Sunday at the home of Mr. and Mrs. J. C. Long, the occasion being a dinner in celebration of the 89th birthday of Dr. D. A. Long. While Dr. Long did not arrive at the ripe and honorable age he has achieved until yesterday, members of his family did him honor on Sunday as well as on his actual

natal day. Here for the celebration, in addition to Mr. and Mrs. J. C. Long, were two daughters, Mrs. G. A. Kernodle of Burlington, N. C., and Mrs. C. H. Belvin of Raleigh, N. C. Mr. Kernodle was also present. Nephews and nieces were Dan Long of Raleigh, Miss Lula Kernodle of Burlington and Miss Pullen Belvin of Florence. For all his years, Dr. Long is as keenly interested in city, state, national and world affairs as ever. He is not only a retired minister of the Christian Church, but a noted educator, having been president for 16 years of Antioch College, Ohio. It will be recalled that it was the president of this college, one of the best known educational institutions in the country, that President Roosevelt drafted as director for the development of Muscle Shoals, Arthur E. Morgan. Large numbers of friends of the venerable Dr. Long were yesterday congratulating him upon his 89th birthday."

Rev. P. Houlder Brown, who for some months has served efficiently as pastor, First Christian Church, Norfolk, has presented his resignation and is leaving July 2nd to take up evangelistic work to which he feels called and from which he turned aside temporarily to accept the work at Berkley. Bro. Brown tendered his resignation in January, but the church insisted on his remaining, which he did, on condition that he be permitted to leave on thirty days' notice. The plant of the church has been considerably improved since Bro. Brown took the work, and he has greatly enjoyed the work at Berkley. This encouraging word gives promise of good days to come: "Today this church is united as never before in spite of trying financial conditions." In commenting on the resignation of Bro. Brown, a local paper says: "Rev. P. Houlder Brown resigned from the pastorate of the First Christian Church, Berkley, at the 11 A. M. service yesterday. The resignation will take effect July 2nd. Mr. Brown stated that he would engage in evangelistic work after taking a few weeks' rest. That, he said, was his intention when he came south from Chicago two years ago and took up the supply work at the First Christian Church, following the resignation of Rev. J. E. McCauley, a former pastor of the church, who went to Richmond. Mr. Brown served in the Chicago field for 10 years and before that was a minister in the European field. During all this time he has received wide experience which fits him for the work that he proposes to do later, and is now general secretary of the Gospel Missionary Movement which is headed by Rev. H. C. Caviness, of Portsmouth."

MINISTERIAL MEETING.

The Eastern Virginia Association of Christian and Congregational Ministers held its regular monthly meeting May 22nd, at the Portsmouth Y. M. C. A. We certainly missed Dr. Pierce. A committee was named to send a letter of commendation to his new field of activity. Rev. F. C. Lester, president of the Association, read a splendid paper in our study of the Prophets. Then that august body began to demonstrate its ability as a critic. Rev. R. A. Whitten, recently initiated into our fraternity, submitted a sermon outline, making it easy to imagine oneself back in school attending a homiletics class. Dr. N. G. Newman led the group in a discussion of pastoral problems. This discussion proved to be so helpful that he was asked to continue this discussion at a later date.

It is indeed a privilege to attend this Association. Such fellowship provides a great stimulus for Christian living.

ROBERT LEE HOUSE, Sec'y.

OUR SUBSCRIPTION LIST.

Below is given a list of those paying since our last report. Check it, and notify us if we have failed to list you, or your label remains unchanged:

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 Miss Margaret P. Alston, R. 1, Henderson, N. C.
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 Mrs. Harvey Byrd, 1235 21st St., Newport News, Va.
 W. E. Cook, Mebane, N. C.
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 D. W. Cochran, Box 364, Greenville, S. C.
 L. M. Clymer, Greensboro, N. C.
 Dr. Wm. James Campbell, Vanderbilt U., 330 Buterick, Nashville, Tenn.
 Mrs. E. L. Cullifer, 127 Oaklawn Ave., Suffolk, Va.
 Mrs. Bettie Dofflemyre, Luray, Va.
 J. C. Felton, 312 W. Washington St., Suffolk, Va.
 W. E. Harward, 5613 7th St., N. W., Apt. 4, Washington, D. C.
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 Mrs. W. J. Hill, Como, N. C.
 W. S. Hardcastle, 223 N. Bradford St., Dover, Del.
 Miss Mary Jenkins, Handley Ave., Roanoke, Ala.
 Mrs. H. O. Keck, Altamahaw, N. C.
 Dr. J. Ed. Kirby, Hillsboro & Dawson, Raleigh, N. C.
 Mrs. Jos. Liskey, Harrisonburg, Va.
 Virginia Lawrence (New), Frankford, Del.
 Mrs. W. V. Leathers, 111 Linden Ave., Suffolk, Va.
 Mrs. B. M. Maness, Star, N. C.
 H. D. Mowbray (New), Demorest, Ga.
 W. T. Moore, R. 1, Wentworth, N. C.
 R. W. Morton, 205 Ruffin St., Burlington, N. C.
 D. A. McLeman, R. 1, Chapel Hill, N. C.
 Mrs. S. S. McCauley, R. 3, Chapel Hill, N. C.
 Rev. J. F. Neese, R. 5, Greensboro, N. C.
 Mrs. W. C. Nelson, R. 1, B. 47, Guilford College, N. C.
 J. J. Pritchard, Durham, N. C.
 Mrs. Pearl H. Painter, R. 1, Luray, Va.
 J. Walter Powell, 110 Wellons St., Suffolk, Va.
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 Mrs. J. T. Turner, R. 3, Windsor, Va.
 Mrs. Kate E. Thompson (New), 234 W. E. Blvd., Winston-Salem, N. C.
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 Mrs. G. A. Wilson, R. 3, B. 138, Norfolk, Va.
 Mrs. W. A. Warner, 508 N 8th St., Hopewell, Va.
 Mrs. Mary Williams, R. 1, B. 12, Ivor, Va.

It has been six weeks since we published a list of those who have sent in payments on their SUN accounts. The banking holiday seems to have slowed up collections somewhat and the number of returns, which before had been gradually increasing, have again dropped off. Would it be asking too much of you who have not sent in your renewal, if we asked you to look at your label and see whether or not you are in arrears. If you are and can pay up, it will help us to care for those who cannot pay at the present time. It will also help us to wait on the Southern Convention, whose funds are also low. When you get a year or more in arrears, it takes quite a nice little sum to bring you up to date, but if you keep paid up, a dollar or at most two dollars, is all that is required. If other matters are pressing, we are willing to take our turn, but if you can, it will make both you and us happy for you to send us part or all of what is due.

Yours for a better SUN,

J. T. KERNODLE,
 Managing Editor.

CARES: I LOST THEM YESTERDAY.

The little cares that fretted me,
 I lost them yesterday
 Among the fields above the sea,
 Among the winds at play;
 Among the lowing of the herds,
 The rustling of the trees,
 Among the singing of the birds,
 The humming of the bees.

The foolish fears of what may happen,
 I cast them all away
 Among the clover-scented grass,
 Among the new-mown hay;
 Among the hushing of the corn,
 Where drowsy poppies nod,
 Where ill thoughts die and good are
 born,
 Out in the fields with God.

—Elizabeth Barrett Browning.

The newspaper and radio have brought the word to our door. There is no excuse for not understanding other nations. Hear about them, read about them, talk about them kindly.

THE STRANGLEHOLD OF THE BREWERS.

The April 14th issue of *The Civic Bulletin*, of Albany, N. Y., is devoted to reprinting the most startling facts in Ernest Gordon's great book, "When the Brewers Had the Stranglehold."

In 1916 the U. S. Government seized a carload of secret documents, letters, reports, etc., of the U. S. Brewers Association, and many of these amazing letters of the brewers to one another—their trickery, bribery, corruption and bulldozing methods—were all laid bare when the Government printed these letters in a public document, which letters Mr. Gordon gives in his book, many of which are reprinted in this issue of *The Civic Bulletin*.

This *Bulletin* shows how the brewers raised their corruption funds and how they spent them; how they bought the press and labor leaders, corrupted politics and sought to break down the U. S. Constitution.

A copy of this 16-page *Civic Bulletin*, containing over 20,000 words, giving so many startling facts concerning the brewers, taken from official sources, can be had for only ten cents, by addressing its editor, Rev. O. R. Miller, Albany, New York.

Keep THE SUN Shining Mail Your Subscription TODAY!

Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

THE SUN needs new subscribers badly, and the members of the Christian Church in the South need THE SUN just as badly. You who read the paper keep in touch with your church's activities and interests. Wouldn't it be a wonderful thing if you would help others to become acquainted with the things that you know about?

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RETRENCH AND RETREAT.

It seems that our Congregational-Christian Churches are doing both—drawing in our line and falling back all the time. It is, indeed, a distressing situation. The church is not measuring up. Our Lord gave the church one task: "Go preach my gospel." Our churches now, instead of saying, "go, preach," are saying "some, stop and not preach."

While governments—civic, state and national, are pouring out millions through benevolence for physical relief, the church is withholding and is giving decreasingly for the support of the gospel at home and abroad. Every church that is without a pastor seems to be content to get along some way without making arrangements to have one. Many, many churches are behind with their pastor's salaries, and as to supporting the gospel in home and foreign work, let these figures from the *Congregationalist and Herald of Gospel Liberty* tell something of the facts as they obtain today in our own communion:

"During the first four months of 1933 the giving of the churches to our national mission boards declined 46 per cent as compared with the same period in 1932.

"Explanations are easy. Much missionary money is tied up in closed banks. Grippled by the paralysis of fear, many individuals are carrying larger cash reserves than under normal conditions. Absorption in our own financial difficulties has distracted our attention from the needs of others.

"But no problem can be solved by analyzing how we got that way.

"Our mission boards have sought to meet the situation by reducing their expenditures. Office and administration salaries have been cut to and beyond 20 per cent. In some instances even these reduced salaries are in arrears. The boards are approaching the limit of their borrowing ability.

"American Missionary Association has slashed its budget by \$347,000, or 42 per cent, with the result that 143 people will be 'released' from employment. Home missionary churches have been closed; the service which the Education Society renders the churches is almost at a standstill.

"The American Board reduced its budget for the year ending August 31st, by \$283,000. Word has gone to the missions that additional savings of \$161,000 must be made in the year beginning September 1, 1933. In three years the missionary force has been reduced by 67 people, with additional withdrawals in prospect.

"Reductions may be necessary in the present emergency, but the Kingdom of God cannot be brought in by the slashing of budgets. A further continuance of the present practice will mean the wrecking of institutions and services which have been built up through sacrificial giving."

Our mission work signifies our devotion to our Lord in whose name and for whose sake it is carried on. There is no argument or logic that will convince one in a time like this, to take money needed for physical relief close at hand, and give for spiritual relief, other than the argument and logic of love. His disciples were indignant and called it waste when the woman poured the contents of her alabaster box upon the head of her Lord; but the Master rebuked the disciples and applauded and praised the woman, for it was out of her deed of devotion that he immediately began to speak of a world-wide gospel. It is out of devotion to our Lord that we make our gifts to missions. The challenge comes to the church more than ever that it prove its faith in its Lord and its devotion to him, by making its donations to him to feed the heart hungry and give life to perishing souls. J. O. A.

MERRILY WE MOVE ALONG.

We are moving. We are headed for something somewhere, and are on our way there. Postmaster-General Farley has announced through the press that the weight of the national government will be given wholeheartedly and vigorously to the repeal of the Eighteenth Amendment. Coupled with this announcement is the claim that as soon as repeal takes place, income tax rates will be lowered, and that taxes along other lines will be decreased, because of the increase of taxes to come from the legal sale of liquor. Mr. Farley gives hope, as is expressed in the press, that he, with the aid of the administration, will succeed in securing enough States lined up for repeal to finish the work by the end of 1933. And so we move merrily along; the satisfaction in many quarters being that with the return of the legal sale of liquor, either in the saloon (or a flower of some other name equally as fragrant), revenue to the government will so increase that the men who pay the heavy income tax now may be relieved of some of their "burdens." The other side is not presented. That is, the side of the poor man, who, with his appetite and inclination to drink, spends his week's wages in liquor, and thus impoverishes his family, he, poor fellow, is to pay the tax that the rich may be relieved of paying. Evidently, we move merrily along. The states so far voting have lined up by large majorities for repeal. Under the leadership of Chairman Raskob of the Association for Repeal, and now, by the assistance of the government, under the leadership of Postmaster-General Farley, the repeal campaign

is to be pressed with all vigor. We are on our way.

Meanwhile, there are other movements. The Southern Baptist Convention, in session at Washington last week, adopted resolutions calling upon Baptists and their friends not to purchase gas or other commodities from establishments that sell beer. The Convention took a strong stand and made emphatic pronouncement for retention of the Eighteenth Amendment and against repeal.

Many Methodist bodies, meeting in recent months, have made equally strong pronouncements, calling upon their people not to trade with those who sell beer and to take a firm stand against repeal. Other religious bodies, meeting within the last sixty days, have made pronouncements of similar type. Also the Woman's Christian Temperance Union is making a nation-wide campaign in behalf of mothers, children and the homes, pleading that strenuous effort be made to retain the Eighteenth Amendment and to stay the idea that has set in for the return of liquor and the saloon. Thus lines are being tightened and the campaign for repeal and against repeal becomes more interesting and absorbing as "we move merrily along" somewhere!

We are living in a great and wonderful time. We are making daring adventure, experiments in government, in social activities and attitudes, in political and religious slogans and sentiments. We are on our way. We move merrily along. May the God of wisdom lead us, guide us and save us. J. O. A.

PEANUTS.

Greensboro and Raleigh, N. C., got their thrills two weeks ago, and are still talking about it. A Negro chemist, of Tuskegee Institute, Alabama, did it. Dr. C. H. Rowland, of First Church, Greensboro, says that this chemist, Prof. George W. Carver, is the most talented and remarkable scientist and lecturer to whom he has ever listened. They are still talking in Greensboro of his remarkable lecture before the A. & T. College there. And Prof. George W. Carver has a history. Born in slavery, his father died when George was just a babe, and soon thereafter his mother and himself were kidnapped. Their master, Moses Carver, a substantial farmer of Missouri, upon missing the slaves, sent for the robbers and overtook them. However, little George was ill and the robbers were ready to throw him into a ditch, but the earnest entreaty of the mother saved him. Then they gave the robbers a race horse for him and returned him to his master, the mother disappearing.

This boy, born in slavery, worked his way through school and then through college and university, and in 1896, at the solicitation of Booker T. Washington, went to Tuskegee Institute, Alabama, as the head, and also as the department of chemistry. In this department, he has won fame coming to few chemists in this or any other day. His work has been with the ordinary things about him. For example, he has worked with clay, discovering 102 shades and tints thereof, and from clay has made face powder, cold cream, cosmetics and other such articles. He has discovered 118 uses of sweet potatoes and made 85 different products from pecans. At the invitation of State College, Raleigh, N. C., Prof. Carver lectured, and therein the College and Raleigh got their thrill.

Carver is a very devout man, humble and simple in a trustful faith, and declares that in the science of chemistry he is studying the secrets of God. The *Biblical Recorder* of Raleigh, in reporting something of the lecture, said:

"In his address at State College he devoted himself largely to his hobby, which is peanuts. He declared that he asked the Creator two questions concerning peanuts—first, 'What are pea-

nuts?" the answer to which came to him, 'Man is endowed with an intellect which he is to use in searching out the secrets of nature. Study the peanut and it will reveal itself to you.' The second question was, 'Why was the peanut made?' Again the answer came, 'Make tests of the peanut. Find the uses to which it may be put and the service the peanut may render and you will know why the peanut was made.'

"He has formulas for 285 different scientific discoveries concerning peanuts. He exhibited a number of his products. Among the things he has made from peanuts are sweet milk, butter milk, cheese, cooking oil, salad oil, peanut brittle, wafers, butter substitutes, candy kisses, flour substitutes, breakfast foods, soap, toothpaste, cold cream, nineteen dyes, cow feed, chocolate bars, axle grease, quinine, linoleum rubber and many other products. He exhibited sixty-three varieties of paper made from peanut products."

Prof. Carver has received many honors and awards one being that of \$5,000 and a gold medal designed by the National Fine Arts Committee, for his discoveries in the service of American agriculture. He has been offered large sums to go into other laboratories, but he prefers to remain in the heart of the South and with an institution of his own in which he is making a contribution to agriculture, peanuts in particular, which have meant and will mean millions to the growers of peanuts.

This, indeed, is "glorifying the commonplace." Nature has her secrets, and there are stores of wealth around about us. Talent and consecration to duty can unlock these doors, and the South is honored in this son "up from slavery," who, through his remarkable gifts, has won a permanent place in achievements for mankind. Those who heard him in Greensboro and in Raleigh declare he is one of the most remarkable lecturers they have heard, and that while displaying wonderful talent and ability, developed to a high state by study, still declares that what he has been able to accomplish has been by the goodness and gifts of God.

J. O. A.

WHERE ARE THE FOUR THOUSAND, FIVE HUNDRED AND NINETY-NINE?

In the office we made up a potential list of supporters of Elon College, numbering 5,000. With every possible care and earnest effort, we prepared and addressed an appeal to this large number whom we would have to be friends of the College, who, out of their earnings or savings might spare the College a modest contribution. To date we have received 401 replies. Two hundred and ninety-five have replied, sending donations ranging from twenty-five cents to \$100.00. Many of those who did not send money told the time to write a line, assuring us of their interest and desire to help, but explained that they were utterly unable to help at this time. A number have likewise written that they would send a donation later. We appreciate all replies. Those who have given have done so cheerfully and gladly. We appreciate their gifts, however small or large—they will mean much to the institution.

Just a few more days now before Commencement and naturally we are wondering what is to become of the more than 4,000 from whom we have not heard. In this final and last appeal before Commencement, we are earnestly beseeching all who read, if they possibly can, to please remember us that we may be able to make at least a small payment to faculty members. I hope that the public will be patient and cooperative. I do not mean to be overly persistent, but I must be earnestly persistent in my appeals for the College that means so much to the entire program and life of the church.

A number who write in and send contributions, also send words of confidence and encouragement. I wish that we had the space to publish all of the letters that come in, but this would be impossible. I am quoting, however, from a number. The first one is from Dr. and Mrs. William Moseley Brown. Dr. Brown was formerly president of Atlantic University. Many of THE SUN readers will remember him. He enclosed check for \$3.00 and wrote as follows:

"Dear Dr. Smith:

"I send you herewith a check for \$3.00 for Mrs. Brown and myself in the Elon campaign which you are now carrying on. I wish the amount could be a thousand times as large, but existing conditions make this impossible for us at the moment. I hope that you are receiving a great response from the Alumni and friends of Elon in your heroic efforts to keep the College going.

"It is now Commencement season almost, and we join in congratulating you upon the successes of the season just drawing to a close, and in wishing for you, your family and the College many years of service in this important work in the future.

"Cordially yours,

"WILLIAM MOSELEY BROWN."

The second letter which I quote in full is from a life-long friend of the College. It reads as follows:

"Dear Dr. Smith:

"As yet I have received no letter from the College, so I am enclosing check for \$3.00 for Elon College. I am one of the first links in the Elon chain. My heart goes out in interest of our dear Old Elon and a prayer to my heavenly Father each day. God bless you in your earnest efforts and may he give you strength to accomplish what you have so earnestly begun. With all good wishes, I am,

"Very truly,

"MISS HONTAS RAWLES."

The third letter is received from the father of a boy who is now a Freshman at Elon. He writes as follows:

"Dear Dr. Smith:

"You will find enclosed check for \$3.00. I am glad to give you that much and wish I could give you more, but hope some time to make it more. I am proud of Elon and proud of her President. I am proud to know that I have a son going to Elon. Ernest says you are all so nice to him—that if he can he certainly wants to go back to Elon. He speaks well of his roommate, Bill Cooper. Remember me in your prayers, I am

"Your brother in the Christian Church,

"W. J. ASKEW."

Then I have another letter from one who evidently has a great interest in the College, but whose lack of funds makes it impossible for her to give great financial support. She writes as follows:

"Dear Dr. Smith:

"Enclosed you will find \$1.00 for Elon College. Fifty cents of this is given by my mother, Mrs. S. B. Sanford, and fifty cents by myself. I am sorry that I can't make a large contribution but we had a short crop last year and money is scarce. No one loves Elon more than I do and no one rejoices more at her success, or laments her failures or calamities more than I. I feel interested in all her undertakings and if I had money equal to my interest and love, Elon College would not go begging. Although I have a very small amount in this fund, I am anxiously waiting to see the results. With best wishes for success, I am,

"Very respectfully,

"MRS. J. P. SANFORD."

It is my hope and prayer that the members of the church and the friends of the College, wherever they may be, who are able to make some sized contribution, may, as they read this letter, respond with what they can give without further solicitation on the part of the College, or longer hesitation about making their gifts.

Our list of donors and the amounts of the donations are not quite so large as they have been for the past two weeks. We are hoping that the last week may be more successful than any. Following we give a list of those who have responded since our last report:

R. Wayne Morton, Burlington, N. C.	\$ 3.00
Dennis F. Parsons, Chicago, Ill.	5.00
Mrs. J. H. McNeill, Sr., Port Neches, Tex.	3.00
Mrs. J. Paul McNeill, Port Neches, Tex.	2.00
C. A. Hughes, Elon College, N. C.	3.00
Celeste Penny, Chapel Hill, N. C.	3.00

Cash	1.00
Cash	1.00
Cash	2.00
Mrs. Floyd Dunn, Lynchburg, Va.	3.00
W. B. Truitt, Greensboro, N. C.	3.00
E. E. Sechrist, Birmingham, Ala.	3.00
Dr. Martyn Summerbell, Lakemont, N. Y.	10.00
J. Allen Hunter, Elon College, N. C.	3.00
Nathaniel Newman, Hartford, Conn.	5.00
Miss Bertha Isley, Burlington, N. C.	5.00
A. T. Holland, Suffolk, Va.	3.00
T. W. Trogon, High Point, N. C.	3.00
Mrs. Bettie Dofflemeyer, Luray, Va.	3.00
Mrs. W. F. Burton, Brown Summit, N. C.	1.00
Mrs. J. H. Brooks, Burlington, N. C.	1.00
B. W. Council, Holland, Va.	3.00
C. E. Newman, Virgilina, Va.	3.00
Pearl Tuck, Norfolk, Va.	3.00
Jack W. Nurney, Suffolk, Va.	3.00
W. S. Long, Graham, N. C.	3.00
A. B. Burton, Virgilina, Va.	3.00
G. O. Lankford, Burlington, N. C.	3.00
A. P. Gaster, Randleman, N. C.	1.00
Mrs. C. S. Cochran, Troy, N. C.	1.00
Peoples' Church, Dover, Del.	3.00
Mrs. T. W. Chandler, Virgilina, Va.	3.00
Roy C. Helfenstein, Dover, Del.	3.00
Miss Rebecca J. Macklen, Havre de Grace, Md.	3.00
Mrs. B. F. Franks, Harrisonburg, Va.	1.00
E. L. Morris, Stanardsville, Va.	3.00
Dr. and Mrs. Wm. Moseley Brown, Ballston, Va.	3.00
Mrs. Lillian Stagg, Norfolk, Va.	3.00
Mrs. B. W. Fields, Reidsville, N. C.	2.00
Mrs. Nannie C. Parrott, Newnan, Ga.	3.00
Mrs. C. B. Thomas, Siler City, N. C.	1.00
Hattie E. Brown, Richmond, Va.	3.00
Mrs. A. F. Isley, Burlington, N. C.	3.00
Clyde Isley, Burlington, N. C.	3.00
Mrs. A. O. Bridges, Wendell, N. C.	1.00
Cash	2.00
Mrs. J. P. Sanford and Mother, Stem, N. C.	1.00
J. T. Rawls, Holland, Va.	3.00
Birdie Wilson, Virgilina, Va.	1.00
Dr. J. W. Manning, Norfolk, Va.	3.00
E. B. Rascoe, Burlington, N. C.	5.00
W. L. Askew, Eure, N. C.	3.00
Miss Hontas Rawls, Holland, Va.	3.00
Mrs. Eva Gunn, Wentworth, N. C.	.25
Simeon Atkinson, Richmond, Va.	3.00

DOLLAR-A-MONTH CLUB.

D. R. Fonville, Burlington, N. C.	\$ 10.00
Elon College Sunday School, Elon College, N. C.	2.00
H. L. Barney, New York City	2.00
J. W. Barney, Elon College, N. C.	2.00
T. J. Holland, Ambrose, Ga.	3.00
J. E. Massey, New York City	5.00
Freshman Girls S. S. Class, Elon College, N. C.	1.00
Dr. C. W. McPherson, Burlington, N. C.	7.00
Dr. S. W. Caddell, Elon College, N. C.	3.00
Staley P. Gordon, Burlington, N. C.	2.00
Mrs. T. W. Chandler, Virgilina, Va.	6.00
Miss Lora Johnson, Fuquay Springs, N. C.	3.00
Mrs. B. F. Gibson, Norfolk, Va.	6.00
Miss Ruby Atkinson, Wakefield, Va.	3.00
Truitt Philathea Class, Greensboro, N. C.	2.00
Junior Philathea Class, Suffolk, Va.	2.00
A. J. Powell, Suffolk, Va.	2.00
Mrs. Mary V. Chapman, Suffolk, Va.	1.00
B. L. Coggins, Suffolk, Va.	1.00
M. C. Riddick (new), Suffolk, Va.	1.00
Holy Neck Philathea Class, Holland, Va.	1.00
N. F. Brannock (credit), Elon College, N. C.	12.00
Mrs. N. F. Brannock (credit), Elon College, N. C.	12.00
Mrs. Brinson Rouse (credit), Elon College, N. C.	12.00
York Brannock (credit), Elon College, N. C.	12.00
Mrs. D. L. Harward (credit), Elon College, N. C.	12.00

Total\$275.25

Grand total\$1,149.66

L. E. SMITH.

NOTICE OF CHANGE IN CONSTITUTION.

It is proposed to amend the Constitution of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference of the Congregational-Christian Churches to read as follows:

"Time.—The Convention shall meet Tuesday after the third Sunday in July of each year and continue in session one (1) day, provided that in case of emergency the Executive Board shall have power to change the date of meeting, place of meeting and duration of meeting."

REV. J. F. MORGAN,
REV. R. E. BRITTLE,
W. H. BAKER.

CONTRIBUTIONS

SUFFOLK LETTER.

The minister is human. He has material needs. Nature has given him an appetite for food, a body to be clothed, a mind to be trained, and a capacity to enjoy all the ordinary comforts and luxuries of life. Like all other men he faces a possibility of sickness, physical disability and retirement from active service. These considerations must call for some anxiety and concern.

The messenger of good tidings has been consecrated to a spiritual service, but it has pleased God to confine the spiritual on earth in a material body. With this inevitable link between the material and the spiritual, the minister faces certain problems in his relation to money, its acquisition and use.

The love of money is a root of much evil in a minister's career. It should never become the primary object in a minister's work. The pursuit of wealth should be dismissed from the field of a minister's ambition before he accepts ordination at the hands of the church. The preaching of the gospel should never be regarded as a mercenary calling. True there is a place for the use of money. But that place is secondary. It would be senseless to undertake to separate the spirit from the body in dealing with man on earth. The body is the temple of the Holy Ghost. No man can preach the gospel without some contact with the material. Money is a means and not an end.

Usually the public does not regard the minister as a business man. In spite of this attitude the best so-called business will often call upon the minister to solve many problems in church administration. It is evident that many business men are not intelligently able to think through every financial problem. The making of money is not the only problem in financial administration. The wise conservation of resources and the proper use of money involve very careful consideration and call for well balanced judgment. If the minister is well informed, and has a capacity for using real knowledge of such questions it will help him in many directions in his work. When business men discover that the pastor knows the fundamental laws and methods of good business, they will listen to his counsel. His leadership will be strengthened in financial discussions of the church. Many business men, in their perplexity, will seek his counsel, and he can help them to see the light in their personal business affairs.

Every minister should seek to manage his own personal financial affairs in a commendable and successful way. How can a man be able to counsel others, unless he is master of his own affairs? It is taken for granted that a church should pay the salary of the pastor promptly every month. When this is done the pastor should seek to stay out of debt for current expenses. In an age marked by great extravagance he should be an example in personal living. This advice is easy to give and hard to follow. It offers no easy road, for it means that the minister will often appear to cross the current thought and practice of his time.

A minister should save money. He is entitled to this privilege. It is a duty he owes to himself and his family. On a small salary the amount he may be able to save may seem insignificant. But if this habit is formed while he is young, later years will bring him the satisfaction of knowing that money grows, if properly used, and old age will offer him the privilege of being, in part, independent of superannuation or the poor

house. He should seek to save, not for the sake of being rich, but for the sake of right financial living, as an example for others.

The minister should give liberally. And they do give liberally. Every minister who wishes to grow must give himself and a part of his money. God never intended that ministers should be paupers. They are not objects of charity in the sight of God. They are worthy of their hire. They should have some material rewards. But they are men of a kingdom and not hermits.

I. W. JOHNSON.

THE COLLEGE INVITES YOU.

There is one time when the College is particularly anxious for all of her former students, friends and supporters to visit her, and that time is Commencement. We are interested in having our friends call at any time, but when Commencement is here, naturally we want our friends and supporters to be present. We are particularly anxious for you to come this Commencement. We have put forth every effort to make the College attractive and to have a representative and effective program for all occasions. Every department of the College's activity will receive special consideration.

Beginning Friday evening with Junior orations, we touch practically all the interests of the College with the Commencement program, closing on Wednesday of the following week with graduation exercises. We are to be honored with influential speakers, including the Governor of North Carolina. The program this year will differ from previous programs in that all public exercises will present a musical feature. The Elon Singers will assist in the entire program. They will sing on Alumni Day and also on the day of graduation. Monday evening will be given over entirely to the Singers. They will present Coleridge Taylor's "Hiawatha's Wedding Feast." The Singers will be assisted by Mr. Beard, of Charlotte, N. C. Mr. Beard is perhaps the best tenor soloist in the state. Monday evening's program will be a rare treat for music lovers. The public generally is invited, and too, at this Commencement we will try to take particular care to see that our visitors are made to feel at home and that their needs are met.

A number of the ladies of the church at large have been invited to be present and serve as co-hostesses. Mrs. L. E. Smith will have charge of this part of the program, assisted by Miss Walker, dean of women.

We are anticipating a most successful Commencement, and it will be if you will take the time to attend. Your presence will greatly encourage us and we are anticipating a visit from you.

L. E. SMITH.

DR. W. W. STALEY.

Our whole church, both south and north, experiences a deep and peculiar bereavement in the passing of Dr. W. W. Staley. His genial spirit, wise counsel, and active interest in all that pertains to the life of men and of the church, together with his many years of devoted labor for good causes, have endeared him beyond computation to our entire brotherhood. His genial social qualities, and his fatherly attitude have deepened our personal love for him through the years.

Dr. Staley was a preacher made great by the

depth of his consecration, the sincerity of his purpose, the courage of his utterances, the uniqueness of his thought, and the pertinency and appropriateness of its presentation. He was everybody's preacher—simple enough to be understood by the humblest listener yet with a depth of thought that charmed the profound scholar. His humanness seemed to make him a part of all classes. He was everybody's pastor, no matter how or where he met them. He loved folks to the point of personal sacrifice for any whom he might serve.

No one in his generation has been so nearly ubiquitous in the gatherings and counsels of the church as Dr. Staley. His love for people and his ardor for the Kingdom of God knew no geography. His devotion to the missionary and educational interests of his own Southland, his many years of faithful service to the Christian Publishing Association and the General Convention, his interest in and loyalty to the Federal Council of Churches of Christ in America are evidences of the Christian cosmopolitanism which filled his soul. His services every where were always of the highest quality, and the influence which followed him was always an uplift.

The General Convention of the Christian Church through its Executive Committee desires to record that, though sorrowful at the departure of Dr. Staley, it is profoundly grateful for the character of his life and service and for the many years of it which he was permitted to invest in the world. Though his physical presence will be greatly missed, his influence will abide in our gatherings and institutions. His wise and witty sayings will continue to be repeated for generations.

We experience a common sorrow with his relatives, the church at Suffolk, and the Southern Convention in his loss.

DR. W. H. DENISON.

Dayton, O.

BOUNDARY LINES OF THE THREE N. C. CONFERENCES.

In a recent conference of ministers and laymen the question arose as to the boundary line between the Western North Carolina Conference, the Eastern North Carolina Conference, and the North Carolina and Virginia Conference. There was much doubt and still more ignorance as to these boundary lines.

The editor of THE SUN finds the following in the *Christian Annual* of 1895, in the records of the Southern Convention meeting at Norfolk, Va., May 4-7, 1894:

"1. That the dividing line be drawn so as to make three conferences, with the following boundary lines:

"2. That the names of said conferences shall be, 'The Deep River Christian Conference,' 'The N. C. & Va. Christian Conference,' and 'The Raleigh Christian Conference.'

"3. That the dividing line of the Deep River Christian Conference begin at Fayetteville and follow Cape Fear and Yadkin Valley Railroad to Sanford, thence with the Seaboard Air Line Railroad to Haw River, thence with said river up to the Granite Cotton Mills, thence with the North Carolina Railroad to Lexington.

"4. That the dividing line of Raleigh Christian Conference run with the Deep River Christian Conference line from Fayetteville to the Granite Cotton Mills, thence with the N. C. Railroad to Durham, thence north with the Oxford and Clarksville Railroad to Keysville, Va.

"5. That the dividing line of the N. C. & Va. Christian Conference run parallel with the railroad from Lexington to Durham, thence with the railroad to Keysville, Va.

"6. That the ministers living within the bounds of said conferences, be members thereof.

"7. That your body memorialize the General Convention to conform and ratify this Union and this division of said conferences.

"P. T. KLAPP,

"W. G. CLEMENTS,

"R. T. KERNODLE,

"We, the committee from the Deep River Christian Conference, heartily endorse the paper offered by the committee from the N. C. & Va. Christian Conference.

"W. W. HAYWORTH,

"H. A. ALBRIGHT,

"J. W. PATTON."

The above was presented as a petition from the Conferences, and "on motion, after being discussed by Revs. J. L. Foster, P. H. Fleming, W. S. Long, J. W. Holt, J. W. Wellons, J. P. Barrett, W. T. Herndon, W. W. Hayworth, J. A. Mills, Esq., and Prof. E. L. Moffitt, the petition was granted. On motion, the Conference called 'Raleigh Conference' in paragraph 1, was given permission to change or choose its name."

The "Raleigh Conference" referred to was changed at the first session to the Eastern North Carolina Conference, and the Deep River Conference was later changed by vote of that body to the Western North Carolina Conference, and, as far as the records go, these boundaries still hold. J. O. A.

A PLEA FOR PURITY.

To true ministers of Christ and to other devoted Christian workers, a truly important and greatly needed good work is offered.

The World Wide Purity Legion, Tenaflly, N. J., was organized eleven years ago to disseminate widely inexpensive, helpful, well prepared purity teaching, graded to the different ages of both sexes in the homes. It has won the approval of thinking parents, eminent ministers, like Dr. S. Parks Cadman, J. O. Atkinson, Frank G. Coffin, G. R. Lockwood and others; also, of good teachers. Helpful purity booklets have been sent free to missionaries in different countries for distribution. The booklets are Biblical and scientific. If any sentence in a booklet is questioned, the author alone is to be held responsible.

Our purpose is to send forth only helpful teaching. The work is not for money profit, our officers give free service. All gifts are put into this greatly needed work. The publishing is done at very low cost.

The founder of this especial movement has been much interested in purity work for more than 50 years. He preached his first sermon on purity when pastor of his second church, 47 years ago.

Many pastors have been somewhat neglectful of this part of very necessary Bible teaching. The Apostle Paul could write, "I have not shunned to declare the whole counsel of God."

Too few ministers have preached the blessed Bible principles of purity. There is an unwarranted timidity that should be overcome. If rightly done, thinking people will highly commend.

The neglect of faithful teaching has resulted in shameful conditions and in the loss of many souls. God still says, "My people are destroyed for lack of knowledge." Hence the very great need of right teaching publicly and by graded printed matter in the homes. This is a work of love for humanity in Jesus' name, therefore, the vast need of gifts to help publish widely the very helpful purity booklets in larger editions that the work may advance rapidly.

We have an honor roll book upon which we write the names of those who send gifts to help. In these times of stress a dollar or more will be credited. Though it may require a little self-

denial you will be glad in the years to come to find your name on the honor roll. We already have on the list a number of gifts ranging from \$1.00 to \$25.00.

Pastors may have for small gifts they may gather from many members, purity booklets at half price to put into the homes. We have yet on hand booklets from 3c to 12c each. Before the close times one had given from time to time \$400.00.

For 56 years as an ordained minister of the gospel, Albert Godley, by the help of Christ, has been faithful. He is superintendent of the World Wide Purity Legion. Though poor, Mr. Godley by self-denial, has given what he could without profit of a dollar to himself. He is favorably known to many ministers and others in different denominations.

He was Purity Evangelist of the New Jersey Christian Conference before the merger of the two bodies. He was a faithful pastor in different states for many years. These things are said merely to avoid any doubts that might arise where he is not known. He wishes to be thought of as a servant of Christ. That is sufficient.

Send gifts to the World Wide Purity Legion, Tenaflly, N. J.

SPECIAL OFFER ON TITHING LITERATURE.

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlets to supply one copy to each member of his official church boards.

If you so request in your order, we will add an "Offer No. 3" package which contains samples of the 40 pamphlets we publish—about 520 pages—for 60 cents.

Address the Layman Company, 730 Rush St., Chicago, Ill. When you write, please mention THE CHRISTIAN SUN, and also give your denomination.

CONVENTION NOTICE.

The Sixty-Fourth Annual Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference of the Congregational-Christian Churches will meet Tuesday, July 18, 1933, at the Holland Christian Church.

W. H. BAKER, Sec'y.

Your renewal to THE SUN is needed Now!

OXFORD BIBLES for EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

Nos.

01600 Superior Cloth, round corners and red edges \$2.75

01603 French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4½ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Israel, years old and upward, thro

Nos.

1815 French Morocco leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles \$2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. to Mercy and truth together; righteousness kissed each other, xx Truth shall spring

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges \$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. a Gen. 15. 1. b Ps. 96. 1. c 1st L. 10 For a day in thy courts is better or, all

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges \$3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x \$5.00

OUR LEADER Oxford Concordance Bible

Self-Pronouncing



This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 9 Jē-hōi'-ā-chin was 8 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—Amen. S.

OUR MESSAGE.

While many are disturbed over the Report of the Laymen's Committee and "Re-Thinking Missions," we should bear in mind that there have been other reports and findings, and these are of worth and merit also. Far more weighty and to the point than all the findings of the Laymen's Committee is the pronouncement of the World-Wide Missionary Conference which was held at Jerusalem two years ago. Get this announcement from that Conference:

"Our message is Jesus Christ—He is the revelation of what God is and of what man through Him may become. We cannot live without Christ and we cannot bear to think of men living without Him. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

After all, this is the heart of the matter. What we are seeking to do through missions is to deliver to the world our message, which is Jesus the Christ. We are not seeking to give our methods and our measures. We are just seeking through missions to give our Christ to hearts that are hungry and souls that are perishing without Him. J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING MAY 27, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,075.52
Oakland, Suffolk, Va.	4.00
Mt. Carmel, Zuni, Va.	1.28
Biscoe, N. C.	1.24
Wentworth, McCullers, N. C.	15.12
Leaksville, Luray, Va.	1.84
Roanoke, Ala.	1.00
Berea (Nans.), Driver, Va.	3.55
Happy Home, Ruffin, N. C.	2.80
Durham, N. C.	7.35
Cary, N. C.;	.90
Pleasant Hill, Liberty, N. C.	1.47
Total	\$ 2,116.07

Individual and Church Offerings.

Previously acknowledged	\$ 1,083.11
Lee's Chapel, Elon College, N. C.	.50
Rev. J. Ray Dickens, Elon College, N. C.	.75
Miss Stella Sharp, Summerfield, N. C.	3.00
Bethlehem, Altamahaw, N. C.	8.70
Bennett, N. C.	1.00
Union (South.), Franklin, Va.	2.70
Rosemont, Norfolk, Va.	61.00
Liberty, N. C.	2.92
Damascus, Barrboro, N. C.	2.00
Hopedale, Burlington, N. C.	1.10
Roanoke, Ala.	5.00
Total	\$ 1,171.78

Dollar-a-Month Club.

Previously acknowledged	\$ 17.00
Miss Hontas Rawles, Suffolk, Va.	1.00
Total	\$ 18.00

Specials.

Previously acknowledged	\$ 461.41
Rosemont Ladies' Bible Class, Norfolk, Va.	12.50
Rosemont, Class No. 3, Norfolk, Va.	3.00
Total	\$ 476.91

Summary.

Previously acknowledged	\$10,764.70
Sunday Schols, Regular	40.55
Individual and Church Offerings	88.67
Dollar-a-Month Club	1.00
Specials	15.50

Total to date \$10,910.42

J. O. ATKINSON, *Sec'y.*

STANLEY JONES IN CHINA.

In Foochow, where five years ago a rabid mob was burning mission buildings and expelling missionaries, great crowds listened eagerly to Dr. Stanley Jones. Canton was once the seat of the anti-Christian agitation. Doctor Jones had to repeat his addresses in order to reach the people who wanted to hear. In this hot-bed of radicalism, 1,000 signed cards, and came the next night for the special inquirers' meeting. Nowhere did students heckle the speaker; but they did want to know what he thought. For themselves it was either Communism or Christianity. At a Nanking Round Table Conference a leading Chinese said to Doctor Jones:

"I am not a Christian, but I would say that Christianity is now on trial in China. Its hour has come. If it can do anything to save the country now is the time for it to exert itself. If it can do anything to save the situation, we will all follow."

Three thousand cards were signed in Doctor Jones' meetings, and 12,000 copies of his books in Chinese were sold at cost.—*Christian Advocate.*

MISSIONARY PROGRAM.

WOMEN'S SOCIETIES.

By Oscar W. Low, in *The American Missionary.*

Meditation—The present trend in religion whether Protestant, Jewish or Catholic is to deepen the spiritual life of the people through the avenue of worship. When we sing the great hymns of the church, we are all conscious of some of the finest poems that the race has produced.

Protestantism is indebted to the Episcopal Church for leadership in liturgical forms of worship. Under men like Bishop George W. Doane, the Episcopal Church expanded both at home and abroad. At Burlington, N. J., Bishop Doane founded Saint Mary's Hall, a school for girls. The school was always near his heart. On a special occasion, and at the request of the girls, he wrote a hymn which at once quickened the missionary zeal of the Christian world. Let us join together in singing the Bishop's hymn:

Hymn—"Fling Out the Banner." (Waltham.)

Meditation—The international aspect of this

hymn is the same as expressed by the Psalmist in the 100th Psalm. Here God is pictured to be the shepherd of all the earth. Let us repeat in unison this universal poem of the ages:

100th Psalm (in unison).

Meditation—In Isaiah 21:11 we read: "Watchman, what of the night? The morning cometh and also the night." This scripture was the setting of a well-known hymn, "Watchman, Tell Us of the Night." From that time to the present hour this question has been asked, and its latest answer is the report of the Laymen's Foreign Mission Inquiry. Viewed from all angles, the report should stimulate missionary interest among all people. In this philosophy of mutual sharing we learn that those whom we seek to help will also help us. Religion at its best is cooperative.

(The leader may enlarge upon this report if desired. Further information can be secured from recent issues of the *Missionary Herald*. See also "Re-Thinking Foreign Missions with the American Board," 15c.)

Solo—"Watchman, Tell Us of the Night" (Mason). (Sir John Bowring, an eminent English literary man.)

Prayer—Let us pray for the churches throughout the world, for their truth, unity and stability; that in all charity may flourish and truth may live. For our own church, that which is lacking in it may be supplied, and what is unsound may be corrected; for the sake of Jesus Christ, our Lord and Saviour.—Amen. (Bishop Andrews, 1555.)

Prayer Response—Refrain of "O, Zion Haste, Thy Mission High Fulfilling."

Illustration—In the July, 1932, issue of *The Forum*, there is an excellent article under the caption, "I'm Going Back to Church." One of the reasons the author gives for his return to the church is expressed in the following illustration: "A classmate of mine is a medical missionary to Africa. During his last furlough I asked him why he worked so hard to substitute his religion for a picturesque worship which seemed to me to be adequately adapted to the present state of the cultural advancement of the natives. An ardent student of anthropology, he looked rather amused at my question. 'When you have seen half of the people of a village given poison to prove whether or not they are witches, you won't mind disturbing their religion,' he said. In the second place, if the fate of the poor natives is to be any better than the American Indians, we must give them a proper training."

Hymn—"In Christ there is No East or West" (St. Peter), Reinagle.

(In John Oxenham's poem, "In Christ there is No East or West," we find all of the elements of the Christian's command to go into all the world and teach all nations.)

Closing Meditation—From all faiths comes our heritage of Christian fellowship. In this heritage there is no more significant bond than the prayer taught by the Lord to his disciples, and used ever since by his disciples the world over. In it we find all of the elements of worship and unity for which the churches are prayerfully striving. As we seek to build the common faith of all men, both at home and abroad, let us build on this universal prayer, which recognizes the Fatherhood of God and the brotherhood of man.

The Lord's Prayer in unison.

I shall put down all thought that I am better than others, and shall remove prejudice against my neighbors from my heart.—*Oxenham.*

THORSBY, ALABAMA.

By SERENO E. NORTON.

Located at the geographical center of the State, and of Chilton County, on a plateau of rolling land about 800 feet above sea level, where water runs in all directions, is Thorsby Institute. It is also on the main line of the Louisville and Nashville Railroad, midway between Birmingham and Montgomery, and on the Dixie Highway which traverses the State from Decatur to Mobile.

During the last decade of the 19th century, several square miles of cut-over pine land was bought from the owners at prices ranging from 50c to \$2.50 per acre, by a corporation styled the Concordia Land and Improvement Company.

Here in a wilderness of young trees and stumps of old ones, a town was plotted on both sides of the railroad, and the dirt road connecting Birmingham and Montgomery and about 50 miles from each. Without waiting for a charter from the State, the promoters proceeded to clear the land, lay out streets and small farms, averaging about ten acres each. They had high ideals for the settlement they were making and having the "courage of their convictions" built for themselves commodious houses and outbuildings, and made them attractive with paint. The writer was told that at that time "there was not a top buggy or a painted house in Chilton County." They also built a pretentious hotel, and several stores.

These pioneers, and many who followed them, were hardy Norsemen from Iowa, Minnesota, Wisconsin, Illinois, Indiana, and other Northern States. Many of them were of Scandinavian ancestry, either descendants of or kinfolks more recently from the "Fatherland," of those who so successfully peopled the great northwest. Quite a large proportion of them were of the Lutheran faith, and very strenuous in their denominational preference, but all ardent believers in the value of education.

Having spent four or five years in "putting up a good front," the town was incorporated in 1891, and named "Thorsby," which is the name of the Scandinavian god of war, in celebration of the fight they had for existence.

In the meantime, people had put up two very pretty church buildings, one of them occupied exclusively by Swedish-Lutherans and the other jointly by Norwegian and Danish Lutherans in separate organizations. They had also joined forces with an ambitious educator living in a nearby town, and built a large 11-room building to house what he called Thorsby Normal and Collegiate Institute, but which was in fact a primary school. The community furnished enough money, labor and material to get the building so far along that the promoter was able to borrow on mortgage enough to finish it. Then the young man made the mistake of having a law passed by the State legislature which would compel all children in the district to attend his school, as no funds would be available from the State to support any other school at Thorsby. This so incensed the people that they proceeded at once to erect a public school building large enough to accommodate the growing needs of the district, and also to put up the money to keep it going.

Having lost the interest and support of Thorsby citizens he was unable to raise money to meet his obligations and on mortgage sale the mortgagee foreclosed on the building.

During the passing years the L. & N. Railroad had been making strenuous efforts to colonize various places along their lines in Alabama, and were running Homeseekers Excursion trains weekly from many northern cities. The Concordia Land and Improvement Company, through advertising and agents, succeeded in attracting a good

deal of attention and by the winter of 1903 had accumulated at Thorsby a population of nearly 800 and the hills about were adorned with attractive homes of substantial people. After 30 years of strenuous business life in Chicago, the writer was by circumstances beyond his control left footloose, and decided to seek a home where nature at least was kind. Having been visited at his home in Evanston, Ill., by an agent of the Concordia Land and Improvement Company, and having examined his pictures of Thorsby, he decided to have a look at it as it was. He found what suited him so well that he arranged to sell his Evanston holdings and buy one of the most attractive homes on a ten-acre tract in Thorsby, covered with fruit trees.

The population of Thorsby, at the time we arrived, was about as cosmopolitan as could be found in almost any large town in the north; by no means could all be counted as Swedes, although in the mind of the native Alabamian, they were either Swedes, or at best, all were foreigners who were in so many things different that they were not considered as desirable neighbors. One thing that helped the colony succeed was the fact that so many among them had been trained to do their own thinking, and when what they undertook to do did not succeed, they were able to take up something else for which they saw a need. As an illustration of this fact, one day we were introduced to a reporter from the Birmingham News, who said, "What's your business? I was sent here to write up Thorsby in about 2,000 words. Nearly every man I meet is engaged in a different business. I have more than filled the space allotted and am not half done yet."

Born of the necessity of working for the common good of all there has grown at Thorsby a spirit of cooperation that has disarmed sectarianism in religious affairs, and established a unity of purpose in educational matters that has disarmed suspicion and created a community spirit that impels coordination even in business affairs, so that for more than a quarter of a century Thorsby Fruit and Truck Growers' Association, one of the strongest farm organizations in the State, has maintained a continuous existence, for the benefit of upwards of 250 members, chiefly in growing strawberries, yielding in good years more than \$100,000.

In addition to Lutherans and Baptists, a strong contingent of our people have for 27 years maintained the United Protestant Church of Thorsby, under Congregational auspices, which recognizes all Christians of whatever name or creed, therefore cannot criticize those of other denominations. This church when organized had 28 members from 9 denominations. They bought one of the Lutheran churches, most of whose members joined the new organization. Congregationalism has always stood for education, and has been the mother of many of the oldest and strongest institutions of higher learning scattered all over the United States, which never seek to proselyte students from families of other faiths. Because of the formation of this church at Thorsby, Thorsby Institute was established in 1906, and bought the afore-mentioned large school building, which was destroyed by fire in 1923 and quickly replaced by a modern high school building. It has become a credit to the whole community with widespread beneficial influence and the confidence of all who know anything about it. Its first principle was to meet a need for a first-class high school, where none existed, in an area covering at least one-third of the whole State, which at that time had no provision for high schools supported in whole or in part by State funds. Its governing policy has always been unsectarian. Its Board of Trustees and Faculty have always been men and women of high Christian character and broad ideas and

ideals of Christian education, with whom, as the students came in contact, they were inspired to develop the best within them in body, mind, and spirit.

In 1910 the first student in a full classical course was graduated. Since that time 200 of the flower of the young people in Alabama and adjoining states have followed, and have been in great demand as teachers in public schools and other institutions of higher learning, after taking the requisite courses to fit them for such positions. Others are making good in business or domestic life.

It is a notable fact that Thorsby Institute has for years stood at the head of secondary schools published annually by the Southern Association of Colleges and Secondary Schools, based on performance of graduates of high schools during their first year in Normal School or College.

The dean of a prominent college in Georgia wrote as follows: "Thorsby Institute students have been coming to us for many years, and invariably they are of a high standard in scholarship and leaders in all good college activities." A county official from our county seat recently said to the writer: "I wish you would tell me how you manage to get such high class teachers for Thorsby Institute." The answer was, "We either make them or get them where they are made."

It does not require a great stretch of the imagination to think that any community that has so many substantial attractions will draw to itself people who are interested in one way or another and add to the forces that make life worth living.

Deep wells and electric pumps provide an abundance of the purest and best of water, and a means which has been employed to furnish city accommodations in private homes, institutions and business places, adding much to the comfort of our homes and efficiency in business.

Another important feature of life in Thorsby is the social equality of its citizens and a spirit of cooperation in church and school as well as in business life. The Baptist, Lutheran and Congregational Churches each have a Sunday School, a Young People's Society, and a Ladies' Aid Society. There is also a Ladies' Guild of Thorsby which works for Thorsby Institute, a Parent-Teachers' Association for the public school, and the Order of Eastern Star for a fraternal society. Each month one of these organizations holds a social which is freely patronized by all denominations which bring together each week in social intercourse from 30 to 50 ladies of Thorsby, each contributing her mite to the work of the society holding the social.

The Congregational and Baptist Churches have union prayer meetings once a month, and mingle freely in worship when there is no regular service in one of them. Other denominations do not hesitate to join in worship with churches not of their faith. The young people are glad of an opportunity to hold union meetings.

Of course there have been leaders in all these movements, but when one realizes that without generous cooperation with Thorsby spirit on the part of the community nothing could have been accomplished, we are of the opinion that it will be more fair to all who have helped to mention no names, knowing that no one could do more than his best, and all who have had a part in the work have done it without thought of personal honor, but for the good of all, and have the "joy of accomplishment."

"Behold how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1.)

The world is at a crisis when Christians must either strike or fall. If we do not spread the gospel, we shall wither and die. Only by giving can we expand.—*Anon.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

CONGRATULATION.

Hundreds, and perhaps thousands, of young people in Christian and Congregational Churches of the southeast are graduating from high school about now. They have finished the prescribed course in both grammar school and high school, and their conduct has been such as to justify their teachers in granting them diplomas. Congratulations are in order, and I am delighted to extend such to those whom I know, and to the larger group who know me only by name.

It is a real accomplishment to finish high school. A generation ago this would have been considered a fine education. Only a few select ones were able to go that far with their intellectual training. Today nearly everyone has the opportunity to graduate from high school, and large numbers make good their opportunities. This is especially true of church young people whose ideas are high.

The high school training gives one the rudiments of learning. Those who apply themselves before graduation day, come from their commencement with the fundamental facts concerning literature, history, mathematics, botany, zoology, chemistry, astronomy, and many other subjects. It is true that these fields are not covered in detail, but the broad outlines are sketched in the mental picture, which is held before the high school pupil. From now on these youngsters should be able to learn in any field which they select.

Congratulations and good wishes to all of you who have attained this greatly-to-be-desired goal of graduation from high school.

A TREASURE CHEST FOR YOUR HEART.

When my friends from high schools and colleges send me invitations to attend their graduations, I want to give them something. But I have to say with Peter, "Silver and gold have I none." Only of such as I have can I give. That's why I offer this little Treasure Chest of Ideas for Your Heart.

Out of all the experiences of high school and college you have gathered a few things which you will treasure throughout the years. Most of the facts on which you have passed examination you will forget. But certain things will stay with you through the years and will mean more when they are old. Among these souvenirs may I hope that you will place the gift which I now offer?

The first thing which I want you to put into this treasure chest is faith—you will need it. You will need faith in yourself. You have weaknesses which will be hard to overcome. You may often fail. But you must trust yourself. You need to believe that you can do things that seem to be impossible. There is a certain cock-sureness which is the characteristic of a fool. This you do not need, but you must trust yourself. And you must trust people. Many of them will disappoint you. But you must live with them, and in order to be happy you must trust them. And they are worthy of your confidence. There is something so divinely good in people that they are worthy of trust.

And you must trust in God, the infinite, loving, and eternal God who gives life and all the opportunities that are ours. Faith in God is the one essential to happy living. Everything may seem to go wrong, but when you know that God is near there comes a sublime joy that will not

pass away. When you trust in him, all the powers of goodness are on your side.

The second article to place in the treasure chest is hope. Oh, how you will need it! This is not a very promising world into which you are going. There will be times when it will not seem possible for you to realize your dreams. But keep your hope. Things do happen that seem impossible.

The third treasure is love. There is much of hatred, envy, malice, suspicion, and unlovely things in this world. Love is what it needs. St. Paul said many fine things about love, and all that he said is true. Study it as recorded in I. Cor. 13, from which the text comes. Fortunate are those of you who find someone who will understand the craving of your heart for love and will give true love in return through life. But if this is not your portion, there is still much chance for love to develop your own heart experience. You can plant love in many unlovely places, and in doing so develop into the likeness of God.

Now please take these three items which are to be stored in the treasure chest and wrap each separately in pure white tissue paper and bind them with ribbon.

Faith should be tied with a blood-red ribbon. Men of faith have not traveled in a Rolls-Royce over roads made smooth for them. Theirs has been the mountain path spotted with their own blood. Read of them in Hebrews 11.

Green is the color for hope. So long as a thing is green it grows, but when the green is gone death sets in. Your hope must grow through the years.

Only blue will do for love. It must be true. There are little packets of letters in old trunks—letters tied with blue. And in those homes is love which has ever been true.

The articles are ready to place in the treasure chest. Lay them each in its place and close the lid. Now let's overlay the chest with golden memories and bedeck it with forget-me-nots and place it in the secret chamber of the heart where only the All-Seeing Eye of God will behold it.

There is no key. You can raise the lid and use the contents when you will.

CHRISTIAN ENDEAVOR NOTES.

JUNE 11, 1933.

WHAT SHALL WE DO WITH OUR EDUCATION?

Daily Readings for this Week.

Monday—Paul's Learning. Acts 22:1-3.

Tuesday—A Trade Along with Education. Acts 18:1-4.

Wednesday—Paul's Talents Used for Christ. Gal. 1:1-15.

Thursday—Joseph's Talents for the King. Gen. 41:1-13; 41-45.

Friday—David, the Musician. I. Sam. 16:14-23.

Saturday—Be Diligent in Our Tasks. II. Tim. 1:1-17.

PROGRAM.

Instrumental Prelude—"Saviour, Like a Shepherd Lead Us."

Call to Worship—"The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding" (Prov. 9:10).

Hymn—"He Leadeth Me, O Blessed Thought."

Scripture—Acts 7:22, 30-36.

Prayer.

Hymn—"O Jesus, I Have Promised."

Introductory Talk.

Development of the Topic.

Hymn—"O Master, Let Me Walk With Thee."

Special Music or Poem.

Benediction.

The following items are suggested for the leader in making advance preparation:

1. Appoint some one to study and report on the educational qualifications of the most prominent leaders of your community.

2. Interview a few educated leaders and ascertain their opinion regarding the uses they have made of their education in living, and in making a living.

3. Make a study of the members of your group and report their purposes in trying to get an education. Such a report should be of an impersonal character so there may be no chance for any one to be offended.

4. Consult with educators such as teachers, principals, superintendents, professors, deans, and college presidents and discover what they think is the value of education.

5. Discuss with members of your high school and college graduation classes their plans for the future. Give special attention to a discovery of the value they feel their education will have for them.

6. Consult with religious leaders and ascertain if they feel that one is obligated as a Christian to secure the best education possible.

Many statesmen and technologists are in agreement about the procedure in working out your present difficulty. They tell us we have the tools and resources to cure our ills. What we lack is an intelligent citizenship which will be able to support statesmanlike programs at the polls. If the rising generation is to be able to serve better than the one now in power, it must be more particular about its education. The leadership of the future must be equipped to meet the social problems and also have a burning desire to use this equipment in the interest of society.

The church is rapidly becoming an institution that is concerned with the total needs of the community. Trained workers of all types are needed. You can use your education by turning it to the educational work of the church.

All can use their education to keep aware of every issue and problem that faces society. Education should give us poise in a crisis and guarantee us intelligent deliberation and action.

You must live each day at your best—

The work of the world is done by few;

God asks that part be done by you.

Say oft of the years as they pass from sight:

This is life with its golden store;

I shall have it once, but it comes no more!

Have a purpose, and do with your utmost might:

You will finish your work on the other side,

When you wake in his likeness, satisfied.

E. R.

GOING TO COLLEGE IN HARD TIMES.

Many are finishing high school and who feel the urge for college training are today confronted with the problem of hard times. They can not see the way clear to enter college with the hope of graduating. Older people discourage them with the idea that money is too scarce to invest in college education.

Do not be afraid of their talk. There was no money on the little hills of Carolina where I lived, when the time came for me to go to college. The time had come for me, and I had to go then or not at all. I went. And after college I went to the University for three years. It was still hard times, and money was scarce.

The door of opportunity swings wide for you high school graduates today. Colleges have made provisions for you, and are eager to give you the best of training. If you have the will, the chances are that you can make the grade, but unless you are willing to work there is no reason for you being educated. If you are willing to work you can make your way through.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS FACES BETRAYAL AND DENIAL.

LESSON X—JUNE 4, 1933.

GOLDEN TEXT: "He was despised and rejected of men; a man of sorrows and acquainted with grief."—Isa. 53:3.

LESSON TEXT: Mark 14:17-31.

Those who have had their high hopes dashed, and who have seen their pleasure on what should have been happy occasions spoiled, should read this story. If ever a man had a right to expect an occasion to be free from the unpleasant, it was Jesus as he looked forward to the Passover Supper with his disciples. To be sure there was an undercurrent of sorrow and sadness about it, for he knew that it was the last time that he would eat that historic and significant feast with his disciples on earth. But as Luke tells us, he had looked forward with great anticipation and longing to this occasion, and he entered upon it in high hopes. From the human standpoint, it was a dismal failure, for the twelve became involved in a heated discussion as to who should be considered the greatest, and one of the twelve actually left the room to betray him. As one reads the story, however, one gets the impression that there was no bitterness, no complaint, no self-pity on the part of the Master. He had those inner resources that made him above the annoyances and disappointments of any occasion, however apparently dismal. We need more of the Master's spirit of composure when things go wrong, more of his ability to take life as it comes without whining or whimpering. It is because we have not his spirit in full measure that we so easily get out of sorts.

Is It I?

The disciples had their limitations but to their eternal credit be it said that when the Master said, "One of you shall betray me," each of them thought in terms of himself and asked if it could be possible that he might be the one to do this unspeakable thing. John did not say, "I'll bet it is Simon Peter," and Andrew did not say, "I'll bet it is Matthew." In that solemn moment each of the disciples was brought face to face with his own possibilities of evil. "Judge not, that ye be not judged." When we sit in judgment on what others have done, let us be sure that we would not have done the same thing under the circumstances.

It Is One of the Twelve.

The idea of such a thing! One of the twelve, the inner circle of the Master's friends, those who had enjoyed the privilege of being associated with him, and of sharing his inspiration, and of receiving the blessings which he had bestowed upon them—one of these was to betray him! Impossible! But it was possible. Then as now, those at whose hands the Master suffers most are his own disciples. Christ has little to fear from his enemies. Those who do him the most harm are his friends and disciples.

He Took Bread.

When the great ones of the earth wanted to establish a memorial they built great pyramids, or massive monuments, or beautiful buildings. When Jesus wanted to establish a memorial "He took bread" and blessed it, and brake it and gave to his disciples. And he took the cup, and gave it to them. He would invest the symbols of ordinary life with a new meaning and with a new power. How little they understood what he was doing! But today, after nineteen centuries, men of all colors, of all creeds, of all classes, partake

of the bread and of the cup "in remembrance of Him," and hearts are brave again and lives are strong. The Master's memorial is written in flesh and blood, in the hearts and lives of those who name his name and manifest his spirit. And he is glorified best when in the humble, every day tasks and experiences of life, we reproduce his character and express his spirit.

Until I Drink it New With You in the Kingdom of God.

The Master knew that the centuries, and not the hours had the final say. He knew that after what the disciples thought was his tragedy, there would come his triumph. And even as he told them that the bread and the wine symbolized his body and his blood, he looked forward to the day when his kingdom should come. He knew, although he could not have made them understand, that he would triumph.

And Then They Sang an Hymn.

We do not know what they sang—we wish we did know. But then as now, men found in music and song that which put the heart into them, and sent them forth to dare and to die. Governments have not been slow to see the power of music, for bands are a part of military organizations. Nor has the church overlooked this great aid to the spiritual life. Good music, appropriate music, has tremendous spiritual appeal and power.

Then, of course, there is the lesson here of the right spirit in which to go to the place of sacrifice. The Master started his journey to the Cross with a song on his lips and in his heart.

After that I Am Risen.

He told them things before they came to pass that they might know that he was what he claimed to be. And he made good on every promise. He did meet them in Galilee. He keeps his engagements. We can trust him to the limit, and he will never let us down.

Likewise Also Said They All.

Peter vehemently asserted that he would not deny Jesus. He was too confident, too self-sufficient. He felt too sure of himself. And his self-confidence was the source of his downfall, even as it is the cause of our downfall. We must not forget, however, that the other disciples also said that they would not deny their Master. But later in the night "they all forsook him and fled." Let every man that thinketh that he standeth, take heed lest he fall.

FACING THE RISING SUN.

Rows of soldiers, khaki clad,
Pass with measured tread
Side by side, and grimly smile
As shells burst overhead.

Suits fitting with never a wrinkle,
Light flashing from each gleaming gun,
They march toward battle together,
Facing the rising sun.

Rows of crosses mark the place
Where sleep those honored dead;
Side by side are marble slabs,
And doves sing overhead.

Stones telling a story of victory,
Light flashing from each gleaming one,
They shine in the dew of the morning
Facing the rising sun.

Rows of soldiers, khaki clad,
Rest in their earthly bed;
Side by side, waiting for
An angel's call overhead.

Then a heavenly bugle will wake them,
A kind voice will say, "well done;"
And they will stand at "attention."
Facing the rising sun.

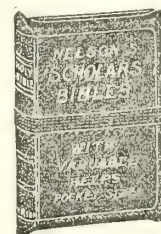
—Miss Dora Byron.

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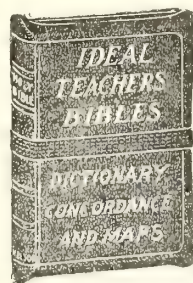
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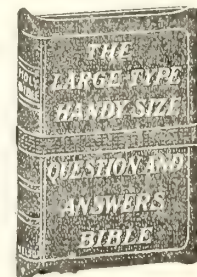
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One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

PRAYING.

"He went out into a mountain to pray; and he continued all night in prayer."—Luke 6:12.

We have read from the writings of Brash the following:

"Lately I have asked specially in prayer, with a large faith in God's goodness, for one or two things, but the prayer has brought no sign of an answer. This has not in the least affected my confidence in God, but it has led me to ask myself whether that sort of prayer is right, or whether the best way is just to tell out to God your difficulty or trouble, and then rest in the confidence that in his own way and his own time the best will come to pass. Whatever happens, time will roll on, bringing me—and, I trust, my loved ones—safe home, and that should be enough."

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife.
Is this the boon for which we sought?
Has prayer new trouble on us brought?
This is indeed the boon,
Though strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

Anon.

Prayer—Dear Father, whether in the act of contrition or in still meditation, may our souls touch thine, and thy will be done in us.—*Amen.*

TUESDAY.

REASSURING FAITH.

"He must reign till he hath put all enemies under his feet."—I. Cor. 15:25.

Let us think of the fruits that have followed from a faith in Christ, of the difference between real Christians, between Christian nations and non-Christian nations, of the better social conditions where Christ has been preached; let us remember that all that is best in our own country is due to the preaching of Christian missionaries who preached to our half-savage ancestors; and we begin to see that as the springtime sun warms and fructifies the earth, so Christ has warmed the hearts of men to higher divine forces, to truer life, and to more happiness.

Today Christian hope is the hope of Christ; his glory is carried to our common duties, and his spirit bears our crosses. Many generations have passed, and many will pass yet, yea, it may take thousands of years to ripen God's purposes in mankind, still

"Jesus shall reign where'er the sun
Doth his successive journeys run."

Prayer—Our Father, we dedicate our lives this day to make Christ first in our thoughts, in our words and in our deeds, that all may be to the glory of that which is good, and God. Help us Lord, for Jesus' sake.—*Amen.*

WEDNESDAY.

FORGIVENESS.

"And he said unto the woman, thy faith hath saved thee; go in peace."—Luke 7:50.

There was something good still in this woman and out of that goodness she saw a good God, and believed in her restoration which would sweep away every sense of her wrongs. As she looked at Jesus her heart dissolved in penitence, and she was born again.

Do you blame this woman for intruding at the dinner table later and anointing the Saviour's feet when the tears of her thankfulness were so copious that they served to wash those feet? It is a moving picture when she goes farther than she had intended and kisses those feet as if to beg pardon for weeping and for bestowing her best upon him. And Jesus does not withdraw from such a kiss.

Softer than silent penitential tears,
Sweeter than nard upon his sacred feet,
Fell his dear pity on her shame and fears,
Calming the heart that once so wildly beat,
Oh, tender Saviour, how thy heart was moved
Because so very, very much she loved.

Anon.

Prayer—Father, forbid that we thy children should be too far removed from the sin-sick soul on earth. If there are those to whom we may take thy love and salvation, send us. We offer ourselves to thee.—*Amen.*

THURSDAY.

BLAZINGS AND BROODINGS.

"Not easily provoked. Thinketh no evil."—I. Cor. 13:5.

This text recognizes two of the most destructive perversions of man: The blazings of anger, and the sullen nursings of injuries and slights of others. Love doesn't do that.

The blazing of anger is uncontrolled power let loose.

Broodings over wrongs, real or imaginary, are described as being like a fire that runs underground until the foundation is consumed and ultimate collapse takes place.

Love does not work either way. Love saves us from either. It will help us to blaze in noble indignation like Jesus cleansing the temple. By such exercise one is furnished with the finest and noblest capacities. It will direct our broodings into meditations on noble themes and holy questions which directs the powers of life to the most valuable accomplishments.

Prayer—Dear Lord, grant unto us thy children the holy spirit, endow our minds, direct our spirits, control our impulses and emotions to thine own ends. We dedicate our impulses and emotions to thee this day. In his name.—*Amen.*

FRIDAY.

THE TRIUMPHANT LIFE.

"Thanks be unto God, which always causeth us to triumph in Christ."—II. Cor. 2:14.

Paul is a queer one to say these words. There were but few triumphs in his life. His was a life of persecution, shipwreck, adrift at sea, robbed and beaten, labor and hardship, starvation, cold and ill-clad, and nine years (in all) in jail.

But what did he achieve? First, Christ was in him, an energy that flowed from the inexhaustible spring of God. His persecutions were accounted as fellowship in suffering with his Master, his cell in jail an opportunity to save the jailor, and also for writing the inspired Word of God.

The same is for us, and no misfortune or condition can be so severe as to deprive us of the same sort of triumph in Christ. "He shall see of the travail of his soul and be satisfied." There are triumphant defeats, therefore no defeats. "Man does not live by bread alone."

Prayer—Our Father, we come to thee asking that thou wilt give unto us new discoveries in thee all along the way.—*Amen.*

SATURDAY.

WHEN CATS LOVE RATS.

"Ephraim shall not vex Judah, and Judah shall not vex Ephraim."—Read Isaiah 11:11-16.

A Chinese psychologist has brought up fifty-nine kittens especially to watch their relations with rats. He has found that if the kittens are raised with rats, they will play with them but never kill them. If they are raised where there are no rats, less than half of them will kill rats without being taught. But if they are raised with rat-killing mothers, nearly all of them begin to kill rats before they are four years old.

There is certainly a moral in this for human beings. If we want to put an end to war, accustom the nations of the earth to one another. If we want to live at peace with our fellows, we must draw close to them and enter into their lives. And the earlier we begin to do this, the better.

The world is full of inherited antagonisms which are no more natural antipathies than the enmity of cats and rats. All hostility is based upon misunderstandings, separations, withdrawals and schisms. If you hate any one, that is the very person with whom you should become better acquainted, for you cannot afford to hate any one.

Prayer—O, our Saviour, who when we were yet enemies to thee didst die for us, teach us thy way of love. Make us friends with all men because we are friends of thee and have caught thy blessed spirit of peace. —*Amen.*

AMOS R. WELLS.

SUNDAY.

"STOP HIM."

"Who have whet their tongue like a sword, and have aimed their arrows, even bitter words."—Read Psalm 64:1-10.

In a suburb of Chicago, a shocking murder was committed, after which the streets were patrolled at night by special watchmen. One evening two of these watchmen saw an automobile drawing away from the sidewalk just as a woman ran across the lawn shouting "Stop him! Stop him!" They did stop the driver of the car, shooting him dead, only to learn later that the woman was his wife and he was leaving because they had quarreled at a party in his home.

There is need of guarding against murderers, but there is far greater need of keeping a watch against the arrows of bitter and hasty speech. These are the beginnings of murder. Our Lord said that they are the equivalent of murder. Patrol the streets of your soul.

Prayer—Without thee we can not do it. O, thou who hast given us the wonderful faculty of speech. Teach us to master thy divine gift. In the name of him who spake as never man spake. —*Amen.*

AMOS R. WELLS.

We cannot spread the gospel if we do not live it. One said to two Japanese boys, "Well, now that you are in America you will attend the Jesus-religion meetings!" "Oh," they said, "there is no Jesus religion in this country."—*Anon.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

WHAT I EXPECT OF MY CHURCH.

By JOHN G. TRUITT.

"And in none other is there salvation."—
Acts 4:12.

I expect at least two things of that "none other" institution of which Christ Jesus is the head. I expect it to show me my real self, and I expect it to show me my real Saviour. I need a church that will do that, and do it faithfully. It will be of very little help to me if it constantly fills me with doubt, or fails to make things clear to me. Whatever I trust with all my future, both here and hereafter, must be rigidly fair with me. To hold my respect it must do nothing less. My church claims all for itself. It must offer infinite things. It dares not trifle with my soul. I expect it to make good its claims.

When I say my church I mean the church which Jesus established through his followers and which he upholds with his spirit. I do not narrow myself to some special creed, or name, or sect. I am a student of the Scriptures and I speak of the church indicated there. The church of which I speak is as broad as the saving grace of God, and eternal as his love. By faith I am a member in that church and of that church. I have anchored my soul and my hope in it, and for it and to it I give my all. May God help me more and more to give myself to it.

I. *I expect it to show me my real self.* I do not expect it to excuse me of my sins without meeting the conditions of pardon. It must not tell me I am all right when I am wrong. It must not allow me to lose my soul by compromising with evil against which it flatfootedly stands. I do not want it to pamper me, nor pet me. I do not want it to make me feel I deserve a little better than others. When I violate the laws of God and life I wish it to cry out to me to stop, hold, think, hesitate. I wish it to assure me and reassure me that my sins will be found out. My friends will pat me on the back for a while and tell me I am good. My church can pat me on the back if it wishes, but it must tell me the truth about myself. I want it to make me to know mine end, how frail I of myself am. Somebody that wants to seem odd, or wise, or different, will perhaps tell me that I am all right. Some church which has lost its soul and sold its pulpit to vanity may tell me that I have nothing to fear or dread. But the newspapers keep telling me the facts about myself and my kind. They run red with blood, strife, robbery, sin. They are a sort of mirror of the day before. When I read of murder, bank robbery, injustice, and evil I need not go ask my church to tell me that it was fiction and that the newspapers print anything but the truth. I do not expect my church to try to make me believe a lie, and live a life of hypocrisy.

I turn to history. It says I am sinful and that my folks have been sinners and transgressors. History tells about princes and kings and the well bred and the high born, but it does not say they were perfect. In fact, I cannot find that it pictures them much more perfect than their subjects. Too, I read in history of free governments, and find tyranny, turmoil, bribery, cheating, fraud, evil there. History is a record, a mirror of yester-years. I do not want my church to tell me that I am not a part of a sinning, stumbling, dying, starving world. History and the newspapers have taught me better.

I turn to experience and observation. I am

called as a minister of God into broken homes, blighted lives, bleeding hearts. I feel and know that life is a struggle and beset with sin and sinning and sinners all along the line. I do not want my church to hand me a soft sop on God's Sabbath Day, and tell me that my folks and I are all right. I do not thank it for its fabrication. I know how easy it is to say a hot word, to think an evil thought, to do an ugly thing. I do not want my church to try to please me today, and unwittingly lose me forever. I love my church and I wish it to hold my respect, for I commit all that's dear to me to it. I will not thank it to double-cross me with any falsehoods. It may be that standing at its bar I shall say: "Why call ye me good, there is none good but God;" and that kneeling at its altar I shall cry out, "Lord, have mercy upon me a sinner." At least I know that if standing before the judgment bar of God I should then hear his condemnation, I should never thank a compromising church, nor a palliating pulpit. I wish my church to show me very plainly now and before it is too late in life that my self-righteousness is filthy rags. May my church ever cry out to me: "We have all sinned and come short of his glory." May it ever keep before me the motto: "Be sure your sins will find you out." May it tell me in the most timely manner and plainest language that "the wages of sin is death." Oh, may my church not trifle with me in sacred things.

II. *And on the other hand I want my church to show me how valuable my life is in the sight of God and good men.* I want it to tell me the truth about its length—eternal. I want it to tell me the truth about its possibilities—infinite. I want it to tell me the truth about its goal—"sons of God," and like Jesus. When I am tempted to sin for greed or gain I want my church to keep the words of the Lord Jesus ever before me: "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" When I am tempted to be discouraged, or little, or low, I want my church to hold a standard before me as high as heaven itself: "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than the angels (God), and hast crowned him with glory and honor." I wish the church to show me constantly the immeasurable distance between the insects and my beloved, sainted mother; or between the snail on my lawn and the president of the United States. I expect my church to point out to my conscience that it is a far cry between the president of the United States, or my mother; and some human viper preying upon innocent, lovely folks. Lovely essays on culture are pretty and useful in their places; sweet words of oil and wine have their places; but I wish my church to cry out to my hungry, eternal soul and tell me who I am, and where I am. I like to listen to Amos 'n Andy over the radio, or play a game with friends on a holiday; but I wish my church to stand guard over my eternal redemption and not trifle with me, nor with my precious children.

III. *I wish my church to show me a real Saviour.* Having been unafraid to teach me that I have an eternal soul, with infinite possibilities in this life and in the life to come, and that I am sin-imprisoned and heart-hungry, I wish my church to show me salvation. It may lose time and simply trifle with me if it tells me to become

æsthetic and love beautiful paintings, pretty sculpture, and entrancing music, unless it shows me how futile all these are without God. The prodigal son saw the art, heard the great music of his day, saw the beautiful paintings and ate in gardens surrounded by beautiful statuary, but his heart was hungry for home and his father's God. As a young man, I have read the works of the great philosophers, studied the teachings of scientists, and learned to unravel the binominal theorem, and to understand the Pythagorean principles in mathematics, but one half hour with a praying saint of God has opened windows without which the other things would have been but vanity of vanities! For three years in college I special-

(Continued on page 14.)

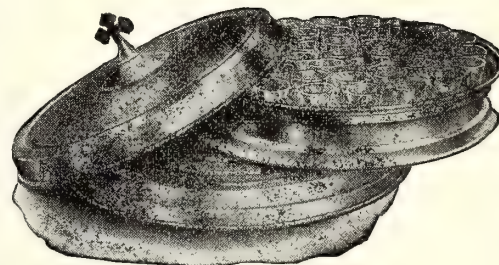
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THE CHRISTIAN SUN

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Richmond, Virginia

Christian Orphanage

Dear Friends:

The last ten days have been busy days on the Orphanage farm. The farmer and his farm boys have been working early and late. The next two weeks will be equally as busy. We had 38 acres in clover, and the weather has been fine for curing hay. We all put in a good day last Saturday, making hay while the sun was shining bright and hot, too.

Now, harvest is here, with 40 acres of oats and 18 acres of wheat to harvest, corn to work, more planting to do and many other things to do, so you see this is not a place where idleness abounds, but activities go on each day and every day.

The girls have their work to do as well as the boys. While they are here we try to teach them how to work and educate their hands as well as their heads and hearts. We had four girls to graduate in high school this year. We succeeded in getting three of them nice jobs in a manufacturing plant and they were capable of taking the jobs and going right along with their work as if they had been experienced in the work before. They are well pleased with their jobs and are happy.

We succeeded in getting them a home with a most excellent lady who lives near their work, and who will be a real mother to them. On Saturday, June 3rd, they will draw their first pay checks. We would like to be present and see the smiles that will play on their faces as they realize that they earned it with their own hands—and it is theirs.

The writer remembers the first 50 cents he earned and how happy he was to get it. He also remembers it was a June day and the sun was shining hot, but we stuck to the job and earned 50 cents for the day's work. We will refrain from telling you, however, how many years ago that was, because we still lack to be in our youth.

Don't forget the Orphanage in its work for the fatherless.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 1, 1933.

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Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Durham \$ 16.57
Howard's Chapel 1.00
Union, Va. 5.00
United, Lynchburg 51.7

27.74

Eastern North Carolina Conference:

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Western North Carolina Conference:

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Eastern Virginia Conference:
Cypress Chapel \$ 5.43
Holy Neck 5.68

11.11

Valley Virginia Central Conference:

Leaksville \$ 2.14
Newport 1.54

3.68

Georgia and Alabama Conference:

Richland \$ 2.46
Vanceville86

3.32

Alabama Conference:

Wadley76

Special Offerings.	
Miss Celeste Penny, Chapel Hill, N. C.	12.50
Total for the week	\$ 76.56
Grand total	\$ 5,938.36

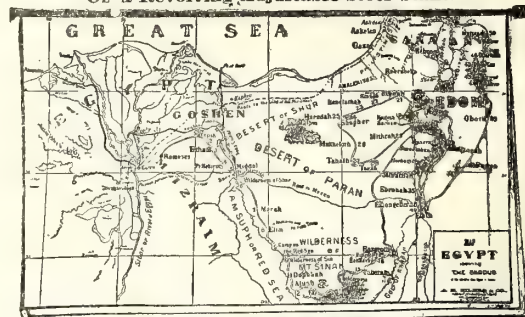
THE SUN PULPIT. (Continued from page 13.)

ized in geology, and it became a wonderful study to me; but without the blessed old meeting house where a mother's prayer led me to repentance, my course would have been but a meaningless knowledge of rocks and the theories of earth formation. I do not wish my church to despise knowledge, but I wish it to know and fear God, and to know and present the Saviour of life, and the Pardoner of sins! I expect it to lead me to a rock that is higher than I.

I expect it to preach a religion which strikes at the human heart, knowing that out of it are the issues of life, and to preach a Saviour of men who can change a heart of midnight to one of beautiful, sun-bright morning. If it talks to me about a Jesus who was a sort of silly sentimentalist, then I am lost; if it tells me about one who thought he was God, but was only deluded, being only a good man for his day and a marvelous teacher, I am inclined to think he was a fool, and an imposter. If my church will show me a Christ sent of God from God to reveal God in his own person and life, having power over my own life to forgive it, re-make it, inspire it, save it, I am ready to enter that church with all I have and ever expect to be.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér'na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lím:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ

urgeth on them a good example, etc.
AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Néph'tha-lím, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gén'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Is. 2. 22.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

BROWN.

G. C. Brown was born October 30, 1858, and died April 12, 1933. He was a faithful member of Antioch Christian Church for many years. His death was a shock to his children and friends, but not to himself. He was watching and waiting for the time, and since the death of his wife, he seemed anxious for the time to come.

"Aunt Mary," as his wife was familiarly known, preceded him to the spirit world some two years ago. They were the parents of three children, two girls and one boy, all living. They leave 17 grandchildren, two great-grandchildren, and many relatives and friends to mourn their going. But God is able to comfort and help in this time of sorrow.

"They came up through great tribulation," but they washed their robes in the blood of the Lamb. They are now at home, awaiting loved ones to come.

Funeral at Antioch, conducted by the writer, assisted by Rev. J. D. Dollar.

God bless the bereaved.

G. D. HUNT.

HUEY.

Mrs. Sallie Cooper Huey, of Wedowee, Ala., departed this life Monday, February 6, 1933. Our heavenly Father saw best to take this wife and mother from us. She was 69 years old. She gave herself to God in early life, and was a faithful Christian until death. She was a charter member of Noon Day Christian Church. She was an exceptionally good, kind and patient wife, mother and neighbor.

Her health had been poor for several years, but she never complained. She bore her trouble with great patience.

She was the mother of 14 children, 6 of whom died in infancy. Eight, with their aged father, are left to mourn their great loss.

Although we can't help but grieve for her, we feel that our loss is her gain. Therefore, be it resolved:

That we bow in humble submission to the will of our heavenly Father, who we know makes no mistakes. We, as a church, resolve that we will emulate her noble Christian life.

MRS. LEON PAYNE,
MRS. ARTHUR SIKES,
MRS. SAM CARPENTER,
Committee

WEBB.

In the evening of life, the shadows lengthening toward the east, our childhood playmate and life-long friend, Mary Jane Parks Webb, laid down the toils and cares of earth and gently passed to that rest that remaineth to the people of God.

She was the fourth of the five daughters of G. W. and Deborah Parks, and first saw the light of day in Randolph County, N. C., March 9, 1854. While she was a small child, the family removed to Rockingham County, some distance south of Wentworth. In different parts of this community she since resided.

In early girlhood she accepted Christ

as her Saviour, and united with Parks' Stand Class of the Mt. Bethel Christian Church. After Howard Chapel was built in this vicinity, she with the class became one of the first members. To the Christian faith she has ever faithfully adhered, regularly attending services at the Chapel in so far as her power lay, especially during her last years, until her passing, Tuesday, March 12, 1933.

Early in 1886 she was married to William Webb, a young farmer of her community. To him she was a dutiful wife, helpmeet and homemaker, until their sons and one daughter, after losing one daughter in childhood, had grown up and

made homes of their own. A few years ago, her husband was claimed by the grim reaper. Since that time she has made her home with her youngest son, William.

She left three sons, George David, John Alvis, William, and one daughter, Mrs. Deborah Flynn, with a number of grandchildren to mourn her going.

A few hours before her passing, a friend, on leaving her bedside, asked her, "Now, if the call comes, are you ready?" "Yes, yes," she replied, "ready to go," and her last words, as she raised her hands and clapped them were, "Glory to God!" She spoke no more, but rapidly

sank into that long slumber that knows no awakening; joyfully exchanging an earthly cross for a "Crown of righteousness pure and spotless that fadeth not away." She will be sorely missed by friends in the community, yet the vacant seat in her beloved Howard Chapel is to all most appealing. She rests beside her husband and little girl in the churchyard there to await the summons of her Lord to glorious resurrection.

When we think on a passing like this, we are constrained to pray, "Lord let me die the death of the righteous, and let my end be like theirs."

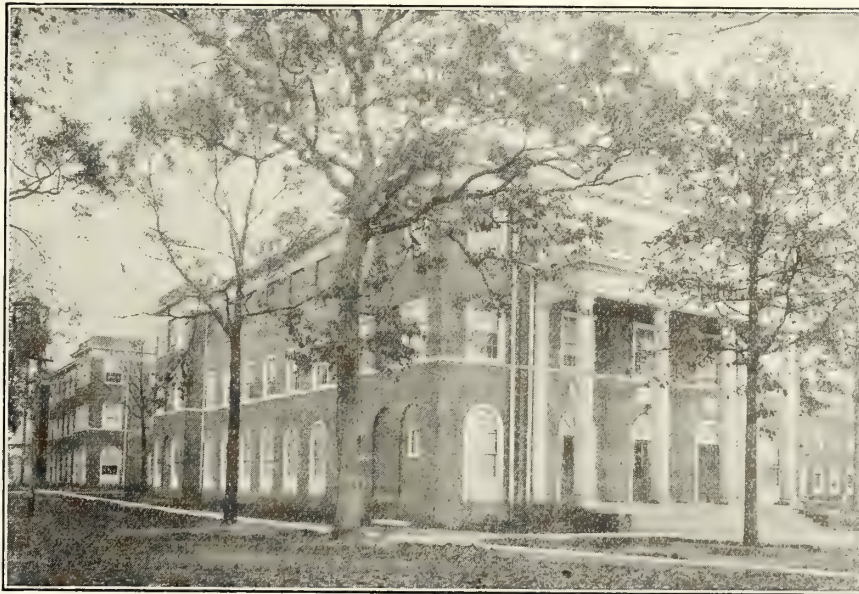
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MASSEY.

God has called Brother William Graham Massey to his eternal home. We, the members of the Adult Bible Class of Concord Christian Church offer the following resolutions:

First: That our heavenly Father doeth all things well. While we mourn the loss of our faithful brother, we bow in submission to God's will.

Second: That we hold in loving remembrance his faithful attendance, his faith in God, his faith in the Bible as the Word of God, his faith in his fellowman and his co-operative spirit.

Third: That a copy of these resolutions be sent to his sons, a copy be spread upon our class record, and a copy be sent to the Christian Sun for publication.

W. R. SIMMONS,
PAUL SHAW,
J. T. ALLRED,
H. E. TERRELL,
J. P. UNDERWOOD.

TALLEY.

Melissa Owen Talley, daughter of J. H. and Melisas Bowen Owen, was born in Halifax County, Va., December 14, 1878, and died at her home near Buffalo Springs, Va., April 8, 1933, aged 53 years, 3 months and 25 days.

On October 15, 1899, she married Nathaniel Talley. Their children are Mrs. Willie Shepherd, Penala, Va.; Mrs. Lillian Godsey, Mrs. Hettie Pittard, Selma, Chillum Harrell, Marvin of Buffalo Junction, Va., and Miss Jettie Talley of Crozier, Va. Besides her husband and children, Sister Talley is survived by her mother and two sisters, Mrs. S. B. Hite and Mrs. George Davis, and five brothers, Tommie, Ernest, Noel, Dewey and Bailey Owen, of Mecklenburg County, Va.

The deceased was for a number of years a faithful member of the Hebron Christian Church. She was a devoted, competent mother, faithful wife and was loved by her neighbors. The funeral and interment were at Gravel Hill Church,

666

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near Buffalo Springs, on Sunday afternoon, April 9th, conducted by the writer. An immense crowd was present, and many flowers covered her grave. A heart was sad and weeping.

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C. E. NEWMAN.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JUNE 8, 1933.

NUMBER 23.

.. THE SUN'S OBSERVATORY ..

A New Era in Agriculture.—

The *Progressive Farmer* tells us that "maybe it isn't the most important law in 6,000 years. But for the average farmer at least it changes some of the ways" they have been doing things. Instead of "independence," the new Farm Relief Law proposes "interdependence," and our contemporary believes "it will pay."

Revised Hymn Book Omits Unsingable Songs.—

The Presbyterian Church in the United States will sing from a new hymn book next year, according to the Associated Press, but this fact need not disturb church-goers who like the old favorites. In presenting the new hymnal which was formally accepted at the denomination's general assembly meeting at Columbus, O., on May 27th, leaders pointed out that "all the 'singable' old songs had been retained." There are for example, "Rock of Ages," Nearer My God to Thee," and "Jesus, Saviour, Pilot Me," all old favorites. But many of those hymns which congregations never seemed quite able to get together on—described as "unsingable" songs—have been omitted. When the old official church hymnal was introduced in 1911 it contained 758 hymns. The new volume contains 513.

Elon College Holds Commencement.—

The Commencement at Elon College was a week later than usual this year. Beginning on Friday, June 2nd, with the Junior Class program, the order of events was as follows: Saturday evening, a presentation by the Playmakers of Elon, entitled "Tangled Tales," and tangled it was, indeed. The students taking part showed real ability. On Sunday morning, the Baccalaureate Sermon was delivered by Rev. Harry K. Eversull, of Cincinnati, Ohio. In the late afternoon, a most enjoyable students' recital was given by Miss Elizabeth Barney and Mr. Fletcher Moore. The Baccalaureate Address was given that evening by Dr. Smith. Monday was taken up with the Class Day Exercises, exhibits, and a musical program under the direction of Prof. Dwight Steere. Tuesday was Alumni Day, and the speaker of the morning was Hon. John C. B. Ehringhaus, Governor of North Carolina, who arose from a sick bed that he might come to Elon for the address. The Alumni Banquet was well attended, and following it, Prof. Alonzo C. Hall, of the Class of '10, delivered the Alumni Address. On Wednesday, the Regular Commencement exercises were held, the Bachelor of Arts degree being conferred on a class of forty-five members. The honorary degree of Doctor of Divinity was conferred upon Revs. Harry K. Eversull, of Cincinnati, Ohio, Stanley C. Harrell, of Durham, N. C., and John L. Lobingier, of Boston, Mass. A detailed account of the Commencement proceedings will appear later.

Why Vote Against Repeal?—

In asking "Why vote against repeal?" Ellwood McLotz, of Mendenhall, Pa., enumerates the following very logical reasons for so voting: "Because the Eighteenth Amendment closed every saloon in our country, which we have acknowledged as a great achievement. And it is the only power that can and will keep them closed. Because the Eighteenth Amendment is the only solution of the liquor problem, as it prohibits the sale of intoxicating liquors for beverage or drinking purposes, and thereby eliminating drunkenness. Yet, under its provisions, alcohol may be used for all honest and legitimate purposes. Because the 18th Amendment was written into our Constitution to save our young people and all others from becoming drunkards. And it will accomplish its purposes through our cooperation and support, for no law can do that which it is designed to do without our support. Because if we take the Eighteenth Amendment out of the Constitution we will open up the flood gates of intoxication, sin and crime that follow in the wake of strong drink." In conclusion, Mr. McLotz exhorts: "We will vote against repeal because we believe that intoxicating liquors should not be used to raise money. If so, its use and sale will be encouraged, thereby lowering our standard of living. Turn not back, but go forward to greater and nobler things."

A New Evangelicalism in Germany.—

Reports in the daily press coming out of Germany indicate that very marked changes are taking place in the Church as well as in the State. A new and much better Protestantism may arise out of the old, as the result of the action of the German Evangelical Committee, the highest executive committee of Protestant churches. The aim is to convert the twenty-nine Protestant state churches into one body. The two chief ideas involved appear to be the preservation of the societies against too much state control and to "take the wind out of the National Socialist German Christian movement by instituting a reform aimed at relating the Church more intimately with daily life, but without making it subservient to political leadership." Nothing is more important to pure and effective church life than keeping it free from the exploitation of political power. That secularizes the Church and makes it a hindrance instead of a help. Nothing but a spiritual church will do in the work of saving the people in the gospel sense. If the idea of the evangelistic inheres in the purposes of this move in Germany, and if that is carried out it will soon make a new land out of the German State. What the whole world needs today more than anything else is to be completely evangelized with the gospel of

Jesus Christ. State Churches cannot accomplish this because they are not free; neither can sectarian Churches because they do not preach a complete gospel with the Spirit of Christ. But a real evangelical Church is able and it is, therefore, the hope of the world. The more evangelism of the right kind the better. That is indeed the only hope of making the world what all men wish for. A few good gospel meetings are better than a thousand political campaigns.—*Christian Evangelist*.

'37 or '33?—

In times like these through which we have been passing recently, the morale of even the greatest is at times brought low. We quote a most eminent lawyer: "We find ourselves in the midst of a serious financial and industrial crisis. It just seems incredible that conditions can ever right themselves enough to have prosperous times in the country again. Trade and industry throughout the land are disorganized. Banks by the hundreds have failed. Securities have fallen to one-half or even one-quarter of their former value. The problem of unemployment has become general and in all large cities special committees have been organized to provide food and clothing for the poor and unemployed. In addition to this effort, some cities have caused relief work to be instituted by public bodies. Widespread want and distress have led to labor strikes. The lessening demand for wheat exported to Europe has caused American wheat to sell in the West for less than 50 cents a bushel. Extensive competition, lowering prices and unwise speculation have brought about a crisis abounding in rumor and reports, most of which have no foundation and do great damage. The renewing of confidence and the allaying of violent fear in the minds of the people which will allow for active buying rather than money hoarding, must precede business recovery." The eminent lawyer is Daniel Webster. The time in which he is speaking is not 1933 but 1837, and in spite of Mr. Webster's forebodings the country did recover. Today the wheels of progress are again beginning to turn, we hear of factories being run 24 hours a day, and confidence is beginning to revive. The Hon. J. C. B. Ehringhaus, Governor of North Carolina, in addressing an audience at Elon College this week, reminded them that three things were essential to carry us back to times of prosperity. They were: work, ideas, and ideals—work, not for self aggrandizement, but that the world may be a better place for all mankind, ideas that when carried out will make for better living, and ideals that will lift mankind to a higher and more noble plane—these three are necessary to the individual, the State and the nation.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. M. J. W. White changes his work and address in the Philippine Islands, going from Cagayan, Misamis, P. I., to Davao, Davao, P. I., where Dr. White becomes supervisor of the hospital releasing therefrom the physician in charge to come home on furlough.

Mrs. Milo J. Sweet, of Salisbury, N. C., who attended the national meeting of the Federation of Women's Clubs, recently convening in Richmond, was a visitor for a short time in the home of Dr. and Mrs. P. J. Kernodle. We are sorry that Mrs. Sweet was unable to stay longer.

Rev. J. H. Warren has resigned as pastor of our Ocean View, Va., Church, the resignation having taken effect June 1st. Bro. Warren has wrought well and faithfully at Ocean View, and feels the work is in good shape for his successor. He is open to any pastorate, preferably in Virginia or North Carolina that may need his services.

While increasing sums are being given through benevolence to aid the physically needy, decreasing sums are being given through the churches for the relief of the spiritually needy. The missionary deficit increases to an alarming extent, and missionaries at home and abroad are having to stop their work, as shown by Herbert D. Rugg, in his figures given elsewhere in THE SUN this week.

Rev. J. H. Dollar, the happy and very busy pastor of United Church, LaGrange, Ga., changes his address from 1501 Elm St., to 803 Dallas St., LaGrange, Ga. That is good news, indeed, and inspiring to all of us that comes by way of a letter elsewhere in this week's SUN, from Rev. M. J. Sweet, about United Church, LaGrange, Ga. We rejoice with Bro. Dollar and his active, busy people.

This week Elon College closed, with largely attended commencement exercises, its 43rd annual session. An epoch, indeed, not only in the lives of the graduates and the 300 young people who were in training here the past year, but in our church life as well. These young men and women going with their diplomas and training from Elon today, many of them, will be leaders in the various activities of the church in the future.

We most heartily agree with this paragraph from the pen of Bro. Hermon Eldredge, the associate editor of the *Congregationalist and Herald of Gospel Liberty*: "Our colleges and schools are in the midst of a difficult situation these days and need the fullest cooperation of our churches in student and financial support. A special effort is being made to secure a fine attendance at the commencement events in order to more fully acquaint our people with the college plant and equipment and the invaluable contribution being made to our youth and to our churches."

Hines Chapel, Guilford County, N. C., had an appropriate and very largely attended memorial services, Sunday, June 4th. Rev. R. H. Melvin, Friends Church, Greensboro, preached a memorial sermon at the 11 A. M. service. A special quartette and singers from our Palm St. Church gave a fine musical program. At 2:30 P. M. the Mission Secretary, J. O. Atkinson,

preached a memorial and missionary sermon, and an offering for missions was taken. Pastor J. L. Neese is happy in his work at Hines, and there is every indication of growth and activity at Hines Chapel.

Some of our churches are putting on the Crucible Campaign—"digging for gold in their own homes," gold that is lying useless and has been of no value other than as mementos or keep-sakes for years. This from a pastor, Dr. Carl E. Grammar, may give some one a courageous idea: "We can best honor the memory of our loved ones by making their mementos supply the means of helping others. That I may not restrict myself to preaching, I am going to donate my mother's gold watch to the Crucible. It has long ceased to run. Let it now begin its travels and go about doing good through the money it may bring in."

Our congratulations and heartiest good wishes, and we are speaking for hundreds of others who feel the same way, go to our great and good friends, Dr. and Mrs. Martyn P. Summerbell, Lakemont, N. Y., who on May 28th, observed with appropriate ceremony and celebration, their 61st wedding anniversary. This glad and unusual event was given to the air through a beautiful "Cheerio" program of the National Broadcasting Company, between 9:15 and 9:45 on the morning of May 8th. Here is hoping that our dear, good friends will have other anniversaries to celebrate, and thus give real cheer to their legion of friends throughout the land.

We learn with regret of the passing of Mrs. Sarah J. Franks, aged 72 years, from her home on Route 1, Elon College, N. C., on Thursday evening, June 1st. She is survived by two sons, J. D. and W. S. Franks, of Greensboro, N. C.; two daughters, Mrs. C. N. Summers, of Greensboro, and Mrs. L. D. Ross, Route 1, Elon College; a brother, W. P. Ireland, and two sisters, Miss Lydia Ireland and Mrs. D. W. Kernodle. Deceased was the widow of the late Austin Franks of Wake County, N. C., who died 37 years ago; Austin Franks being the oldest son of Rev. William Franks, a minister of long ago in the Christian Church, who, through faith and zeal, planted Christian Churches in Harnett and Wake Counties in the early days.

A personal letter from Rev. Alfred W. Hurst, former pastor of Elon Community Church, now pastor of Pilgrim Congregational Church, Chattanooga, Tenn., contains a paragraph of church information and of interest to SUN readers: "I am pleased with our new home and location and am deeply interested in Pilgrim Church. It is not a large church, but a very choice group of people constitute its membership. They are friendly, intelligent, forward-looking and devoted. On Easter we had 152 in attendance and received 12 new members into the church. The attendance rarely falls below 100, and on Mother's Day we had 186. This gives you some idea of the numerical strength of the church. I am acquainted with the entire resident membership now, having called on them all in their homes, so now I feel we are ready to begin work."

The Sunday School and Christian Endeavor Convention of the Valley of Virginia Conference meets Thursday and Friday, June 15th and 16th, at Whistler's Chapel, near Mt. Jackson, Va. Bro. Roy A. Larrick, president of the Convention, writing of the forthcoming session, says: "On the program will be Rev. F. C. Lester, Rev. Minor C. Miller, General Secretary, Virginia Council of Religious Education, and one who we are always glad to have with us, Dr. J. O.

Atkinson. The address on Thursday night will be given by Rev. Minor C. Miller. Rev. B. J. Earp, pastor of Whistler's Chapel, gives us the following instructions for reaching Whistler's Chapel Church: Leave Valley Pike, Route 11, near Mt. Jackson, where signs point to Shenandoah Caverns; keep straight by Caverns to first fork of road; take right, go one-fourth mile to another turn; then take left to the church. The church is one mile from the Caverns."

The Greensboro *Daily News*, of June 2nd, carried an account of the death of Robert Samuel Neville, of Chapel Hill, death taking place at Duke Hospital, Durham. Bro. Neville was in his 54th year. He is survived by his wife, one daughter, Mrs. Sol. Mason, of California; three sons, Duncan, Noble, and Merrill, all of Chapel Hill, and four brothers, E. W. Neville, D. T. Neville, A. J. Neville, of Chapel Hill, and Prof. E. L. Neville, of Monroe, La., and two sisters, Miss Mary Neville of Chapel Hill, and Mrs. H. E. Ollerhead, of Washington, D. C. The funeral services were conducted from Damascus Church, near Chapel Hill, of which the deceased had been a member for many years, the services being conducted by Revs. B. J. Howard and C. R. Dierlamm, of Chapel Hill. THE SUN's editor has pleasant recollections of a long acquaintance with Robert Neville, and only pleasant and happy memories come to us now of one who was always cheerful and delightful to be with.

COMING CONFERENCES.

Succeeding the Blue Ridge, North Carolina, Missionary Education Conference, the first Blue Ridge Leadership Training Conference will be held June 20th-28th. The Conference will be under the direction of the Southeast Convention of Congregational-Christian Churches and the Southern Seminary Foundation (affiliated with Vanderbilt University School of Religion.)

Dr. W. Knighton Bloom, of Washington, D. C., will be chairman and chaplain of the Conference, and Dr. Wm. A. Harper of Vanderbilt University School of Religion will be dean of the faculty. All courses will be based on International Council of Religious Education credit. Among the faculty members will be Dr. Howell D. Davies, of Chicago; Prof. Wm. A. Harper; Dr. Malcolm Dana, of Yale Divinity School; President Wm. J. Campbell, of the Southern Seminary Foundation, Vanderbilt University and Dr. Ernest M. Halliday, of New York City.

The Conference will function on a five-fold basis:

1. The General Conference courses of study.
2. The ministers' and other workers' groups.
3. The Student Summer Service Seminars.
4. The Rural Life Executive group.
5. The Seminar on Children's Work.

Plans are under consideration for a six weeks' course in 1934, under the direction of the Southern Seminary Foundation, which will include the regular summer conference and receive university recognition. For further information of the 1934 conference, address Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

SUMMER CONFERENCES.

De Leon Springs, Florida, June 3rd-10th.
Fort Lauderdale, Florida, June 10th-17th.
King's Mountain, North Carolina, June 10th-21st.
Blue Ridge, North Carolina, June 20th-28th.
St. Simons Island, Georgia, July 1st-7th.
New Iberia, Louisiana, July 4th-9th.
Elon College, North Carolina, July 24th-30th.
Piedmont College, Georgia, July 24th-31st.
Wadley, Alabama, July 27th-August 3rd.

THE CAROLINAS AND GEORGIA.

United Church, LaGrange, Ga., is busy with the campaign to lift the last \$2,000 on the old debt. Citizens both in and out of the church, in a recent interview, were happy and expectant. "That debt just must be paid," said a member. "And we are working every day now, and that will make a difference." A prominent man, entirely outside, said, "We of LaGrange are very grateful to the Building Society for giving us the \$5,000 so promptly. It showed faith in us and a readiness to aid which makes us feel very happy. And we shall raise that debt." This was said with a positive shake of the head which indicated determination which seldom fails. And the pastor "knows" it will be raised and hopes it will be by July 1st.

But another feature of this church is the great revival which will start June 4th. The pastor, Rev. J. H. Dollar, will direct the music and Rev. O. D. Poythress, pastor of South Norfolk, will do the preaching. It is also expected that a Vacation Church School will be carried on during the revival by Miss Mary Lou McDonald, special S. S. S. worker from Pearson, Ga., and Charles Hoyt, of Jacksonville, Fla., our S. S. S. worker from Georgia Teck, Atlanta, who is about to begin his junior year. This is a strong combination for the large work Mr. Dollar has planned for United Church.

While Arthur Swartz, of Albemarle, N. C., was down in Mississippi getting married, and taking a brief honeymoon trip afterward, Rev. M. J. Sweet preached for his people three times. He has preached there before. This time he found a people very happy that they were to have another helper in the church in the person of the bride. They planned receptions and showers and even held prayer meeting on the very night the pastor was being married, at which they remembered in reverent spirit the great event in their pastor's life. The church has a fine program and is growing.

Fredonia Church, Barnesville, Ga., Rev. Lawrence Stanley, pastor, gave the pastor-at-large a royal welcome when he preached for them May 21st. The beautiful church auditorium was crowded almost to capacity. The work throughout this most interesting parish, including Bethany Church at The Rock; Meansville Church and Jones Chapel at Woodbury, is very prosperous. Some one said: "Since better times have come, we are all whistling now and we are going to do better by our minister this year."

The Pastor-at-Large had the very great privilege of preaching at Elon College, May 14th. There were from 300 to 400 people present, and a more reverent and receptive body of students and citizens would be hard to find. The music which furnished a prominent part of the worship service preceding the sermon was soul inspiring and conducted the minds and hearts of the people direct to the throne of God. Prof. Steere directs by the use of the spirit and selects with the heart as well as the brain. It was a very happy minister who preached on this great day dedicated to Mothers in such a worshipful service.

Miss Annie Campbell, our exceedingly efficient and hard-working Extension Worker, is now located at Roberta. She visits four churches every week, and three of them on each Sunday. Such work is highly appreciated and tells. The pastor, Mr. Crawford Moncrief, Sr., our licensed

minister in this parish, is a very busy man. He edits and publishes the *Knoxville Post*, the county newspaper, and preaches on Sundays to these churches. He is ably assisted by his wife and tall young son, a graduate of the Roberta High School. Mr. Moncrief is doing a very creditable piece of work among these people who honor and respect him to a very high degree.

Rev. Arnold Slater, Cochran and Doerun, Ga., is happy that it has been made possible for him to have his good wife with him. Not many people know how hard it is for some of our finest young men to get on in some of our weak churches on the very small income which is theirs. Arnold has struggled for months alone, but finally Pauline, his wife, has come to share the work with him. They are finding the work particularly difficult at Doerun. However, from 150 to over 200 people come out to hear him preach there whenever he is present. We have more than one faithful man of God serving our smaller churches in Georgia.

Rev. Alan Jones and wife returned the first

of the month from their delightful vacation spent with the parents and friends of Mrs. Jones, in New Jersey. These friends presented a nice little sum of money, which is to be used in the first Friendship Parish Young People's Leadership Conferences to be held July 2nd-7th, at St. Simonds' Island, Brunswick, Ga. This will be one of the most progressive movements ever made by these churches in South Georgia. Besides the pastor and his wife, other helpers will be Miss Annie Campbell, Miss Dorothy Grigsby, Piedmont College S. S. S. worker, and her sister, Joy, honor graduate from Boyden High School, Salisbury, N. C., class of 1933; Mr. Eben Chapman, S. S. S. worker from Williams College, M. J. Sweet and others.

After several years of service in Atlanta, Rev. W. T. McElveen, D. D., has resigned. He asked to be relieved June 30, 1933. At a well attended business meeting held Wednesday evening, May 24th, the resignation was accepted. Resolutions of respect and appreciation were adopted. It was voted not to consider a successor for the present, and that no requests for consideration should be answered. M. J. SWEET.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ONE THING LACKING.

The one thing lacking may mean, and often does mean, the undoing of the whole. The rich young man who came to Christ had kept all the commandments and had built quite a comely character. It was all, to outward appearances, very praiseworthy and quite striking, but there was one thing lacking. That lack sent sorrow to that young man's heart, and brought chaos and oblivion to all his future conduct, so far as the record shows.

This writer heard a very suggestive, logical and eloquent sermon recently. The diction was admirable, the facts appealing, the presentation pleasing, the text appropriate. The sermon just lacked one thing. It left Christ out. The subject was all right—"The By-Products of Adversity." "Some of the by-products of adversity are very disagreeable, often disastrous," said the preacher. He then related many incidents in which individuals, under adversity, fell down in character and conduct. Things went too hard for them, and they gave way under the strain. The by-products in such cases were liabilities and ruinous.

Then incidents were related, quite a few, which showed beneficial and helpful results of adversity. Financial adversity and ruin did not always destroy character, but gave an opportunity for real and beautiful character to develop. Under the strain and pressure of adversity, some of the most courageous deeds were done, some of the noblest characters were formed. A family was cited. A few months ago that family was in

luxury and had abundance of this world's goods. The depression had swept their fortune away. Affliction had laid the mother low; obligations and doctors' bills piled up. The father, the daughters and the son did not despair under the strain, but met their misfortune with courage and determination, and now that house was more orderly, that family sweeter in spirit, happier in the daily drudge and activity than they had ever been. Adversity had done its worst, but character had survived, and the family, though earning its bread by the sweat of its brow, was enriched in spirit and attitude, and this more than made up for all loss of property.

All of which was quite striking; all of which might have been told to a class in sociology, or history, or psychology. The sermon, however, closed without going beyond the province of the classroom lecture, in that it failed to tell the source of support in a time of adversity. It failed to point to the suffering Christ, who himself, went through adversity, persecution, crucifixion, and through whom one might come out more than conqueror. Christ was not held up in this sermon as the one unfailing source of life and light, courage and strength.

"Ye shall be witnesses of me." The preacher is a witness-bearer. The best testimony he ever gives is the testimony of our Lord. Recently, one of the papers tells us, an English clergyman was advertised to broadcast over a considerable hook-up. Before the time to broadcast came, a leading layman asked the clergyman what he was going to speak about. The preacher replied that at the moment he had not quite decided. "Well," said the layman, "speak about our Lord. One so seldom hears sermons about him. Speak about our Lord."

J. O. A.

PEACE FOR TEN YEARS.

There seems to be promise and prospect of peace in Europe for ten years. Great Britain, France, Germany, and Italy, the four great powers, have entered into a peace pact with each other to cover a period of ten years. Mussolini, the man of the hour in Europe, is the moving spirit in this truce which the four governments are called upon to approve.

If for ten years, then why not for twenty, and if for twenty, why not for one hundred? There is every argument for peace in a time of peace, but when people get mad, there isn't much argument. The fact, however, that four nations, so easily accessible and so often at war, can sit down together and agree that there shall be no war with each other for a certain period, gives some hope that the time approaches when war shall be no more. Toward such a time the nations and the world move, according to a very wise and reliable prophet.

J. O. A.

LADY ASTOR SAYS A WORD.

Lady Astor, "the Virginia Girl," who has become a leading figure in the British Parliament, recently told that August body something to think about. While we of the United States are seeking to balance our budget by taxing beer, Great Britain, struggling with even worse economical conditions, seeks to balance its budget by cutting down the tax on beer. So when the recommendation of balancing the budget was presented in Parliament, that fourteen million pounds sterling (about seventy-seven million dollars) be cut from the beer tax, Lady Astor stood up and said: "What the government has done is to suspend the sinking fund in order to create a drinking fund." There is a volume in that sentence that we might read with profit. Then Lady Astor added: "If the government really had fourteen million

pounds sterling to remit to the brewers and the drinkers of beer, which it was doing, it would be far better to put that amount into milk for the children who lacked and needed the milk, far, far worse than the drinkers needed the beer." So, at any rate, Parliament was told a thing or two.

However, it will do no good. Our people in legislatures and congresses are not now subject to reason, to argument, to logic, nor to facts. They are not wanting these any more when it comes to the matter of beer, of liquor and the saloon. We are in the grip of hysteria. Anything for taxes, anything for revenue, anything for a change. The liquor advocates, ex-saloon keepers and brewers, have fought their battle and have won their victory. They are leading now. Our country no longer gives heed to those in legislative or executive council who plead for sobriety, morality, security. We are heedless of the fact that liquor has always defied the law, and that the advocates of liquor and the saloon have never been controlled by law. The appeal for safety of character and conduct has no weight with the brewer, the distiller and the dispenser of liquor.

J. O. A.

CHICAGO AND ITS TEACHERS.

Whatever Chicago does with its impulse to publicity, gives the rest of the world something to wonder at. It has 14,000 school teachers and it owed over thirty million dollars in back salaries to these teachers. One day the teachers did not teach, but put on a demonstration, marched into the financial district and had an argument with leading bankers and business men. The teachers were desperate. Chicago discovered that something must be done. So her citizens, who could do so, bought school warrants in the sum of twelve million dollars, all of which went to pay on the back salaries of teachers. Happiness reigned, joy abounded, and the teachers went and paid their debts.

And so with only a small balance of eighteen million in salaries due her school teachers, Chicago flings open its great exhibition, "A Century of Progress," and nearly a half million people crowded through its gates and thronged its grounds the first day. It will be a great fair, it is a great fair. Whatever Chicago does is on a great scale, whether in delaying teachers' salaries, producing Al Capone and gangsters, or giving a show to the rest of the world. "Whatever thy hands find to do, do it with thy might," seems to be Chicago's slogan.

J. O. A.

I STAND FOR HUMANITY.

By HON. LOUIS LUDLOW, OF INDIANA,
In the House of Representatives,
Washington, D. C.

I cannot go along with the majority of the House and the majority of the body at the other end of the Capitol in support of this pending resolution for the repeal of the Eighteenth Amendment.

Goaded and harassed by appalling economic conditions, our people have drifted far from the moorings of safety on the liquor question. Among all of our ills piled mountain high, the pending resolution is, I fear, the culminating tragedy born out of the distress of the times.

The Old Saloon Again.

The saddest part of it all is that when the storm subsides and economic peace again settles over the land, and when, with the cessation of the turmoil we might reasonably expect brighter days, contentment, and happiness ahead, we shall awaken to find that we have provided no constructive program of liquor control to take the

place of prohibition, but have fastened upon ourselves the old saloon and all the old evils of the liquor traffic, and that after a hundred years of noble effort, to solve the liquor problem, we are back just where we started. If prohibition is to be repealed, we should at least submit something constructive to take its place, and in the resolution of resubmission should protect the major gains it has brought about, chief among which is the elimination of the saloon.

First-Hand Evidence.

As a newspaper writer of forty years' experience in various large cities in close contact with life's activities, I can give first-hand evidence in regard to the damage that was done to society by the saloon. As a young police reporter, zealous in the pursuit of news, I spent a great deal of time in saloons and in gambling places and brothels, dark and sinister establishments of which the saloon was a feeder, while I garnered human-interest stories about the saloon's tragic toll.

What I Saw.

I can see today, as if it were but yesterday, the saloon of the olden time, with the gambling gentry in checkered vests and reverberating haberdashery, who lingered and plied their calling thereabout, and set their traps to catch their human toll, and the scarlet women with big hats and gorgeous plumes who flitted in and out and seemed always to be in the offing. I can see unsophisticated girls fresh from their mothers' apron strings caught in the net of the wine rooms and started on the downward path to perdition. It would be a hard-hearted person indeed who could see them drawn into the vortex without being touched with infinite compassion. As I look backward in the moving panorama I can see a great many men bearing the image of their Maker made into wrecks in the saloons and then delivered as human derelicts at the gates of hell.

A Social Canker.

No one need tell me that the saloon was not a social canker. It is not guesswork as far as I am concerned. I know it by the indubitable evidence of my own eyes and ears. I know by having seen men of good intentions converted by it into beasts who went home and beat their children. I know by the girls it started on the primrose path to ruin. I know by the scores and hundreds of fine, intellectual newspaper associates of mine whom it sent to premature graves. I know by the murders, suicides, divorces, wrecked homes I can trace to it. I know by the gamblers who swarmed around it as moths attracted to a flame, and whose intake from their victims was a part of the devil's grist. I have always been against the saloon, and I am against it now.

For Humanity.

I cannot think that any roseate embellishment of the saloon will make it righteous or that it would ever be right for me to sanction it or support its reappearance in the life of America, and I love my fellow beings too much ever to want to put this inflection upon them. There never has been any change in my attitude toward the saloon, and there never will be. I want it always to remain an outlaw. As between the saloon on one hand and humanity on the other hand, I take my stand for humanity.

When I first ran for Congress in 1928, I so expressed myself, and in each one of my two campaigns since then I have made my position plain and unequivocal. When the Association Against the Prohibition Amendment interrogated me in the recent campaign, I stated in writing my position to be:

"In no event and under no circumstances by

any vote or influence of mine will I ever be a party to the return of the saloon and the old-time liquor evils in America."

The repeal resolution before us today opens the way for the return of the saloon and the old liquor evils under the protection of our Government. I am against it. In the name of the millions of inarticulate men, women and children in the homes and in the ordinary walks of life who are seriously thinking about what all of this means, though their voices cannot be heard in this historic chamber, I oppose this resolution, which is wide open and without a single ban or check against the saloon. I am going to play square with them and with the boys and girls of tomorrow and with the boys and girls of all the tomorrows that are to come, by voting against the return of what I believe to be a wicked institution.

GREAT INTERCESSORS.

By H. H. SMITH.

There is something about intercessory prayer that lifts it above every other form of prayer. Its utter unselfishness appeals to all. Abraham's intercession for Lot and his family is one of the most impressive incidents in the life of that great patriarch. "Wilt thou consume the righteous with the wicked? Shall not the judge of all the earth do right? Wilt Thou not spare the city for fifty righteous men? For forty, for thirty, for twenty? Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there?" And the Lord answered: "I will not destroy it for ten's sake."

From the godly character of Abraham we may be assured that Lot had been warned of his peril when he "pitched his tent toward Sodom." A less generous soul might have assumed an "I-told-you-so" attitude, but no father could have offered a more tender plea for his own children than Abraham offered for Lot.

Abraham believed that the "Lord of all the earth would do right," but that did not excuse him from the duty of interceding for his kinsman. Do we not often fail as intercessors because of an easy-going attitude to the whole subject of prayer? Too often our course is something like this: The Lord is all-wise, all-powerful, all-merciful; why not leave the matter with Him? Such an attitude would make an end of all prayer.

When the children of Israel turned to the worship of the golden calf Moses was greatly distressed. "Ye have sinned a great sin, and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord and said: 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sins,—and, if not, blot me, I pray Thee, out of the book which Thou hast written.'"

The apostle Paul suffered deep agony of soul when his own countrymen refused to accept Christ as the Son of God, the world's Redeemer. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. . . . I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. For I could wish that myself was accused from Christ for my brethren, my kinsmen according to the flesh."

David Brainerd's evangelistic passion made him a mighty intercessor in behalf of the American Indians. "His love for souls amounted to a passion which nothing could cool or conquer," says his biographer. "No miser ever clung to his treasure as he grasped this idea and made it an ever-present and supreme object with him. No matter

where he went, or what were his surroundings, the ruling bent of his soul was manifest. In health or in sickness, in his wigwam among the Indians, on his numerous and solitary journeys, . . . his supreme desire was to convert souls. He prayed so fervently for the conversion of the Indians that sometimes his clothing was saturated with perspiration." A paragraph from his diary reads: "Spent two hours in secret duties, and was enabled to agonize for immortal souls; though it was early in the morning and the sun scarcely shone, yet my body was quite wet with sweat."

All great evangelists have been great intercessors for the lost. Hear William Booth, as he faced the submerged of London's slums: "I stand pledged before Heaven and Earth and Hell to go through with what is right and best for my fellows and my God, and by God's grace I will be faithful to my vows."

Recall what he saw in the slums of the great metropolis, and the opposing forces of evil, and applaud him for his fighting spirit: "While women weep, as they do now, I'll fight; while little children hunger, as they do now, I'll fight; while men go to prison, in and out, as they do now, I'll fight."

His biographer says: "He groaned over the degradation of men, he agonized over the debasement of women, he wept over the sufferings of children. . . . Sights of wickedness which other people would see and regret, seemed to stab him to the heart. Other people saw the drinking; he saw the poverty, the misery, the disease, and the godlessness behind it. The sins of London didn't shock him, they seemed to tear at his heart with claws that drew blood."

And when old age came upon him he did not desist from his labors, but visited three or four countries of Europe one year, when he had passed his four score years. At last he became blind from cataract, and turning to his son said: "Bramwell, I have done what I could for God and for the people with my eyes. Now I shall do what I can for the people without my eyes." And so he did. During the extreme feebleness of his last days, his daughter left him alone for a few minutes and came back to find him restlessly moving about the room. "Now, father," she said, "you promised me you would sit still until I came back." "Oh, I know," he said, "but how can I? I'm thinking of the suffering women and children, and how can I sit still?"

Is intercessory prayer becoming a lost art with the Church? It is more than a privilege, it is a duty. Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you." And Paul considered intercession of prime importance: "I exhort therefore, first of all, that supplications, prayers intercessions, . . . be made for all men."

Ashland, Va.

NOTICE OF CHANGE IN CONSTITUTION.

It is proposed to amend the Constitution of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference of the Congregational-Christian Churches to read as follows:

"Time.—The Convention shall meet Tuesday after the third Sunday in July of each year and continue in session one (1) day, provided that in case of emergency the Executive Board shall have power to change the date of meeting, place of meeting and duration of meeting."

REV. J. F. MORGAN,
REV. R. E. BRITTLE,
W. H. BAKER.

CONTRIBUTIONS

SUFFOLK LETTER.

"Mother, may I pull off my shoes and go barefoot today?" This question was anxiously asked by a five-year-old boy. The day was warm and the birds were singing their sweetest songs of the glorious spring days. The mother recalled her childhood days. She remembered the thrill of the first opportunity of being barefoot, after the arrival of warm weather. The other boys were already barefoot. So she said, "yes, dear, you may take off your shoes today." Immediately the child sat down on the ground and removed his shoes and stockings. How he did run! No shoes to hinder him. The earth was cool. He enjoyed one of the great privileges of childhood in the Sunny South.

Now going barefoot is not all glorious and pleasant. At first the feet are very tender. The stones and thorns and rough places make a very sensitive impression under tender feet. But it is worth it all to be barefoot for a while. Stone bruises and sharp thorns will cause a little trouble. The night will come. The boy will be tired. Mother will say, "Son, wash your feet before you go to bed." Oh, that was a trying experience for this writer. No boy ever cared much about washing his ears and his feet, until he found that girls are more attractive than boys. But the barefoot boy must wash his feet. And he is so sleepy he cannot see when they are clean enough to put in mother's clean bed. In spite of all the inconveniences of washing feet before bed time, it is glorious to go barefoot, when a boy. It makes one almost wish for the power to be young again just to go barefoot.

A barefoot boy has many privileges which he cannot have while wearing shoes. This is a special privilege of a country boy. There is no inducement for a city boy to go barefoot. But it is different in the country. After a heavy rain the creeks and swamps are swollen. The swift running water is an invitation for the country boy to roll up his trousers above his knees and wade in the water. Of course, it matters little that he fails to roll them up high enough to keep them dry. It is more interesting and thrilling if he finds the water deeper than he expected, and comes forth with wet clothes. He is disappointed if he fails to get wet.

This barefoot boy will stand on his heel, and make a circle by turning down his big toe and turning on his heel. Mud offers many suggestions for the growing boy. How he delights to put his bare feet in the soft mud and eagerly watch the movements of his toes. This barefoot will serve as a form for making "frog houses" in the moist piles of sand. The best cure for corns is to go barefoot.

Some reader may ask why give this topic a place in a religious paper? Because a barefoot boy has an important place in the church. Many a boy who has no money to buy shoes for his feet may feel embarrassed in the presence of boys who can buy shoes. The church should take an interest in the boys (and girls) when they are barefooted. They have a certain freedom and frankness which might well be a theme for older people to consider very seriously. They learn that when their feet are exposed and unprotected they sometimes suffer. They learn that freedom has its dangers as well as its pleasures. Of course, these lessons are very simple and elementary. When the summer days are passed, and the cool nights return, the barefoot children will welcome the protection of warm shoes and stockings. Soon

summer will be a memory. Cold winter with its frost and snow will test the new shoes. These precious feet are protected by a father's toil and a mother's care. The same good Father who gave the warm sunshine, the freedom of barefooted youth, sends the winter and protection from the storm.

My hat is off to barefooted youth. Go barefoot while you may. It is a great experience, which may well be coveted by kings and queens. It will be a precious memory in the evening of life.

I. W. JOHNSON.

LIVING AND BUILDING.

After all, young people, your building in the things of life, which you undertake, is going to be quite proportional to your living. If, in your living, you go blundering along with no definite plans in mind as to what should come first in your program of life, and what should follow in the order of importance, your chances for building will be very limited. Putting it in plain language, If you just drift along with the aimless current of youth that is headed toward no particular goal, your building in life will be just as futile as has been your living; for no person ever rises higher than he plans, nor builds any better than he lives.

I have known much valuable time lost and many hard earned dollars squandered in a vain attempt to get happiness, when such coveted happiness might have been had at a much less outlay of time and money, had it been wisely sought.

Many young people pay dearly for the little success they achieve and the satisfaction they enjoy, all because they are prompted by feeble purposes and work to half made plans. One of my teachers used to say, "Build to well made plans and for the noblest of purposes," and it is just as good admonition for young people of this age as it was for those of thirty-five years ago.

How pathetic it is that so much of our matrimony is a flat failure; and all because one or both of the contracting parties entered the sacred arena of conjugal life having made no plans, and being led on by unsound purposes.

A successful Georgia farmer told me a few years ago that he would have been a flat failure had he kept on as he started. "I thought," said he, "that I should buy every acre of real estate that I could ever hope to pay for, but I had no idea as to the little use I could make of it." This is characteristic of many young people in the different walks of life. They have ambition, but it goes to the wilds and comes to a fruitless maturity. The ancient Chinese, we are told, laid down a law of government which to my mind embodies some sound philosophy. "Good government," they said, "begins in the home and continues through the community and on to the nation." This is as much a natural result in the life of individuals as it is in homes and nations. What one leaves of value in the world must come through well disciplined living.

REV. A. R. FLOWERS.

HOPEWELL.

Rev. T. N. Lowe, pastor of the Hopewell Christian Church, still believes in the revival meeting. On May 7th, he began a meeting at the Hopewell Christian Church, and continued for two weeks. Rev. Lowe delivered the message each evening, and Mr. James Jefferson, of Petersburg, led the singing.

The church was packed at every service, and at the close of each night the altar was filled with converts. There were fifty-six converts in all, and over 100 reclamations. We have already had twenty-six additions to the church with many others expecting to join later. This brings the total received since conference up to forty-three.

The church is united and every department is well organized, and doing good work under the leadership of our faithful pastor. Keep your eyes on Hopewell Christian Church, and see it grow.

CORRESPONDENT.

DR. DANIEL BENONI ATKINSON.

The Executive Committee of the General Convention of the Christian Church has no words adequately to express its irreparable loss in the passing of Dr. D. B. Atkinson. Impotently it registers a sorrow too deep for words. This sense of loss is both for the profound sentiments of love and personal esteem, in which he was universally held in our fellowship, and for the wise counsel upon which we had come to rely in every emergency of the church.

We recognize with gratitude his years of most efficient service for the kingdom, many of them spent in thankless and sacrificial labor, no incident of which ever evoked self-pity. Always he recognized that his life belonged to God and to humanity. It was cheerfully spent in an enthusiasm for its purpose too wholeheartedly ever to take account of unappreciation by others or the drain upon his own vitality. The most of his arduous labors of the past twenty-five years were rendered under health limitations which would have caused many to surrender to complete invalidism. Unthoughtedly, because of his ability, we placed burdens upon him too great for his strength, and he murmured not. Our sorrow is increased by the pungent fact.

His whole life was invested in the church in some form of service. Even the summons to reward found him in the thick of it. There seem to us to be so many things for which we still need him.

He was a great preacher—clear, lucid, forceful, with fine insight and deep mental grasp. He indulged no tricks of oratory. With a commendable presence and economy of words he went straight to the never-absent purpose of his address. As a pastor he was comprehending and sympathetic, an advisor in whom parishioners reposed all confidence and were never disappointed. As a church official, his counsel was sought and almost uniformly followed in every emergency. In times of stress his judgments were openly solicited. His acute, analytical mind, his wide information, and his unselfish motives made him our most trusted counsellor.

Perhaps his influence in the youth life of the church is surpassed by that of no other. Hundreds are profoundly grateful for his stabilizing wisdom in those periods when it meant their safety. His life and work will live through the character and service of thousands of young people whom he has taught.

In behalf of the General Convention, the members of this Executive Committee recognize with profound gratitude the great contribution which Dr. Atkinson has made to the welfare of the world, and reconsecrate themselves to the ideals for which he wrought.

With the members of the bereaved family we join in sorrow over his going, and extend to them and his friends everywhere our deepest sympathy.

WARREN H. DENISON,
Secretary.

He who cannot forgive others breaks the bridge over which he himself must pass.—Herbert.

CONFERENCE OF JEWS AND CHRISTIANS.

Dr. Robert A. Ashworth, a prominent Baptist clergyman, has been appointed Educational Secretary on the staff of the National Conference of Jews and Christians. The National Conference of Jews and Christians is an organization of Protestant, Catholic and Jewish leaders interested in bringing about mutual understanding and co-operation among the three great religious groups in the United States. Mr. Newton D. Baker, of Cleveland, is Protestant Co-Chairman, Prof. Carlton J. H. Hayes, of Columbia University, is Catholic Co-Chairman, and Mr. Roger W. Straus, of New York City, is Jewish Co-Chairman, while Mr. Frederick J. Fuller, President of the New York Title and Mortgage Company, and a Catholic, is Treasurer. Dr. Ashworth will be associated with Rev. Everett R. Clinchy, who is the Executive Director of the Conference.

Dr. Ashworth holds a prominent place in the field of religious journalism, having been editor of *The Baptist*, which recently merged with *The Christian Century*, and he is now a contributing editor of the latter interdenominational weekly. Prior to his editorial work, Dr. Ashworth held two of the great Christian pulpits, the First Baptist Church in Milwaukee, Wis., and the Church of the Redeemer in Yonkers, N. Y. He is also known as a national leader in movements in interdenominational cooperation, having been for fifteen years an official representative of the Northern Baptist Convention of the Federal Council of the Churches of Christ in America. At present he is a member of the executive committee of the Federal Council of Churches, the official governing body of the Council. Dr. Ashworth has been associated with world movements for inter-religious cooperation, having been an official member of the Stockholm 1925 Universal Christian Conference on Life and Work, and the Lausanne 1927 World Conference on Faith and Order.

In making public the election of Dr. Ashworth at the offices of the National Conference, 289 Fourth Avenue, New York City, Mr. Clinchy said: "A year ago, at the National Seminar in Washington, Mr. Michael Williams, editor of the Catholic weekly, *The Commonweal* (New York), and Mr. Alfred M. Cohen, editor of the *B'Nai B'rith Magazine* (Cincinnati), joined in asking the National Conference to establish a religious news service bureau, serving Catholic, Jewish and Protestant religious papers, with current events and trends in Catholic, Jewish and Protestant circles, alike. Part of Dr. Ashworth's work will be to conduct this news service. Dr. Ashworth will also assist in the development of an inter-faith radio program sponsored by the National Conference of Jews and Christians. The National Conference now has permanent round tables in cities throughout the nation.

The National Conference of Jews and Christians is the organization which recently released two public pronouncements, one signed by 1,200 Christian ministers which protested against Nazi anti-Semitism in Germany; the second was a statement "voicing the basic spiritual, moral and social issues underlying the economic problems which face the United States today," and 150 leading Roman Catholics, Jews, and Protestants signed that manifesto.

OUR GROWING MISSIONARY DEFICIT.

A growing deficit now over \$300,000, in large part accumulated since the first of January, confronts the national or "homeland" boards of the Congregational-Christian Churches with an emergency, the treasurer, William T. Boulton, reports in a letter to pastors and church treasurers throughout the country.

"The American Missionary Association of our national boards," he says, "has reduced its budget in two years by \$347,000 or forty-two per cent; this drastic reduction has compelled the dismissal of 143 teachers and field workers. Numerous home missionary churches have been closed. Field work of the religious education board has been greatly curtailed; vacancies on the staff by death or retirement are unfilled. Pensions of the board of ministerial relief have been cut twenty-two and one-half per cent; the average regular grant of 1933 to an aged minister will drop from \$298 to not more than \$225 and for a widow from \$231 to less than \$200. Wars and depressions have slowed up church work in the past but never since the founding of our country has so large a proportion of the missionary, educational and benevolent activities of the churches in any period been discontinued."

Contributions for the national boards the first quarter of this year, it is stated, dropped forty-six per cent below the corresponding months in 1932, and the giving that year was the lowest since 1919. All the gains in increased regular support from the time of the New World Movement of 1920 have been wiped out. The New

World movement led to a doubling of contributions and a great enlargement of missionary, building, educational and pension activities. From total expenditures of nearly \$3,000,000 in 1928, the year of largest income, the national boards are reducing their expenses approximately half and proceeding toward a radical and rapid retrenchment back to the pre-war basis.

HERBERT D. RUGG.

THE CELESTIAL SURGEON.

If I have faltered more or less
In my reat task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain—
Lord, the most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in.

—Robert Louis Stephenson.

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"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5 1/2 inches.

Specimen of Type

16 The LORD is King for ever and
ever: the heathen are perished out

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01600 Superior Cloth, round corners and red edges \$2.75
01603 French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4 1/2 x 1 1/4 inches.

Type in Junior's Bible
2 Take the sum of all the
of the children of Is'ra-el,
years old and upward, thro

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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5 1/2 x 3 3/8 inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O Lord.
10 Mercy and truth
gathered together; righteousness
kissed each other.
11 Truth shall spring
out of the mouth of the LORD.

- No. 02112. French Morocco leather, overlapping cover, round corners, gold edges \$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6 1/4 x 4 1/2 inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed."
10 For a day in thy courts is better than many days elsewhere.

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Self-Pronouncing

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Specimen of Type

8 I 'Jē-hōi-ā-chin was 4
years old when he began t

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As No. 03255x, with concordance. No. 03276x \$6.50

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Easy-to-Read-Edition

Size 7 1/4 x 5 x 1 1/2 inches

Specimen of Type

14 Like sheep they are laid in
grave; death shall feed on th

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Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges \$5.00

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

WHAT ABOUT THE LAYMAN'S REPORT?

By STEPHEN J. COREY.

Some friends have been asking about "Re-Thinking Missions" and its endorsement. It has not been endorsed. It does not call for endorsement. It is one of a number of surveys of foreign missions which have been made in recent years, including the research and report of the Jerusalem Conference, which was broader in its scope than the Laymen's Inquiry. None of these reports called for endorsement, but are simply studies and recommendations to be used at the discretion of the various missionary boards.

The recent Inquiry was made by a group of Laymen from seven different denominations, but is not in any way binding upon them. Our own people were not represented on the Directors of the Inquiry, nor the Commission of fifteen which finally went to the fields of China, Japan and India and then wrote the report. The book is a challenging volume whether one agrees with all its findings or not, and should be carefully read. When a group of outstanding men and women who are deeply interested in missions, go to the time and expense of making such an inquiry, their work cannot be lightly dismissed.

For myself, I would set down the following points as some of those to be considered:

Points of Strength in the Inquiry.

1. Its statement that the enterprise is the greatest enterprise of the church and must go on.
2. That Foreign Missions must face the vast changes going on in the world and be more alert to take advantage of them.
3. The acceptance without question of the validity of the three great phases of Foreign Missions, Evangelism, Education, healing and help for the suffering.
4. That the foreign missionary has a most difficult task and that he must be highly qualified, carefully trained and a person of rare personality in order to adequately succeed.
5. That the best of the foreign mission work calls for the highest and most testing generosity on the part of the church at home for its support.
6. That if the church at home should relinquish its world program, it is doomed to senile inefficiency and defeat.
7. That a divided church cannot effectively deal with the tremendous task of missions and that a sectarian approach is weak and ineffective.
8. That a missionary should carry on his work recognizing the best in non-Christian religions and not simply the worst.
9. That the weaknesses of the missionary enterprise are the same as the weaknesses of the church at home and that our religion cannot rise much higher than its base in America.

Weakness of the Inquiry.

1. The early chapters of the book deal largely

with the philosophy and aim of missions on which there is a difference of opinion. In my judgment it would have been better to have expressed the aim briefly, in well understood and evangelical New Testament terms and then to have set forth a historical statement concerning missions, giving a sense of accomplishment, before proceeding to the criticisms and recommendations.

2. While the commissioners state that they give Christ his central place, it is not evident in as direct and challenging a way as it should be. The Jerusalem Conference at the very beginning declared: "Our message is Jesus Christ," thus making him and his gospel unquestionably supreme in the missionary task.

3. They tend to overstate the good in other faiths. They probably came in contact with only the best representatives of those faiths on their brief journey. My remembrance of the temples, priests and worship in the villages of India especially, are a nightmare. The feeling of the missionaries is that the oriental faiths are spiritually bankrupt.

4. They underrate the missionary and judge both him and much of his work too much by the "efficiency" standards of the West.

5. They do not sufficiently recognize former surveys, nor the vast changes in missionary work, which have grown out of them, such as better trained missionaries, better understanding of native culture, greater co-operation, the specific trends following the Jerusalem Conference, etc. Our own missionary candidates have had the careful additional training they advocate for fifteen years.

6. They minimize preaching. They are right in saying it is hollow without a living demonstration. But it is still by the foolishness of preaching that men are saved. The world must have the Christian faith—its largest impact is in preaching. Preaching is the chief factor in Christian education. Repentance comes largely through preaching.

7. The report lacks in a strong spiritual challenge to the church at home. The best of methods, the best trained missionaries, the finest co-operation, the pressing of leadership upon the natives, better schools, hospitals, and all, will not bring success in themselves. It is a spiritual enterprise—it stands or falls on the type of Christianity there and here. Christianity is the way of the cross and only with the acceptance of that principle here will the cause find the souls of the millions there.

8. The suggestion for one united board of administration for missions in America is a radical departure, and missionary workers quite generally doubt if the way business men apply the trade and mechanical efficiency of centralization, would work in the intimate task of missions. This, notwithstanding the fact that much has been done in the way of administrative co-operation, especially on the fields.

The Laymen's Inquiry brings both challenge and question. I have set down a few points only on both sides of the question. Read the book for yourselves. It may be secured in a cheap paperback edition. Read it in connection with *The Preacher and His Missionary Message*, or any other interpretation of the Jerusalem Conference. We have already put much of the best of the Laymen's Inquiry into effect. We will take the good and apply it. That with which we cannot agree we will forget.—*In Christian Evangelist.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JUNE 3, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,116.07
Mayland, Broadway, Va.	1.00
Shiloh, Kemps Mill, N. C.	1.17
High Point, N. C.	1.15
Newport News, Va.	10.00
Reidsville, N. C.	11.70
Pleasant Ridge, Ramseur, N. C.	1.76
Piney Plains, Raleigh, N. C.	1.00
Ingram, Va.	7.50
Suffolk, Va.	25.00
First Christian, Greensboro, N. C.	15.58
Palm St., Greensboro, N. C.	6.00
Holy Neck, Holland, Va.	5.24
Bethlehem, Suffolk, Va.	5.13
Wadley, Ala.	1.54
Pleasant Ridge, Guilford College, N. C.	1.30
Lebanon, Semora, N. C.	.63
First Christian, Portsmouth, Va.	6.34
Wakefield, Va.	2.22
Auburn, N. C.	.75
Holland, Va.	5.00
Ether, N. C.	1.00
Elk Spur, Fancy Gap, Va.	.55
Rocky Ford, Fancy Gap, Va.	.89
Total	\$ 2,228.52

Individual and Church Offerings.

Previously acknowledged	\$ 1,171.78
Belew Creek, N. C.	3.50
Vanceville, Tifton, Ga.	2.50
Berea (Nans.), Driver, Va.	7.90
Ebenezer, Cary, N. C.	4.20
Christian Light, Varina, N. C.	2.63
Pleasant Hill, Benson, N. C.	.75
Total	\$ 1,193.26

Specials.

Previously acknowledged	\$ 476.91
The J. O. Atkinson Woman's Missionary Soc., Liberty (Vance), Henderson, N. C.	2.00
Total	\$ 378.91

Summary.

Previously acknowledged	\$10,910.49
Sunday Schools, Regular	112.45
Individual and Church Offerings	21.48
Specials	2.00
Total to date	\$11,046.42

Many churches have not yet sent in their annual Easter offerings. Surely, no church can afford in this year of spiritual need and distress, to leave off the missionary offering. The church stands alone in giving the Gospel, the bread of life, to hungry hearts and perishing souls.

J. O. ATKINSON, *Secretary.*

WOMAN'S MISSIONARY PROGRAM.

THE CHURCH AND ITS WIDER FELLOWSHIP.

By MARY D. ULIN.

(From the *Missionary Herald*.)

Devotions.

Hymn—"The Church's One Foundation."

Scripture—Eph. 2:19-22; John 4:11, 12.

Prayer—

Thought for the Day—"The outstanding fact of modern life is that we are members one of another."—President Garfield of Williams College.

The Program.

Leader's Approach (10-15 minutes)—The beginning of a wider fellowship is in one's own community so it would be well to invite other groups to this meeting. By way of introduction refer to local church activities:

1. Joint committees appointed by churches and other organizations for welfare work.
2. Union meetings in the summer.
3. Church groups following the same course of mission study, e.g., during 1932-1933—China and the American Indian.
4. Annual meeting on Day of Prayer for Missions. Refer to 1933 meeting in your community, where it was held, and its success. Relate your meeting to other meetings held all over the world, where thousands of Christian women observe this day. Mention the fact that this bond of fellowship is growing from year to year and that in 1933 a Chinese woman wrote the service and an American Indian the call to prayer. Both were used by women from thirty-one countries.

With an atmosphere of fellowship thus created, call attention to the opportunity presented through this program to become acquainted with organizations coordinating the interest of all churches. An hour is too short a time to present more than a bare outline, but this introduction will create a desire for more information regarding them as well as for information regarding Christian groups overseas. Have a world map as well as two charts or posters, one listing interdenominational organizations relating to the church and the wider fellowship (including state and national women's groups); the other, Christian fellowships in other lands (see list below). A picture or curio from each land would add to the interest of the meeting. (For special information, write to the Project Secretary, American Board, 14 Beacon St., Boston, Mass.)

The leader then logically refers to the Federal Council of Churches in America, and has someone answer the following questions (5 minutes):

1. How many denominations make up this Council?
2. What does it try to accomplish? (e.g., in its radio services, its interest in relief measures, and its pronouncements on national and international issues. Secure information from Federal Council of Churches, 105 E. 22nd St., New York City.)

The leader then presents the next speaker who introduces the group to two great missionary organizations which are closely related to Christians throughout the world (10 minutes).

(a) Foreign Missions Conference of North America, representing 95 boards and societies of the United States and Canada.

1. What are the functions of this conference?
 2. What were some of its accomplishments in 1932-1933?
- (b) International Missionary Council, made up of 23 national missionary organizations or Christian Councils:

1. What are its functions?
2. Why should I know about the Jerusalem Meeting in 1928, and the Herrnhut Meeting in 1932, under the auspices of this Council?

The leader then refers to the following groups and introduces the speaker who has chosen one or two as types of Christian fellowship throughout the world (15 minutes):

(a) The Church of Christ in China. Tell about the Five-Year Plan, and give short sketch of outstanding Chinese, e.g., Dr. Cheng, Secretary of National Christian Council in China; the Soong family; a Chinese Christian in country districts. Read excerpts from letters from missionaries referring to pastors and Bible women in country districts.

(b) The Kumiai Churches in Japan. Tell of the Kingdom of God Movement, and the relation of Kumiai (Congregational) Churches to it. Refer to Kagawa San, the great social leader, or Ebisawa San, Secretary of National Christian Council, or Jo-San of the Kobe Welfare Work,

or Wakuyama San of Glory Kindergarten. Refer to conference on conditions in China and Japan, between Chinese and Japanese Christians and missionaries, held last August, and use excerpts from recent letters from missionaries.

- (c) The United Church of North India.
- (d) The United Church of South India.
- (e) The United Evangelical Church of the Philippine Islands.

(f) The Church of Natal, South Africa. Read statements of what these fellowships are, and give illustrations of work of pastors and Bible women from letters of missionaries.

(g) The Church in West Central Africa. Describe the West Central Africa Jubilee Celebration in 1930, and tell of its spiritual results in the church in the past two years. Give illustrations from letters and articles by Henry McDowell and other missionaries.

(h) Interdenominational Groups in Mexico. Refer to the interdenominational activities and international forms in Mexico City and Guadalajara. Note the work of Mr. and Mrs. Leach and Mr. and Mrs. Neff.

(For information on above topics write to the Project Secretary, American Board, 14 Beacon St., Boston, Mass.)

Closing Hymn—"Blest Be the Tie that Binds."

YOUNG PEOPLE'S PROGRAM.

(This may also be used for Junior groups. The leader should meet with them in advance of the meeting, assign parts and make sure that each child understands his part.)

Worship Service.

Hymn—"O Beautiful for Spacious Skies."
Poem—"Indian Summer":

"No more the battle or the chase
The phantom tribes pursue,
But each in its accustomed place
The Autumn hails anew.

"And still from solemn councils set
On every hill and plain,
The smoke of many a calumet
Ascends to heaven again."

—John Banister Tabb.

(Quoted in "An American Anthology," edited by Edmund C. Stedman.)

Scripture—I. Cor. 13.

Prayer—"O God, our Father, forgive us for our blindness and stupidity in our treatment of our Indian brethren, for our lack of understanding and our cruelty. Teach us justice, give us understanding and forbearance, inspire us with love and appreciation that we may live together as children of one Father and citizens of a country to which we shall both give allegiance."
—Amen.

Fort Berthold.

If you have not already sent to Miss Helen Frances Smith, 287 4th Ave., New York City, for free leaflets on the American Indian, you will want to do so in preparation for this meeting. "The Fort Berthold Indian Mission and Its Work," 1876-1932, and "Why They Did Not Vanish," "Heroic Achievements," and "Prophetic Programs," will be particularly helpful.

Leader—The Fort Berthold Agency at Elbowoods is one of the points served by our Congregational-Christian Churches. In 1876 the American Board sent Rev. C. L. Hall and his bride to establish a mission at Elbowoods. will tell us about it.

In 1876, Rev. C. L. Hall and his bride came from New York City to begin Christian work among the Arickarees, Gros Ventres and Mandans. They found the Indians living in semi-

savagery. Their contacts with white men had been degrading, but they were friendly and law-abiding. A school was started with four teachers, with a day session for the boys and girls and another in the evening for men and women.

With the coming of peace, living conditions changed. The Indians scattered on farms allotted to them, and there began the difficult transition period from the life of the nomadic hunter to that of the settled farmer. Little was done except by the mission to help the Indians make the transition.

On the reservation there are five attractive churches and at Elbowoods a school. There is a week-day Bible class for children and an evening class for adults, and a sewing group for the women. To see the fruit of his labors "Father" Hall lives today with his daughter and her husband, the new head of Santee School.

Leader—For years a school was conducted at Elbowoods for Indian children, but this year the children attend the public school and live at the mission. will tell us something about the Community Center.

Our hours are full to overflowing. Our children attend public school this year and live with us. We like the arrangement, but, of course, we must crowd more into our out-of-school hours. When we conducted our own school our attendance average was so much higher than the public school that we were able to give them all that the public school does plus extra Bible and industrial work during school time. Now this extra must be taught out of school hours, but so far it has worked out very well.

One of my privileges is to lead a Junior Christian Endeavor. We took a group of children to a distant convention at Garrison, not long ago. They brought home the banner for the largest delegation coming the greatest distance. I felt justly proud of our "Family." They sang at a number of the meetings and were complimented on all sides, not only for their singing, but for their conduct.

We have often heard of children "raising the roof." Our family pushed out the wall! Our dining room had to be made larger to accommodate our increasing family. I do not know what we will do if our group continues to grow. I wish you could be here and see how hard it is to say "no" to a parent who comes not only once, but nearly a dozen times and fairly begs with tears in his eyes for a place for his child. There were nearly 200 applicants this year and at the most all that we can squeeze in are 47 children. I know I should not be impatient, but we do need a new building so badly and we have waited so long, and loving the children as we do, it is hard to say "No."

The results of the training received at Elbowoods and Santee are evident in the intelligent way that their graduates go about setting up homes for themselves. Fire Thunder took his education seriously. (Tell story, "Fire Thunder's Baby Ford," by Winifred Hulbert.)

The material for this program was provided by the Project Department of the Home Boards.

PRISCILLA CHASE.

With shouts, fires and the banging of tin pans the natives of Chikore, East Africa, as well as the missionaries, have tried to fight off the hordes of locusts which invade their territory. The same methods used in Old Testament times are employed. This year, reports Rev. John S. Marsh, the pests have consumed many flourishing gardens which means there will be famine because there has also been drought. The locust pest is liable to last another year, Mr. Marsh believes, and will complicate work in the schools.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH AND THE SUMMER.

Hundreds of young people are now planning how they will spend their summer. It is well that they plan rather than simply drift from day to day.

Some of them will seek employment with the hope of receiving sufficient funds with which to study through the coming winter. Others will be content to go back home and stay with the family through the vacation period. Still others are accepting church jobs which give them an opportunity to work, but give them little or nothing in the way of financial reward.

The vacation period gives to high school and college young people great opportunity for rebuilding physical and spiritual personalities. Through the school term the emphasis has been on mental development. Now the call comes to outdoor living, and the recreation of the physical being.

Training camps, summer schools, Christian Endeavor conventions, leadership in vacation schools and local church work offer opportunities for spiritual development. Thousands of young people will make good on this opportunity, and will be the richer through life because they have thought it well to spend their vacation time and money in developing the religious side of life, which can best be done by sharing with others.

VIRGINIA C. E. CONVENTION.

The 39th annual state convention of Christian Endeavor will meet in the First Presbyterian Church of Roanoke, on June 23rd-26th. The program is very inviting. Interesting speakers of national repute will be there, as well as many of the State leaders.

Roanoke is doing everything possible to give these State Christian Endeavorers a hearty welcome, and a helpful good time while in that mountain city. One evening session is to be held at Natural Bridge, where a pageant, "The Beginning," will be presented. Christian Endeavorers in Virginia will find it very profitable to attend this convention.

LEADERSHIP COACHING CONFERENCE.

Announcement has been made of the second Round Table of Religious Education to be held at the University of Virginia, as a part of the Institute of Public Affairs on July 9th-15th. The first conference which was held last year proved to be very successful, and the University is inviting church leaders from this area to attend again this year.

Dr. Forest L. Knapp, director of Leadership Training of the International Council of Religious Education, will be the leader of the school, and several other outstanding people in the field of religious education will share in this conference.

The conference is intended to train those who will teach leadership training courses in local churches, or in Standard Leadership Training Schools. Opportunity will be given to fill out course plans under the direction of specialists in the department in which one is interested.

Further information concerning this conference may be had by writing to the editor of this page, or to Rev. Minor C. Miller, State Planters Bank Building, Bridgewater, Va. This writer is eager that a number of our people will avail

themselves of this opportunity to prepare to teach in leadership training schools. The State of Virginia is helping us by making possible this training school and teachers.

A PRAYER.

Make me to brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give, and friends,
The careless hurts that no one quite intends.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone:
And happier ones a little happier, yet,
May I forget
What ought to be forgotten; and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope! Let my life sing.

—Mary Carolyn Davies.

DON'T FORGET THIS.

Within a few weeks the Sunday School and Christian Endeavor Convention will be in session. These meetings mean a great deal by way of education, and inspiration to those who attend.

Every church should be represented. It matters not how well the program has been planned, or how much help is given in the convention, only those churches receive direct benefit which are represented at the convention. In these days of strain, churches need all the help they can get. Be sure that your church is represented at the convention.

Every church should report. Unless all the churches do report the convention cannot tell what is being done. The Board of Christian Education is eager to have correct information concerning all our Sunday Schools and Christian Endeavor Societies, but its only hope is to get the information which is sent to the conventions. Please see that your report reaches the convention secretary as early as possible.

All churches should pay their dues. The conventions have specified a small sum as dues from the churches. Some of this money is used to carry on the work of the convention, and the remainder of it has been given to the Board of Christian Education, which board is dependent upon the conventions for practically all of its money. If the board is to continue to carry on its work with young people, in leadership training, the distribution of Bibles, summer schools, etc., it will be necessary for the conventions to furnish the money with which it is to work. The conventions cannot do this unless the Sunday Schools send in their dues.

Will you kindly see that your Sunday School and Christian Endeavor Society does its part by the conventions as outlined above. This is a real service which any young person, Sunday School teacher, superintendent or pastor can render.

Stay not until you are told of opportunities to do good; inquire after them.—Anon.

CHRISTIAN ENDEAVOR NOTES.

JUNE 18, 1933.

HOW CAN WE IMPROVE OUR TIME?

Daily Readings for this Week.

Monday—A Time to Relax. Mark 6:31, 32.
Tuesday—By Good Conversation. Mal. 3:16.
Wednesday—By Good Companionship. Luke 24:13-17.
Thursday—By Attending Lectures. Acts 19:9, 10.
Friday—By Helping Service. James 1:27.
Saturday—By Good Reading. Rev. 1:3.

Program.

Instrumental Prelude—

Call to Worship—"And Jesus advanced in wisdom and stature, and in favor with God and man."

Hymn—"My Master Was a Worker."

Prayer—

Hymnic Response—"Take Time to Be Holy."
(Sung softly.)

Introductory Talk—

Development of the Topic—

Hymn—"O Son of Man, Thou Madest Known."

Benediction—

"Take my life, and let it be
Consecrated, Lord, to thee;
Take my intellect and use
Ev'ry power as thou shalt choose.
Take myself, and I will be
Ever, only, all for thee."

—Amen.

It is advisable to have typed copies of the following time analysis chart made and distributed to each person. You may have each one fill out these ahead of time, and also have a copy of the chart on the blackboard. During the discussion fill it out according to what the majority of the group consider a wise division of time:

How Much Time Do You Spend in the Following Ways?

Sleep.....
Personal hygiene.....
(Including bath, shaving, care of complexion, nails, etc.)
Meals.....
Recitation (if in school),; or
Vocation (if employed)
Self-improvement
(Including study, reading, painting, practicing on musical instruments.)
Listening to radio.....
(Indicate what kind of entertainment.)
Exercise
Social life
Private devotions
How many hours in twenty-four remain unaccounted for

Such questions as the following may be used as a part of the discussion:

1. To what extent is the way a person uses his spare time an index to his character?
2. What can I do to improve my free time?
3. If I am not employed or in school, why is there special value in making out a time schedule?
4. To what extent is there danger that one may become shiftless in his use of time because of present conditions?

The world has been turned topsy-turvy in the last four years. Our time schedules have been in the general shake-up. In normal times a day might be broadly divided into three parts: sleep, work or school, recreation and social life. For the majority of young people the usual proportion of time for these three has been thrown out of balance. Never has the problem of how to improve our time been as pressing as it is at the present. The way in which we use this time is truly an index to our character for the responsibility for using it wisely rests entirely upon the individual.

E. R.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS ON THE CROSS.

LESSON XI—JUNE 11, 1933.

GOLDEN TEXT: "God commended his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

LESSON TEXT: Mark 15:22-39.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine
Demands my life, my soul, my all."

That is the way Jesus Watts felt when he thought of the Cross of Christ. And that, or in some similar way, is the way an honest and humble man feels as he thinks of Jesus on the Cross. There is something sobering, something awe-inspiring, something divine about it. Men may be ever so boastful and self-satisfied when they think of formal religion, but they feel humble and incomplete when they come into the presence of the Cross of Christ.

The Place Golgotha.

It was called the "place of the skull," probably because it was skull-shaped. It was the place where executions were held, a grim, ghastly place, reserved for putting away criminals in the crude and cruel way of crucifixion. But ever since that day the Son of God went to his death on a cross, Golgotha or Calvary has been one of the world's most sacred places. Christ had a way of sanctifying and making sacred the things he touched and the places he used, and this was as true in his death as in his life.

Wine Mingled With Myrrh.

"And they gave him to drink wine mingled with myrrh, but he received it not." It was a drug, something to deaden pain and to dull the senses, but the Master would have none of it. He went to his death clear-eyed, and clear-headed. He did not draw back from paying the full price. And how much we are indebted to him for his heroism, for had he been drugged we might never have had his words from the Cross, words which are infinitely precious to his followers because of their content.

They Parted His Garments.

When they had crucified him, even while he was hanging in suffering and agony on the Cross, the soldiers were gambling for his garments. And they watched him, apparently taking delight in his suffering.

Two Thieves, One on His Right and One on His Left.

"He was numbered with the transgressors." His executioners heaped all the shame and disgrace on him that they possibly could. They not only crucified him—a form of punishment never meted out to Romans—but they crucified him with thieves and robbers. But there was nothing but pity and love in his heart for those who did him to death. He opened not his mouth, but to pray for them.

"He Cannot Save Himself."

He could have saved himself. He could have come down from the Cross. We take all the meaning and all the moral significance out of the death of Jesus if we think that he was the victim of an inflexible determinism that had no place for his own free choice. He said, "I have power

to lay down my life and I have power to take it again." He could have saved himself.

But he could not have saved us if he had saved himself. The reason Christ can save us to the uttermost is because he gave himself to the uttermost. All unconsciously these mocking chief priests were declaring an eternal principle of life. He who saves himself cannot save others. The price which we have to pay for saving others is giving ourselves.

Darkness.

The darkness was not due to an eclipse of the sun. But one can hardly believe that it was mere coincidence. The death of the Son of God might well have been accompanied by natural phenomenon which symbolized the spiritual darkness that had made possible this terrible tragedy.

"Why Hast Thou Forsaken Me?"

It is the only instance in which Jesus seems to feel that God was not intimately near him. It reveals something of what it means to realize that one is without God in the world. And yet in his utter loneliness Jesus calls God, "My God." Here is faith in spite of, and in face of facts.

"Into Thy Hands I Commend My Spirit."

This is the way in which Luke pictures Jesus as yielding up the spirit. What a significant statement. As he faced the great and unknown adventure, he went out in faith, simply and sincerely committing his spirit into the Father's hands. What a new light this gives on the thing we call death. Death is going on to be with the Father. We are safe in his hands.

The Veil of the Temple Was Rent.

Through Jesus Christ every man and all men have direct access to the Father. There is no veil between the holy place and the holy of holies. Jesus Christ is immediately accessible and available to all those who come to him in penitence and faith.

This Man Was the Son of God.

The centurion had been watching what had been going on. When the end came there was but one thing to be said—this man was the Son of God.

SUNDAY SCHOOL AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, will meet in annual session this year on July 18th, at the Holland Christian Church. A splendid program is being prepared, and will soon be printed in THE SUN. It is hoped that the attendance this year will be large, and that every Sunday School and Christian Endeavor Society in the Convention will be represented. The Holland folks are looking for you, and are anxious to welcome all who will come.

The officers and departmental superintendents are urged to get their reports ready, and the schools and C. E. Societies are urged to get their dues and bring the same to the Convention.

Any question relative to the program may be addressed to our Executive Secretary, Rev. R. E. Brittle, Route 1, Suffolk, Va.

Questions relative to the various reports, finance etc., may be addressed to our Recording Secretary, W. H. Baker, 1028 24th St., Newport News, Va.

Let us meet each other at Holland, Tuesday, July 18th, and enjoy our "Greatest Convention Yet."

J. F. MORGAN,

President.

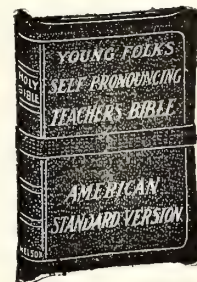
CONVENTION NOTICE.

The Sixty-Fourth Annual Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference of the Congregational-Christian Churches will meet Tuesday, July 18, 1933, at the Holland Christian Church.

W. H. BAKER, Sec'y.

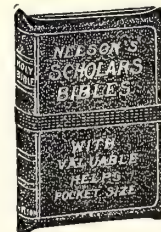
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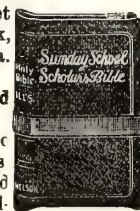
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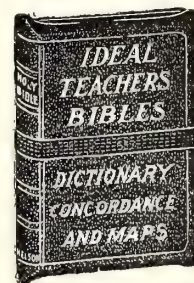
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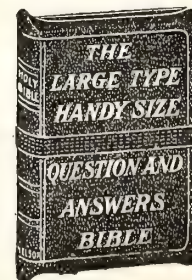
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

THE LIGHT OF GOD'S WORD.

"Thy word is a lamp unto my feet, a light unto my pathway."—Psalm 119:105.

This psalm seems to be the expression of a person who had felt all the unspeakable bitterness of insult, persecution, shame, discouragement, troubles, and exile. But he seems to be one for whom experience did a good work, by throwing him back on God, his ways, and his will.

Today this experience becomes an echo of all Christian people for the whole Bible. A lamp and a light is exactly what they find it to be to them. That guidance in a dark and confused world makes provision for our whole lives; it is the secret of life's true sunshine; it is the light for the course of our thinking and our conduct. With God's word at hand, we should never be in doubt about any practical question with which we have to deal. It will guide us on the true road to everlasting happiness in another life.

Prayer—Our Father, we confess our neglect of thy Word. Turn us to it today and make it our lamp and our light in all things.—*Amen.*

TUESDAY.

THE SHINING LIGHT.

"Shining more and more unto the perfect day."—Prov. 4:18.

The function of light is to reveal everything along the way that we may carefully observe everything upon which its rays are falling—the path we tread, the objects we pass, the companions of our journey, the view it gives us of ourselves.

The light which we get from the Bible does the same thing for us mentally, morally and spiritually. It is light transferred from its pages to the inner sanctuary of life in which conscience sits as a guide, and it illuminates the humblest path with the radiance of the just.

The clearest evidence of this shining light is derived from personal experience, when obedience to his word creates an inner sense of reality, consciousness, and power of God. This is a kind of daily consecration which lies within the reach of all. Only let the Holy Scriptures have its assigned place in the regulation of conduct and life, and its light and power will certainly come. This was the reason for Christ saying, "If any man willeth to do his will, he shall know the teaching, whether it be of God, or whether I speak for myself." (Jno. 6:17.)

Prayer—Our Father, help us to give up everything that hinders from coming to thy heart—forbid that we shall care too much for prayers, for hoping, or in any seeking after comforts and feelings which deter us from thee. But enable us just to come to thee with faith in thy word. We promise to do thy holy will so far as we can, to serve thee as well as we can, and, whatever the reward, to do our best for the Master. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

STEPPING IN THE LIGHT.

"Neither count I my life dear unto myself, so that I might finish my course with joy."—Acts 20:24.

There is a way to read the Bible and still be in darkness, and there is a way to read it and experience the light. He who would saunter along easy-handed through its pages will not see the light. God hides himself from that kind of seeker.

We find in the Bible what we seek. If we search it prayerfully we find depths of meaning, heights of glory, abysses of wonder, which one cannot give expression to. It is an inner condition, a revelation of which one is conscious in his Spirit, and which can be imparted only in the same manner. How many a soul who loves God, knows God, has experienced the new birth, cannot express it? Language can but suggest its realities, only those who search the Scripture in this way find it a light that makes one subdue himself and pursue a course which he will finish with joy.

He who does find this light experiences it as a purifier to the soul, a strength to the will in times of temptation, an elevation to thought amid strife, a quickener of spirit in faith and prayer and a continuous inspiration to those who otherwise would be stupefied by the murky damps of life.

Prayer—Dear Father, of heaven, our days' toil will be a failure unless we have a pattern for our labors. We pray for the pattern of life that is divine. We pray that thy will be done in us as it is done by the angels of heaven. We would walk with the King all day. We pray for power to walk in that reality and for power to interpret the Bible in the light of Jesus.—*Amen.*

THURSDAY.

A BAFFLING PERSONALITY.

"Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:26.

Read also: Mark 11:23 and Luke 17:6.

A single instance in the life of Jesus exemplifies this spirit. The Disciples and Jesus were visiting the temple and looking it over and no doubt admiring it in a worshipful spirit. The disciples marveled at its size and massiveness. Jesus said, "yes, there shall not be left one stone upon another that shall not be thrown down."

We are prone to be baffled at the size of things and think that they compel us to certain thought and actions. Under such influence one may even submit to evil. That things may be big and compelling is enough for us. It's the city with the biggest population; the State with the overwhelming vote; the store with the biggest sales; the actor with the biggest salary; the hero with the biggest punch; the biggest building; the biggest bank; the preacher with the biggest crowd; and "what have you?" These are things in which popular interest and acclaim run.

The trouble is that we are charmed by the influence of bigness and we think that bigness can do things which it cannot do. None of these things are life nor do they express the meanings of life. Bigness is only quantity and perhaps it may be the most selfish quantities of life. It may be the enemy of personality, and certainly so when it results in the substitution of quantity for quality, and when it results in the substitution of success by any means for straight thinking, straight living and Christian character.

What is your estimate of Christian character? Is it in the amount of work one may do, or in the good that emanates from that one's life? What is your estimate of a successful church? Is it the size of the building, or is it in the reality of a personal touch with God? Is it in the size of the crowd, or is it in the overflow of pure hearts?

More people were in a parade on Coney Island once than engaged in the Crusades of Europe in the Middle Ages—a larger number than has ever gone out as missionaries of Christian faith. What did it mean? Peanuts and popcorn—that's all.

Quality, purpose—a great end in view—and we should march to that end, even though there be but few of us. The five thousand who are fed by Jesus, meant nothing compared to the twelve who were to go out as apostles and change the face of humanity for Jesus.

Prayer—O Lord, Jesus, thou art fairer than ten thousand and altogether lovely. We humble ourselves before thee this day, imploring thee to make and keep us truly thine.—*Amen.*

FRIDAY.

OUT OF THE QUANDARY.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

This Scripture, prayer of the Psalmist, is the best prayer one may make when he opens the Book. David must have realized in this that it was entirely possible, as Jesus expresses it, to "have eyes and see not."

If one were to hold out a lantern to you and ask you to tell him if there is a light in it, you might convince him that there is, but surely your chiefest concern would be, "is he blind?"

If any one should ask you if the Bible is true, and is it really the light of God which shines there, your pity is excited, that he has to ask some one. Why shouldn't he read and have the inner conviction himself? You may also remember that the Scripture saith, "The natural man receiveth not the things of the Spirit; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Does anyone find himself in that predicament? Then pray in the words of our text.

Prayer—Our Father, as we pray to thee this day, we turn our thoughts to thy word. Help us to ponder thy sayings. Give us holy, loving and grateful thoughts toward Christ, and kind thoughts toward our fellows, devout and contrite thoughts toward God. "The commandments of the Lord are pure, enlightening the eyes," and open thou our eyes.—*Amen.*

SATURDAY.

THE UNIVERSAL INVITATION.

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11:28.

It is a sweet thought that the Bible is for every one. Other books are for the poor, or for the rich, the great and the obscure; but the Bible regards men solely in their relation to God, as heirs to the common mysteries of life and death, of incorruption and immortality. It neither wearies the aged nor repels the child. In it one and all may find a steady flowing light to their souls. No other book says, "Come unto me and find rest."

The fact that all can read the Word and find rest, peace, wisdom and light, is evidence of its being the Word of God. All people are in substantial agreement on its teachings. We never heard of one critic who has denied the power of

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

RELIGION IN THE HOME OF CHILDHOOD.

By JOHN G. TRUITT.

"And they brought unto him also infants, that he would touch them."—Luke 18:15.

Goethe tells the story of how Marie Antoinette passed through Strausburg on her way to Paris. Before her arrival in Strausburg a regulation was made prohibiting "deformed persons, cripples, or disgusting invalids" from showing themselves along her route. Goethe says he contrasted this with the advent of Christ, "who seemed to wander through the world for the special sake of the sick, and the lame."

It was on just such an occasion, when the sick and the blind, and the poor and crippled were being brought to Jesus that he might touch them, that something new occurred.

I. *They brought unto him little children also.* It was that little word "also" that gave me pause when I re-read this text. They had been bringing the sick to Jesus. And how he healed them! How he loved them, and had compassion on them! The blind had found their way to him. The lepers had been healed by his command. Sinners had been dragged in mockery before him, and yet in tender compassion he had forgiven them. "And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils" (Mark 1:32-34). On many other occasions they brought unto Jesus their sick, or infirm. Indeed, as Goethe says, it seemed that Jesus wandered about the world for the special sake of the sick, and the lame.

But now how refreshing! They are bringing their children unto him also! It was just another case of Jesus being different—divinely different. They were saying: "Our children: Let us bring them to him, that he may touch them, and bless them.

Such events as this, wherein the children were brought to Jesus, has caught the imagination of many of the great artists, and their canvasses have been used to tell the story. How the world has been improved with this urge to have the children come into contact with Jesus. It was the beginning of a great movement, when adult planning for vital religion began to concern itself with childhood.

II. *The children are hindered in their approach to Jesus.* It will be easy for us to criticize the friends of Jesus who sought to keep the children from coming to him, but let us remember that those friends were living under that philosophy of life which did not give very large place to children. It would be interesting to know the death-rate of babies in Palestine in the time of Jesus. Their little lives did not mean so much as we are accustomed to thinking they mean. The very fact of Jesus gives a new meaning to childhood.

And so the children were hindered in their approach to Jesus. The disciple rebuked those who brought them. But how much greater the sins of our day that hinder children in their approach to Jesus! There are many children being brought to him today, and you are in the group of those who delight to bring them. But even so we are all aware of the great numbers that are not brought. What are some of the obstacles in their way?

Selfishness. Selfishness is the first great sin. Young fathers and mothers wish to gratify their own pleasure and consequently they sleep on Sunday morning when the church bells are pleading for their children. Or they wish for themselves an outing, and forgetting the real needs of the child, hie away to the country, or to grandmother's or turn their child over to someone to keep for them. And the child misses all the sacred beauty of the holy Sabbath day.

Carelessness stands in the way of many a child's approach to the heavenly Father. Carelessness of parents toward the church, and the Sunday School, carelessness toward worship in the home, grace at the table, childhood prayers, religious instruction, and worship in giving, are all easily neglected by many young parents. They have had their mothers' and fathers' religion on which to lean; they have been intensely interested in each other and their friends! their mothers' and fathers' homes still seem their own homes; not fully have they realized that they are establishing new homes, and new families, and that a first duty now calls them to the training and development of their own children even as their parents have trained and developed them; and without fully realizing it, they are neglecting some of the very most vital things of babyhood and childhood.

And shall I add still another obstacle to our warning? And one of the greatest of them all? Friends! Neighbor So-and-So is coming to see us Sunday, so we cannot take little Bobby to Sunday School; or our friends kept us up so late Saturday night we cannot be at church in time for Sunday School; or mother has asked us to come down there Sunday, and we feel like we must go. Yes, and older mothers are oftentimes wondering why you parents do not take a vital interest in the church in the city where you now live, even as you were carried to church when you were small! Young parents cannot be interrupted from the choir, the class, the congregation constantly, and yet keep an increasing interest in the church both for themselves and their children.

Is it necessary to add that your minister makes these observations out of a heart full of love for you; a definite interest in your welfare, and the welfare of your family, as he must account before God and conscience; and that he and the church stand for the home, and the family? He believes in filial devotion—it is basic in religion; but God has given you your baby as an eternal trust; it is clay in your hands, and please God, may those hands be gentle and strong! For the whole character, culture, and career of your child is too great a concern to be trifled with.

Lord of life and King of Glory,
Who didst deign a child to be;
Cradled in a mother's bosom,
Throned upon a mother's knee,
For the children thou hast given
We must answer unto thee.
Grant us, then, pure hearts and patient
That in all we do or say,
Little souls our deeds may copy,
And be never led astray;
Little feet our steps may follow
In a safe and narrow way.

III. *That He Should Touch Them.* That divine touch, how glorious, how great for babyhood and childhood! Those young mothers and fathers had seen the effects of the gentle touch of Jesus upon the sick and the lame. It had healed and blessed. Broken bodies became strong, broken lives became whole. Help? Was there ever a young mother, or young father with their very

own baby in their arms that did not have a yearning eternal and from within for help? For some source of infinite wisdom; for some power of infinite guidance young parents have ever lifted up their hearts.

Has it never occurred to you that those young parents in bringing their little ones to Jesus, brought also themselves into very close contact with him?

There is no greater wish I could make for you, young parents, than that you might have a close and abiding companionship with the living Spirit of our Lord, Jesus Christ. You will have problems beyond the wisdom of the experts, either in church, or school, or social science; some day you

(Continued on page 14.)

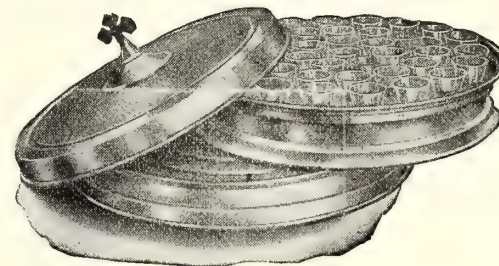
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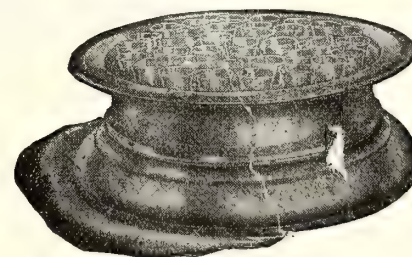
Style No. 50-A.

- Tray No. 2—Interlocking, with 40 plain glasses \$7.00
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- Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
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SILVER-PLATED.

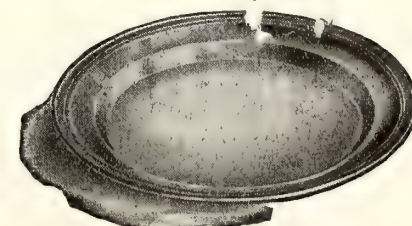
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- Cover No. 5—Silver-plated; fits Tray No. 85... 16.00



(For Silver Bread Plates, see under No. 90.)

- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
- Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
- Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



- Bread Plate No. 3—Narrow Rim.....\$ 9.00
- Bread Plate No. 4—Broad Rim..... 9.00
- Filler—Silver Lined..... 6.00

Christian Orphanage

Dear Friends:

Harvest time is always interesting. The golden grain fully matured and ready for the reaper. It has stood the storms of winter, the cold and the heat, the sunshine and the rain, the sleet and the snow, but it pulled through to the harvest, clean and golden in all its purity and beauty. How beautiful to behold.

We, too, grow from childhood to manhood, and on through the journey of life. We fight the battles of life as they confront us, like the golden grain fights the elements, as they battle from time to time.

But the question is, when we reach the harvest and are ready for the sickle of time, will we be as beautiful in maturity as the golden grain? The most beautiful thing in the world is not gold or silver, or beautiful clothes. It is a beautiful life—as pure and sweet at the harvest as it was in the beginning.

This writer had the joy of visiting "Uncle" Wellons just a few days before he passed away, and he held my hand in his and pulled me down close to his face, as he could not talk above a whisper. We will never forget the feeling that came over us. We felt like we were talking to one on the other side of the river, and could but hear him faintly, as he whispered back to us. We felt as if we were on sacred ground.

The thought came to us, "Ready for the harvest." So beautiful and golden at the finish of life's race. Not rich in this world's goods, but rich in good deeds done, rich in God's love, rich in the spirit of righteousness, rich in a beautiful life lived.

How will it be with us, dear friends, when we reach the harvest?

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 8, 1933.

Brought forward \$ 5,938.36

Sunday School offerings.

North Carolina and Virginia Conference:
Greensboro, First 9.44

Eastern North Carolina Conference:
Plymouth \$ 3.74
Henderson 3.21
Wake Chapel 10.48
Caroleigh 2.15
Lee's Chapel S.69

20.27

Western North Carolina Conference:
Zion \$.91
Shiloh 1.21
Smithwood 1.10

3.22

Eastern Virginia Conference:
Mt. Carmel \$ 4.85
Bethlehem 4.16
Suffolk 25.00
First, Portsmouth 6.73
Holland 5.00

45.74

Valley Virginia Central Conference:
Mayland 1.00
Alabama Conference:
Wadley 1.61

Special Offerings.

Louisa Mae Wilder, support of
Thelma Long \$ 10.00
A Friend, Durham, N. C. 5.00
F. C. Owen, gdn. James Brown.... 12.50
Lois Scott, support Billy Parks.. 4.00

A. J. Morgan, support Morgan girls	20.00
J. Ray Dickens	1.00
	52.50
Total for the week	\$ 133.78
Grand total	\$ 6,072.14

THE FAMILY ALTAR.

(Continued from page 12.)

its pages to quicken faith, to renew hope. to start the impulse of prayer, to turn the life into affections, and furnish man unto every good work.

Prayer—O Lord, our God, make thy light to shine along our pathway and light us home to thee.—Amen.

SUNDAY.

"His roots are wrapped about the stone-heap."
—Read Job 8:11-22.

Occasionally a tree sends forth a root which, instead of radiating from the tree, encircles the trunk. As the root grows larger it cuts into the bark, preventing the circulation of sap, killing the trunk above it, and affording a nesting area for destructive insects and fungi. If the root is not cut away in time, it strangles the entire tree. Thus it is with many a life. Its interests, instead of reaching out into the world of helpful action, merely circle about the soul in selfishness. "What I shall eat, what I shall drink, wherewithal shall I be clothed"—such things as these, fill a self-centered life.

The process is suicidal. What we need is the inflow of sap from all the world. Every man, if he would live, must love God and his neighbor. He must have radiating roots.

Prayer—God of love, teach us to give ourselves wholly to other men and to thy world. Then will men and the world give themselves wholly to us, even as thou dost give thyself to us.—Amen.

THE SUN PULPIT.

(Continued from page 13.)

are likely to stand helpless before your favorite doctor, and he helpless by the bedside of your baby—then you will need Jesus. And as the weeks pass, and the health of your child is again assured, you will come to realize that every day brings problems of soul development which will need above all things else that divine touch.

Jesus was pleased with the young parents of Palestine who flocked to him with their precious children. He will be none the less pleased with you for seeking him with yours. With his help the obstacles in their way in his days were removed, and with his help you will be able to secure for your children an inward grace, and strength, and power which the world cannot give, nor take away.

THE PRAYING HEART.

Dr. Len G. Broughton says: "The man who is living the life of victory is living the prayer life, because the Spirit is constantly forming in him prayers that are after the will of God, and while he may not be constantly dropping down on his knees, he is in that relation with the Holy Spirit where the prayer is formed in his desire, and as he goes about his business there is the prayer desire that goes out to God. That is the man who gets things from heaven; that is the man the devil hates, but, thank God, he cannot overcome a soul that has been thus given over to God." *Selected.*

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Is. 9. 1, 2.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Luke 4. 27.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

CLEM.

Claude Chester Clem was born October 15, 1915, and died April 8, 1933, aged 17 years, 5 months and 23 days. He was the son of Mr. and Mrs. Sample Clem, and lived near Middletown, Va.

Funeral services were held at the home April 10, 1933, and the body was taken to Powell's Fort, near Dry Run, for interment.

A. W. ANDES.

WEBSTER.

On March 12, 1933, God in his infinite wisdom saw fit to call one of our most faithful members, Mrs. Maggie Phillips Webster, from her home here to her home above. She was a devoted wife, a loving mother, a kind, thoughtful neighbor, a devout member of Shallow Well Christian Church and a loyal member and co-worker of the Ladies' Aid and Missionary Societies. Therefore, be it resolved:

First: That we bow in humble submission to the will of Him who doeth all things wisely and well.

Second: That we will cherish in our memory her unfailing generosity, her deep and abiding interest in her church and societies, and may we be inspired to higher aims and ideals.

Third: That we extend our heartfelt sympathy to the bereaved family and loved ones in their great sorrow, and assure them that earth has no sorrow which heaven cannot heal.

Fourth: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and a copy placed on the records of our society.

MRS. SCOTT THOMAS,
MRS. JACK CAMPBELL,
MRS. C. E. MORALL.

BUSICK.

God in his infinite wisdom and love, has called from her earthly habitation to a heavenly home, our beloved friend and co-worker, Mrs. J. J. Busick. She was a devoted member of the Earnest Workers Sunday School Class, also president and a loyal member of the Ladies' Aid Society of Hines' Chapel Christian Church.

Her activities in connection with the work of this Society were of inestimable value, and her willingness to work in the Master's vineyard endeared her to all with whom she labored, and to whom she ministered.

There is a vacancy that cannot be filled, but we know that our loss is her eternal gain; therefore, be it resolved:

1. That while we mourn the loss of this good woman, we know that God doeth all things well, and we bow in humble submission to his divine will.

2. That we hold in loving remembrance her faithfulness, her loyalty to the church she loved and her willingness at all times to do something for the cause of Christ.

3. That we extend to her family our deepest sympathy and love, realizing the husband has lost a faithful wife, the children a loving mother, the Ladies' Aid Society an earnest worker, and the church a sincere member.

4. That a copy of these resolutions be sent to the local paper, a copy to "The Christian Sun," and one be spread on the records of the Ladies' Aid Society.

MRS. J. P. AVERY,
MRS. J. H. ABERNETHY,
MRS. R. W. ISELEY,
Committee.

LANE.

Mrs. J. W. Lane, the subject of this sketch, was born February 14, 1876, and died May 8, 1933. Sister Lane leaves to mourn her loss, a devoted husband, two children, 1 grandchild, 4 brothers, 3 sisters, and a host of other relatives and

friends. She was a fine Christian woman—a noble, sweet-spirited soul.

Always ready to show kindness and mercy to those who were really in need. She was true to her home, to her church and to her God. Her home was the preacher's home. It was indeed a pleasure to visit her.

The husband and children, the doctors, nurses and friends did all that was possible to keep her, but the Father called and she went triumphantly away. It was sad to the weeping ones, but joyful to her. Our loss is her eternal gain.

She was laid to rest in the cemetery at Longdale, Ala., beside the tomb of a

darling babe that preceded her several years ago.

The funeral was conducted by the writer, assisted by Rev. J. D. Dollar and Rev. A. H. Sheppard. Peace to her ashes and may God comfort the bereaved until the resurrection morn.

"Sister, thou wast mild and lovely,

Gentle as the summer breeze;
Pleasant as the air of evening,
As it floats among the trees.

Dearest sister, thou hast left us,

Here thy loss we deeply feel,

But 'tis God who has bereft us—

He can all our sorrows heal."

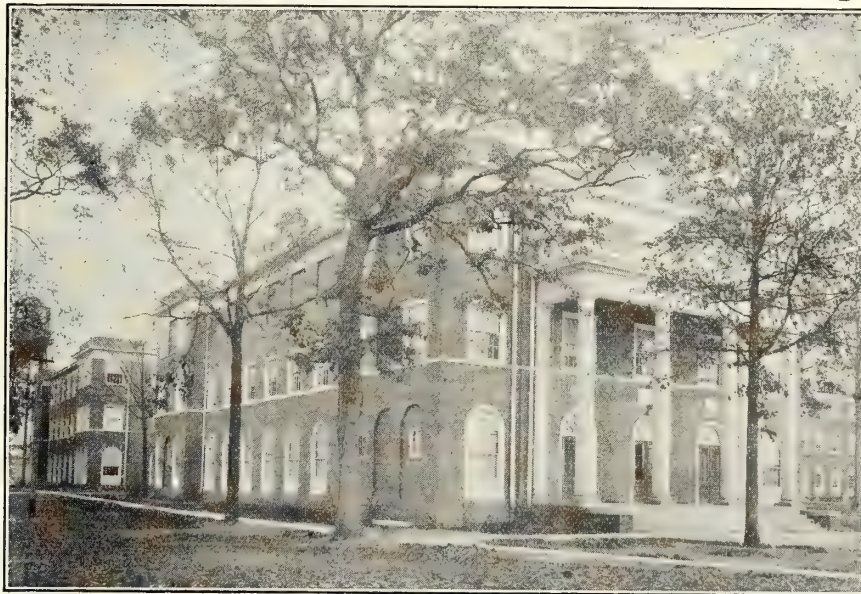
G. D. HUNT.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MINOR.

October 17, 1932, the death angel entered the home of Mr. T. R. Minor, and bore the spirit of his loving mother to her eternal home; therefore, be it resolved:

1. That in the death of Sister Minor, Concord Christian Church has lost a faithful member, the community a kind neighbor, and the family a loving mother.

2. That we extend our deepest sympathy to the family in this hour of bereavement, and commend them to our heavenly Father who can comfort and heal all sorrow.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," for publication, and a copy be entered upon the record of Concord Christian Church.

MISS IDA ANDERSON,

MRS. SALLIE TATE,

MRS. H. E. TERRELL,

Committee.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father to take from our midst our friend and co-worker, Mrs. Joe Bynum Gay, who died March 7, 1933; and

Whereas, we the Woman's Board of the Southern Convention in annual session at Suffolk, Va., May 10, 1933, desire to express our love for her, our appreciation of her work and useful life, and our distress at the loss sustained in her departure; therefore, be it resolved:

1. That we humbly submit to the will of our Father when we cannot understand the purpose underlying his divine plan.

2. That in her death the Franklin Christian Church has lost a consecrated member, the community a loyal friend, and her home a loving wife and true mother.

3. That we tender our deepest sympathy to her family, and may the memory of their sainted dead ever be a blessed inspiration.

666

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4. That these resolutions be made a part of our minutes, a copy sent to the family, and one be furnished "The Christian Sun" for publication.

WOMAN'S MISSION BOARD,
SOUTHERN CHRISTIAN CONV.

There is no beaten road in life. But travelers who have passed the same way have left their experiences on record.

The Bible is full of such experiences which become guides to us. It is folly to neglect them.—R. A. Burrows.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JUNE 15, 1933.

NUMBER 24.

•• THE SUN'S OBSERVATORY ••

Auto Cause of Crime!—

Calvin Goddard, head of the scientific crime detection laboratory of Northwestern University, believes that the motor car should bear the blame for much crime that is usually laid to the pistol. He says: "It is the rapid means of escape afforded by the auto that makes possible much of modern crime. A law forbidding any person convicted of a crime of violence from riding in an auto, under heavy penalty, would solve the problem overnight." All one would have to do then would be to catch the rider! Mr. Goddard, how would you suggest doing that?

Co-Education in America Holds Centenary Celebration.—

At Oberlin College, Oberlin, Ohio, there is being celebrated this week the centenary of co-education in America. When colleges in this country admitted men only, Oberlin opened its hand-hewn doors to the co-ed. Oberlin is one of the few private, non-sectarian schools in the country today. Perhaps a tenth of the children of America go to private schools, but out of this two and a quarter million, there are only about 60,000 who are not in schools with church or denominational connection, and in a vast majority of cases with a Roman Catholic school.

Where St. Paul Stood.—

The Cathedral of St. John the Divine, in New York City, was recently the recipient of a piece of stone from the Aeropagus, said to be cut from the rock on which St. Paul stood when preaching his sermon on Mars Hill to the Athenians. The gift is from Archbishop Chrysostomos of Athens, and the official presentation of the stone will take place this afternoon at a public service in the cathedral. A statement from the authorities of the cathedral issued recently, says: "The gift is of great significance, both historically and religiously. It is presented as a symbol of the close fellowship between the historic Catholic Churches of the East and the churches of the Anglican communion throughout the world."

What Would You Give for It?—

In the art exhibit at the Chicago World's Fair is a portrait from the Louvre in Paris, lent by the French government. It is Whistler's famous portrait of his mother. This portrait was painted in 1871, sixty-two years ago, and was exhibited in Chicago in 1880. It was offered for sale at \$1,200, but no one bought it. Three years later it was exhibited in Paris, and was bought by the French government for 4,000 francs, then equivalent to about \$800. The cost to Chicago's art committee for transportation, insurance, etc., to exhibit the picture is about \$5,000, or more than eight times the original purchase price of the picture. Today it is valued at a half-million dollars. What would you give for it?

How Words Change.—

When Shakespeare tells one of a man's demerits it is praise that he is giving, but today a demerit is the bane of every school boy and school girl. Another good example of words that change their meaning is "engine." Today an engine is a machine, something apart from man. Originally it signified "natural talent, ingenuity, or skill," the word being derived from the Latin words *in*, in, and *gigno*, to produce. Thus, Chaucer tells us that "A man hath sapience three, memory, engine and intellect also." The meaning has gradually changed until "engine" has ceased entirely to concern man, the producer, and has become the machine, the product of man's brain.

More Current from Less Coal.—

A bulletin from the Department of the Interior tells us: "The increase in efficiency in the use of coal, oil, and gas, in the generation of electricity, which has been accomplished consistently each year since 1919, was continued in 1932. The average amount of oil and coal-equivalent of oil and gas consumed in generating 1 kilowatt-hour of electricity at public utility plants was 1.50 pounds. In 1919 the consumption of coal per kilowatt-hour was 3.20 pounds. The steady continuation of this increase in efficiency, especially during these three years of unfavorable load conditions, speaks well for the operators of power plants." When it is considered that over 83 billion kilowatt-hours of electricity were produced in the United States in 1932, the savings due to this increased efficiency are seen to assume vast proportions.

King George Plays Host to Nations.—

On Monday of this week, London was draped with the flags of sixty-six nations. On noon of that day the World Economic Conference convened in the great hall of the new Geological Museum in South Kensington, with Prime Minister MacDonald presiding. The speech making and the flag flying act has been passed through, and possibly by this time the delegates have settled down to business. At any rate, it is time they had, for, as President Roosevelt has said: "If normal life is to be resumed, the World Economic Conference must be made a success. It must not only meet soon, but come to its conclusions quickly." Sir Walter Slater, British economist, has said: "The London conference may determine the main direction of the world economic policy for some generations to come." This blunt statement isn't far from truth, and the folks back home are waiting eagerly the results.

China Gains Morale.—

The New York Times thinks that the undeclared war between Japan and China may not be entirely without its benefits to the Chinese people. It says: "China has surprised the world

and very likely herself by refusing to follow up the Japanese truce with a civil war of her own. Only a few weeks ago, when Tokyo's armies were sweeping over North China, people said that there would be no peace with Japan because no party in China could make such a peace and stand up against the wrath of the Chinese people. But the Nanking Government signed a truce which seems to have found general acceptance in the country. The hammer blows of the Japanese invader may thus have begun the welding of Chinese unity. Japan's case before the world is based chiefly on the contention that China is not a nation but a riot. That charge may well have pierced through the crust of factional and personal selfishness to the core of Chinese pride.

Maritime Eyes Look to Pacific.—

From the Pasadena, Calif., *Star-News*, we glean the following, apropos of increased shipping activity in the Pacific: "Norway, among other nations ranking high in world commerce, is commissioning ships to augment its operations in the Pacific. One Norwegian company, Westfal-Larsen, within the last three years has built eight liners for this special trade; these out of a thirty-ship fleet. All told, the line operates fifteen units on Pacific routes. When Great Britain, France, Germany and Italy are following similar policies for the building up of their Pacific connections, with faster and larger vessels, and with increased refrigeration space for the handling of perishable products from California, Oregon, and Washington, there is reason to accept this composite judgment of the world's greatest shipping interests as sound, and as prophetic of a vast expansion of trade during the immediate future."

"Peace Ballot" Postage Stamps.—

The Government of the Netherlands recently issued what might be termed a "peace ballot" stamp. This stamp, bearing a dove of peace inside a six-pointed star, may be bought and used instead of the regular governmental stamp, and the extent of its use will thus become a measure of the Dutch people's desire for international harmony. The suggestion for this stamp came from an American, J. W. Hamilton, of St. Paul, Minn. Mr. Hamilton, in explaining his theory of the peace stamp, says: "Authorities agree that it will be distinctly worth while for the people of any nation to have the opportunity to do something personally in behalf of peace," and he believes the peace stamp to be the best possible means by which "people can constantly and in the eyes of the world voice their horror of war. Other countries said to be interested in the new stamps are Australia, Canada, China, Cuba, Germany, Italy, Lithuania, Mexico, Newfoundland and the United States.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Without the Bible man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—*Daniel Webster.*

One of the three distinguished and worthy men to receive the Doctor of Divinity degree at the recent Elon Commencement, was Rev. John Leslie Lobingier, Boston, Mass. Dr. Lobingier was a welcome visitor at our recent Commencement and made many friends and acquaintances who were glad to see him honored.

New York State, as was expected, voted overwhelmingly for repeal of the Eighteenth Amendment, being the sixth State to take such action. The vote was state-wide, the 150 delegates being elected at large. Tammany, Alfred Smith, Dr. Butler, Mrs. Sabin and President Roosevelt are all happy.—*Methodist Protestant Recorder.*

His correspondents and friends will now address him as "Dr. Stanley C. Harrell, Durham, N. C.," the trustees of Elon College having honored the institution in granting to this one of her worthy and cultured sons the degree of Doctor of Divinity, which Dr. Harrell will wear with credit to himself and honor to the institution that gave the degree.

Our congratulations are heartily extended to our former neighbor and good friend, Dr. N. G. Newman, Jr.: "Mr. and Mrs. Clayton Pliny Chamberlain request the honor of your presence at the marriage of their daughter Nancy to Dr. Nathaniel Gross Newman, Jr., on Friday afternoon, June 13th, at 4:30 o'clock, 1228 Windsor Ave., Windsor, Conn."

This in a letter just to hand from one deeply interested in missions: "Our Missionary Society is planning to collect what we can and send to you in the near future for the Crucible Service. Some have planned to send some heirlooms, believing they will do more good in sending the gospel to the unreached than they will hidden away and passe don to another generation."

Rev. B. H. Watkins, pastor United Church, Lynchburg, is much encouraged with the activity and progress of our Lynchburg Church. The pastor has especially emphasized the mid-week prayer meeting, reporting that there was an average attendance in March of 35; April, 45; May, 78. The goal for the Sunday School is 100. Ninety-five were present last Sunday. Brother Watkins is enjoying the work at Lynchburg.

We are happy, indeed, to receive the first missionary offering, amount \$4.00, from our United Church, Winston-Salem. This is a good beginning and in the right direction. Rev. Wm. T. Scott, pastor, reports that the building is rapidly going up and now nearing completion, and he lives in the hope of having an opening service in the new building by the second Sunday in July. Brother Scott is much gratified with the work and its progress.

The North Carolina *Christian Advocate* gives this warning to its readers, also to statesmen and high-statesmen: "The folks who are falling over themselves to get on the liquor wagon in North Carolina would do well to have a care. There is a day of reckoning coming. Many are far gone from the men and women who put the grog

shop out of business, but not all. The day of retribution is sure to follow when conscience is stirred and moral conviction asserts itself."

The Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with the Wake Chapel Sunday School, Fuquay Springs, N. C., at 10 A. M., July 11th, and is scheduled to adjourn by noon of July 12th. Rev. R. A. Whitten, president, is anxious that delegates be elected from all schools and conventions constituting the body, and that the per capita contribution of the schools be sent to Mr. C. H. Stephenson, treasurer, Raleigh, N. C., or brought to the convention. A splendid program is promised and confidence is expressed that the convention will measure up to the high standard of other days.

Rev. Harry K. Eversull, pastor of Walnut Hills Congregational Church, Cincinnati, Ohio, had already won the hearts and esteem of an Elon College audience by a visit and the delivery of a great sermon during the past term. So when he came back to commencement to preach the baccalaureate sermon to the graduating class, he was welcomed with the cordiality and the glad, glad greetings of an expectation that was more than met in the message that he brought. Already having won his M. A. and B. D. degrees, Elon College Trustees did a worthy and meritorious deed in conferring the Doctor of Divinity degree. The baccalaureate sermon is promised and is to be published in THE CHRISTIAN SUN, and through its reading, Dr. Eversull will be introduced to a wider audience who will know him with real profit.

Mrs. F. E. Bullock, formerly of Suffolk and whom so many SUN readers recall with pleasure, writes from Trotwood, Ohio, where she is pastor of the Christian Church, and gives this bit of interesting information: "It was a joy to see Chaplain and Mrs. H. E. Rountree once more, they being on their way to the Pacific Coast where Chaplain Rountree has been transferred. They made us a flying visit, and the night before the Eldredges, Dayton, Ohio, invited all the Southerners, real and adopted, to meet at their (Eldredge's) home. Those present were the Truitts, Howsares, Bullocks, Denisons, Cottens (from Eaton), Lightbournes (from Troy), Rev. and Mrs. E. B. Flory (formerly of Berkley, Va.). Also in the gathering were Rev. and Mrs. A. W. Sparks, Dr. and Mrs. W. P. Minton, Rev. and Mrs. J. C. DeRemer. It was, indeed, a delightful gathering."

THE SUN's editor remembers with kindest feelings the loyalty and devotion to his church, in Durham many years ago, of Bro. L. W. K. Faucette. The following from the Suffolk, Va., correspondent of the Norfolk *Virginian-Pilot*, of June 10th, tells of the passing of a good and faithful man: "The body of L. W. K. Faucette, of Durham, N. C., who died at the home of his niece, Mrs. J. M. Roberts, of Windsor, where this afternoon funeral services were held in the First Christian Church, by Dr. Stanley C. Harrell. The Burial was in Durham cemetery. Surviving Mr. Faucette are the following nieces and nephews: Misses Ella and Effie Beale, Mrs. J. E. West and E. C. Beale, of Suffolk; Mrs. L. G. Farrar, of Roanoke; Miss Lela Moring, Mrs. H. W. Boone, Miss Mary Faucette and Mrs. D. S. Chapman, of Durham; B. J. Faucette, of New York, and A. M. Moring, of Durham."

Rev. R. L. Williamson has resigned as pastor of our Winchester, Va., Church. Under date of June 5th, Brother Williamson writes: "I am leaving Winchester at the close of the Conference

year" (the Conference year closes in August). "I offered my resignation at the board meeting last Wednesday night. The church here is well organized, with a fine leadership, in many respects. I have no plans for the immediate future. I entered the ministry the last year of my college course, becoming pastor of Union Grove Church" (Western North Carolina Conference) "in 1904. Since that time I am grateful that I have not been in the class of the unemployed for one day. I feel that if the Lord wishes me to continue in the active ministry, He will direct me to a field." Brother Williamson is one of our most faithful and beloved pastors, and is well known as a competent and successful preacher. He should not be allowed for a day to be among the unemployed.

Since at many church colleges and schools there seems to be a demand on the part of some students to be allowed to dance, etc., the following from the *Biblical Recorder*, in reporting the commencement and the action of the trustees at Wake Forest last week, may be of interest: "Another action of the trustees will be most heartily approved by the Baptists of the State, and that is, the declaration that dancing will not be tolerated at Wake Forest or be permitted to be sponsored under the name of the college. We take this to mean that if young men feel that they are obliged to dance they had better go to some other institution, but if after all they come to Wake Forest they must not use the college name to give respectability to their sport. Wake Forest has another purpose, and that is to train men for Christian service in harmony with the ideals of our Baptist people; to these ideals dancing is abhorrent. As one of our ablest and most distinguished men has said: 'Possibly with dancing and similar social diversions allowed and fostered, Wake Forest could still be a great college, but one thing is certain, it would no longer be a Baptist college.'"

COMING CONFERENCES.

Succeeding the Blue Ridge, North Carolina, Missionary Education Conference, the first Blue Ridge Leadership Training Conference will be held June 20th-28th. The Conference will be under the direction of the Southeast Convention of Congregational-Christian Churches and the Southern Seminary Foundation (affiliated with Vanderbilt University School of Religion.)

Dr. W. Knighton Bloom, of Washington, D. C., will be chairman and chaplain of the Conference, and Dr. Wm. A. Harper of Vanderbilt University School of Religion will be dean of the faculty. All courses will be based on International Council of Religious Education credit. Among the faculty members will be Dr. Howell D. Davies, of Chicago; Prof. Wm. A. Harper; Dr. Malcolm Dana, of Yale Divinity School; President Wm. J. Campbell, of the Southern Seminary Foundation, Vanderbilt University and Dr. Ernest M. Halliday, of New York City.

The Conference will function on a five-fold basis:

1. The General Conference courses of study.
2. The ministers' and other workers' groups.
3. The Student Summer Service Seminars.
4. The Rural Life Executive group.
5. The Seminar on Children's Work.

Plans are under consideration for a six weeks' course in 1934, under the direction of the Southern Seminary Foundation, which will include the regular summer conference and receive university recognition. For further information of the 1934 conference, address Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

PROGRAM.**Sunday School and Christian Endeavor Convention of the**

Western North Carolina Congregational-Christian Conference, at Big Oak Christian Church, Eagle Springs, N. C., July 4, 1933.

Theme—"Making Christ Real in Our Lives Today."

Morning Session.

- 10:30—Song Service, Mr. Z. M. Rhodes, Burlington, N. C.
 10:40—Devotional Service, Rev. Carl Key, Hemp, N. C.
 10:50—Welcome, Mr. E. K. Freeman, Eagle Springs, N. C.
 10:55—Response, Rev. E. C. Brady, Hemp, N. C.
 11:00—Solo, Miss Arlene Morgan, Christian Orphanage, Elon College, N. C.
 11:10—Address, "Our Orphanage," Mr. C. D. Johnston, Elon College, N. C.
 11:30—Enrollment of Delegates.
 11:40—Hymn.
 11:50—Address, "The Value of Missions in Our Lives Today," Dr. J. O. Atkinson, Elon College.
 12:10—Appointment of Committees.
 12:15—Announcements.
 12:25—Benediction.
 12:30—Lunch and Recreation.

Afternoon Session.

- 1:30—Song Service, Mr. M. Z. Rhodes, Burlington, N. C.
 1:40—Worship Service, Miss Anna Stadler, Burlington, N. C.
 1:50—Address, "Our College," Dr. L. E. Smith, Elon College, N. C.
 2:10—Business Session:
 (a) Reports of Committees.
 (b) Report of Secretary-Treasurer.
 2:20—Solo, Miss Dorothy Miller, Christian Orphanage, Elon College, N. C.
 2:30—Departmental Reports:
 Elementary, Miss Hilda Brady, Ramseur, N. C.
 Young People's, Miss Anna Stadler, Burlington, N. C.
 Adult, Rev. John Pugh, Asheboro, N. C.
 Teacher Training, Rev. E. C. Brady, Hemp, N. C.
 Christian Endeavor, H. J. Overman, Route 3, Liberty, N. C.
 Missions, Mrs. M. Z. Rhodes, Burlington, N. C.
 2:45—Hymn.
 2:55—Address, "Making Christ Real in Our Lives Today," (Speaker to be selected.)
 3:15—Announcements.
 3:25—Benediction.

GEO. T. GUNTER, President,
 Route 1, Ramseur, N. C.
 MISS LILLIE HORN, Secretary,
 Elon College, N. C.

PROGRAM.

For the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Congregational-Christian Conference.

Place—Union Christian Church, Virgilina, Va.
 Time—Thursday and Friday, June 22nd-23rd, 1933.
 Convention Theme—"Giving Our Best."
 Convention Hymn—"Giving of Your Best to the Master."

Thursday Morning.

- 10:00—Convention called to order by the President, Mr. W. B. Truitt.
 Song service led by Rev. G. C. Crutchfield.
 Devotional service led by Rev. M. T. Sorrell.
 10:20—Greetings to the Convention, Rev. C. E. Newman.
 Response, by a layman.
 10:30—Roll call.
 11:00—President's Address.

- 11:25—Business and appointment of committees.
 11:35—Address, "Giving Our Best Through Christian Endeavor," by Mr. W. T. Dunn.
 12:00—Benediction. (Lunch on the grounds.)

Thursday Afternoon.

- 1:45—Song service led by Rev. G. C. Crutchfield.
 Devotionals led by Rev. M. T. Sorrell.
 2:10—Report of Sunday School Departmental Secretaries:
 Children's Division, Mrs. Robert Simpson.
 Young People's Division, Miss Frankye Marshall.
 Adult Division, Mr. S. D. Scott.
 Administrative, Rev. Dale O. Sander.
 Discussion led by Rev. Dale O. Sander.
 2:55—Report of Christian Endeavor Departmental Secretaries:
 Junior, Mrs. W. T. Dunn.
 Intermediate, Miss Mabel Smith.
 Senior, Rev. J. F. Apple.
 Discussion led by Miss Birdie Rowland.
 Hymn.
 3:25—"An Adequate Program of Christian Education," by Rev. F. C. Lester.
 3:50—Announcement of Entertainment Committee.
 Benediction.

Thursday Night.

- (Program in Charge of Youth Fellowship.)
 Miss Birdie Rowland, President, presiding.
 7:45—Worship Service, led by James Stewart.
 8:15—Address by Dr. L. E. Smith.
 Youth Fellowship Announcements.
 Business.
 Benediction.

Friday Morning.

- 9:00—Song service led by Rev. G. C. Crutchfield.
 Morning Devotionals, led by Rev. M. T. Sorrell.
 Business.
 9:30—Report of Missionary Secretary, Miss Jessie Sharp.
 Address, Dr. J. O. Atkinson.
 10:10—Report on Institutions:
 Elon College, Dean A. L. Hook (15 min.)
 The Orphanage, Miss Nannie Baker Farmer.
 "The Christian Sun," Mr. John T. Kernodle.
 Hymn.
 11:00—Address, "Relating this Convention to the Southern Convention, Dr. Stanley C. Harrell.
 11:30—Report of Committees and Election of Officers.
 12:00—Closing Service led by Dr. C. H. Rowland.
 Benediction and Adjournment.
 Lunch on the grounds.

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. W. STALEY C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COLLEGE COMMENCEMENT
DAY BY DAY.

SUN readers everywhere are deeply interested, or should be, in Elon College, which interest finds its climax in the annual commencement exercises when half a hundred, more or less, of our fine, young men and women are commissioned to go out into life to begin their activities, with four years of strenuous college training behind them, and with the privileges and prospects of a busy and successful life before them.

Mr. C. M. Cannon, business manager and correspondent of the College, furnished daily for the press an account of the commencement exercises, from which we give SUN readers a comprehensive idea of what took place at the 43rd Commencement:

June 4th—Baccalaureate exercises of the 43rd Commencement of Elon College began Sunday morning with the sermon to the graduating class by Dr. Harry K. Eversull, pastor of the Walnut Hills Congregational Church, Cincinnati, Ohio. In the evening, President L. E. Smith delivered the baccalaureate address. Both were heard by large audiences.

In his sermon to the graduating class, Dr. Eversull stressed the need of a spiritual interpretation of the historical record of man and of the phenomena of the physical universe. "To live a successful life," the speaker told the Seniors, "men must be able to see an intelligible purpose in the universe. If education does not lead to that end, it is failure," he declared.

President Smith spoke on "Facing the Future," in his final message to the class. "Although this is a day of questionings and doubts, and although the future may not seem inviting to the college graduates," he said, "you must go out with a decision and a determination to find your place and fill it with commendation. The future holds the opportunity to rebuild a world whose structures have been partially impaired or totally wrecked."

In the afternoon, Miss Elizabeth Barney and Mr. Fletcher Moore appeared in a joint piano and organ recital. The performances of both the young artists showed skill and talent.

On Saturday night the three-act comedy, "Tangled Tales," was presented before a large audience which highly appreciated the rollicking humor of this farce. Mr. Martin Ritt, of New York City, was the outstanding character. Other students taking part in the production were: Patricia Holden, Virginia Jay, James Rising, Naomi Steed, Jape Rawls, William Cooper, Elmina Rhodes, Marjorie Jamouneau, Iris Albright, Ethel Booker, and Walter Latham. The play was given under the direction of Miss Virginia Fitzhugh, of the Expression Department of the College.

June 5th—Commencement exercises continued with the class day program in the morning, exhibits of the Art and Home Economics Departments in the afternoon, and a presentation of "Hiawatha's Wedding Feast" by the Music Department in the evening.

The class day exercises of the morning were presided over by Mr. Wilkes Lowe, Jr., president of the Class of '33. Mr. Lowe also spoke the welcome address to the audience. Miss Mary Sue Rawls gave the class history; Miss Elizabeth Barney the, class poem; Mr. Carl R. Key, the class prophecy; Mr. E. L. Moffitt, Jr., the last will and testament; and Mr. Sam Ramsey distributed the gifts. The class then marched from the auditorium to the "Senior Oak," where the senior mantle was delivered to Mr. Robert Kimball, rising senior president. The exercises were concluded by the singing of the College song, "Here's to Dear Old Elon."

In the evening, the Elon Festival Chorus, directed by Prof. Dwight Steere, rendered "Hiawatha's Wedding Feast," by Coleridge-Taylor, words by Longfellow, a cantata for chorus and tenor solo. Mr. J. Oliver Beard sang the tenor part. Miss Helen Barney was at the piano and Mr. Fletcher Moore at the organ. A large audience greeted and was delighted by this excellent rendition.

The art exhibit was held in the Alamanace Building in the Art Studio. The pupils, under Miss Lila Newman, exhibited paintings and drawings that they had done during the year, as well as china and other art work. The Domestic Science Department served tea and cakes during the exhibit.

June 6th—Governor J. C. B. Ehringhaus, just up from his sick bed, delivered an address at the Elon College Commencement this morning at 11:30. This address was in connection with the Alumni Day services and regular finals program.

Governor Ehringhaus stated that his visit to the college was attended by some physical discomfort which had caused him to be a few minutes late for his appointment, but he was very happy that he was able to make the trip and speak to the good people of the community on this occasion. However, physical pain did not dim the eloquence of the Governor's oration.

Speaking of the worth-while things in life, His Excellency gave three fundamental laws: The Law of Work, the Law of Ideas, and the Law of Ideals, as the great influences in the molding of individual character. Dr. Leon Edgar Smith, presi-

dent of Elon College, introduced the speaker as 'a great governor of a great state,' and assured the governor that the people of this community had been anxiously awaiting this visit.

Governor Ehringhaus paid tribute to the traditions and service Elon College had rendered the State of North Carolina, and glorious tribute to the people of this community and the entire State in their patience and cooperation with him and his associates in their efforts to serve the State in these trying times. He stated that this was a great moment in the lives of the members of the graduating class; a great moment for the citizenship of the State in receiving the young people who are finishing their college course and entering into the life and responsibilities of their respective communities.

He stated that the laws of the universe and the laws governing the physical sciences, the orderly rules of everything with which we come in contact, were but the work of God. He urged the young people to master the fundamental laws that develop character, and when they had done this, they would have gone a long way on the road they are to travel in life—and to success.

In discussing his fundamental laws for development of character which he gave as work, ideas and ideals, he said there was no place for laziness or indolence among our citizenry. "The law of motion is the law of life. Inaction forecasts death. From the past comes the notion that work is a degradation and a badge of inferiority, but that we have come to learn that work is a fundamental blessing. The new philosophy glorifies work and the working man."

In discussing the law of ideas Governor Ehringhaus stated that there was a fundamental desire for learning on the part of everyone, and that learned men and women were constantly searching for new ideas. "Thought is God inspired and enables man to reach out into the infinite." He urged the students to "think of ideas as great things, heaven born, leading to great influence in the life of the individual and the welfare of the community. From the most humble ideas, oftentimes come the greatest blessings."

"In the law of ideals," he declared, "all of us are following some ideal, which ideal is the greatest motivating force in our lives. The following of an ideal develops honesty, patriotism, purity and integrity. Those men in history and in our own time who have achieved greatness are those who are following and reaching after an ideal." In concluding his address the Governor declared that these three laws developing individuality were the basic values the colleges were teaching so effectively. "The measure of a man or woman is the value of his or her service to his fellowman. The man lives the best and happiest who works the best, thinks the best and follows the highest ideals."

On this program, the Elon Singers rendered two outstanding musical numbers, "O, Hush Thee, My Babe," by Sullivan, and "Italian Street Song," by Herbert. Also Mr. Fletcher Moore and Miss Virginia Dare Black gave solo numbers in piano and voice.

Following the address of the Governor, a barbecue luncheon was served on the college campus. The remainder of the day was given over to the Alumni Association for its business meeting in the afternoon and banquet and the alumni address by Prof. Alonzo C. Hall, of the Class of 1910, of the English Department of N. C. C. W., at Greensboro.

June 7th—Elon College 43rd Commencement came to a close today with the awarding of degrees and the delivery of the literary address by Dr. Malcolm McDermott, of the Duke University Law School, before a large and enthusiastic audience.

The Bachelor of Arts degree was conferred on 45 candidates. The honorary degree of Bachelor of Divinity was conferred upon three distinguished ministers of the Congregational-Christian Church: the Reverend Harry K. Eversull, of Cincinnati, Ohio; the Reverend Stanley C. Harrell, of Durham, N. C.; and the Reverend John L. Lobingier, of Boston, Mass.

Miss Elizabeth Barney, of Elon College, was announced as valedictorian and Mr. Carl R. Key, of Hemp, N. C., as salutatorian.

"Man's destiny is determined neither by his heredity nor by his environment," declared Dr. McDermott in his address to the class, "but by his own will power. Man's character, life, and actions must be determined within himself, not by any external influence."

The speaker said that the subject of his address was the biggest thing he knew about, the thing of most concern to the American nation. "This," he declared, "is not the matter of the stock market, or of going on or off the gold standard; but the matter of developing the youth of the land into clean, upright, God-fearing men and women."

Dr. McDermott stressed his doctrine of the individual man's responsibility for working out his own destiny. "No man can be made moral by law," he declared. "Furthermore, no college or university faculty can educate a man. He must educate himself."

The academic procession entered to the music of the March "Pontificale," played by Fletcher Moore, of Burlington, N. C. The chorus of 50 voices sang "Psalm 150," immediately preceding the literary address.

Dr. Stanley C. Harrell, on behalf of the college, presented the members of the graduating class with Bibles as gifts from the college.

Alumni officers elected Tuesday afternoon at the business session were: M. L. Patrick, of High Point, N. C., president; W. G. Stoner, of Greensboro, N. C., vice-president; Mrs. C. M. Cannon, of Elon College, N. C., secretary-treasurer; Mrs. Glenn Holder, of Greensboro, N. C., alumni orator for 1934; and Mrs. Lloyd Bray, of Pittsburgh, Pa., alternate orator.

Prof. Alonzo C. Hall, of the Woman's College of the University of North Carolina, Greensboro, N. C., delivered the Alumni Address Tuesday evening at 6 o'clock. His subject was the Americanization of American Literature. He traced the history of American literature, showing that national characteristics developed early. He said that the literature evolved and expanded as the nation grew. In 1886, America and American literature were definitely developing under their own resources. Edgar Allen Poe was the first American writer to catch the American spirit. Walt Whitman has followed Poe in Americanizing our literature.

The following are the names of those who received degrees, diplomas and certificates, and also those who were given honorary degrees, on Wednesday, June 7th:

BACHELOR OF ARTS.

Rufus Henry Abernathy, Bynum, N. C.
Harvey Mebane Allen, 209 Fisher St., Burlington, N. C.
Robert Lewis Armacost, 725 W. 36th St., Norfolk, Va.
William Thomas Arthur, Whaleyville, Va.
Elizabeth Esther Barney, Elon College, N. C.
Willis Grey Boland, 609 S. Broad St., Burlington, N. C.
Paul Irven Brawley, Mt. Ulla, N. C.
Dorothy Alice Bright, 304 Webb Ave., Burlington, N. C.
Lucy Katherine Caddell, Elon College, N. C.
Mildred Eugenia Carr, Route 1, Broadway, N. C.
Annie Ruth Chandler, Route 3, Burlington, N. C.
Jack Ruffin Chandler, Florence Ave., Virgilina, Va.
Barbara Burnett Chase, 227 Newman Ave., Rutherford, N. J.
Norman Hall Clark, Snow Camp, N. C.
Rebecca Evans Constable, 139 W. Main St., Elkton, Md.

Johnnie Ray Dickens, Varina, N. C.
Wister Harold Ford, Route 2, Blairs, Va.
Edwin Adolphus Gunn, Reidsville, N. C.
Sally Gertrude Higgins, R. 1, Guilford College, N. C.
Margaret Kathleen Hinshaw, 604 N. Mebane St., Burlington, N. C.
Marjorie Esther Jamouneau, 103 Nesbit Terrace, Irvington, N. J.
Carl Rollin Key, Hemp, N. C.
Charles Angus Leach, Star, N. C.
Gladys Hyde Lewis, East Gastonia, Gastonia, N. C.
Wilkes Estes Lowe, Jr., Elon College, N. C.
Carlyle Turner McCloud, 625 W. Ocean Ave., Norfolk, Va.
Emmett Leonidas Moffitt, Jr., Elon College, N. C.
Theodore Meyers (as of 1932), 1211 Jackson St., Norfolk, Va.
Anna Faye Nichols, Route 6, Durham, N. C.
Hugh Edwin Peoples, E. Asheboro St., Siler City, N. C.
John Mallory Phillips (as of 1932), Mulberry St., Richmond, Va.
Mary Edna Phillips, Altamahaw, N. C.
Katie Elizabeth Pierce, Sunbury, N. C.
Samuel Gilmore Ramsay, Jr., 301 B St., So. Norfolk, Va.
Mary Sue Rawls, 204 S. Broad St., Suffolk, Va.
James Worth Rich (as of 1932), N. Melville St., Graham, N. C.
James Griffin Rising, 626 Linden Ave., Portsmouth, Va.
John Hinton Rountree, 313 W. 30th St., Norfolk, Va.
Maggie Lee Sechrist, Route 1, Thomasville, N. C.
Lefie Jones Talbert, Glen Raven, N. C.
Clara Louise Thompson, Box 144, Haw River, N. C.
Annie Eugenia Tyner, Gulf, N. C.
Nellie Flossie White, 200 E. 29th St., Norfolk, Va.
Gus May Womble, Sumter, S. C.
Peter Martin Wyrick, Route 2, Reidsville, N. C.

DIPLOMA IN ART.

Nellie Flossie White, 200 E. 29th St., Norfolk, Va.

DIPLOMA IN PIANO.

Elizabeth Esther Barney, Elon College, N. C.

CERTIFICATE IN EXPRESSION.

Marguerite Edgerton Harris, Macon, N. C.
Lefie Jones Talbert, Glen Raven, N. C.

HONORARY DEGREES.

Harry Kelso Eversull, M. A., B. D., Cincinnati, Ohio.
Stanley Claudius Harrell, M. A., B. D., Durham, N. C.
John Leslie Lobingier, M. A., B. D., Boston, Mass.

FARM RELIEF.

The farmers need relief. They deserve it. There will be little sure and safe relief to other enterprises until they get it. They are the foundation of our economic system. Other industries do not prosper until and unless the farmer prospers. This is the history of our country through the years that are gone.

Moreover, many, many farmers have worked hard through the long hours of the long days, of the long months, the past four long years, only to see mortgages placed upon their homes and land, debts which they could not avoid, increase, and taxes, which they could not pay, pile up against them. Their honest toil kept them out of the bread line, but it could not keep them out of the debt line. They were caught between the upper and the nether mill-stones by conditions for which they were not responsible, and against which they could not defend themselves. No wonder, therefore, that our government seeks desperately in this desperate time to bring farm relief. The Farm Relief Bill, which is the widest in scope and power of any act ever passed by our national congress, became law on May 12th, when the President affixed his signature to it. No law involving so much and reaching in so many directions, and conferring such power upon one man, was ever before enacted in this country. Not only does it relate to, and embrace, the matter of farm products, prices and mortgages, but it is buttressed by granting powers to control the national currency, the content of gold in a dollar, the coinage of silver, and at what ratio.

Under the bill, the President has the right to reduce the content of the gold dollar to an amount not exceeding fifty per cent and to fix the weight of the silver dollar, and the President may order unlimited coinage of gold and silver. The Presi-

dent may have the Secretary of the Treasury to purchase \$3,000,000,000 in government obligations against which currency may be issued. Another \$3,000,000,000 may be issued in new currency, this to be retired at the rate of four per cent per annum. And then along with this preparation and the wherewith to bring relief to the farmers, the President and the Secretary of Agriculture may direct a \$2,000,000,000 Federal Bank bond issue, with a guaranteed interest rate of four per cent for loans to farmers with which to re-finance farm mortgages. The President, by the aid of the Secretary of Agriculture, may fix a "processing" tax on wheat, cotton, rice, hogs, tobacco, sugar cane, sugar beets, and dairy products.

Immediately that the bill was enacted and the President had affixed his signature, all owners of farm mortgages were asked officially to abstain from foreclosure proceedings until this bill had an opportunity to function.

If any of us doubt that we have entered upon a new day, and an experiment that is different, then let that one contemplate the above facts. Whether the Farm Relief Bill will bring the relief needed and desired, is to be seen. That which the honest tiller of the soil seeks and desires most of all is an open market for his products where he may receive a fair return for his investment and for his labor. Having been embarrassed, in many instances impoverished, by deeds of corporations and governments, over which he had no control, it is, indeed high time that some relief was given to restore him to his own, that he may have a fair chance in the field of industry to make an honest living, to lie down under a roof free from debt by his faithful toil, and to have a fig-tree of his own planting under which he may worship God, according to the dictates of his own conscience, and to live that life which has always been the source of strength and stability of home, society, state and church. J. O. A.

JUNE GRADUATES.

The colleges and universities gained the front page and told their story the past weeks. It was a wonderful panorama, a glorious drama in our American life. It is said that more than 100,000 graduates went home from our colleges and universities this June, with their college diplomas tucked away in their trunks after four years of packing their minds with learning and knowledge. It is not certain what they will all do about it. Commencement speakers warned the graduates of the pitfalls and the privileges; of the obstacles and the opportunities; of the trials and the triumphs, that confronted them as they faced the future. Not a few were advised that there are in our country already more teachers than schools, more applicants than positions, more lawyers than clients, more doctors than patients, and more preachers than churches.

On the other hand, they were warned that ours is a time that try men's souls, and that there was a challenge to faith, to energy and to virtue.

Society, the state, the church, every profession, still need strong, willing and well-prepared men and women, able, alert, energetic, faithful, law-abiding, God-fearing. What a contribution, indeed, these 100,000 graduates can make to our common weal and the cause of righteousness in the world if only they will follow the high standards and the noble ideals set for them and held up to them during the past four years.

However, a diploma is no longer a guarantee of a job, or even of a strong man or woman to fill a job. And any of the 100,000 who shall rely upon their diploma to carry them through will be leaning, indeed, on a weak stick and a crutch that may fail them at any moment of their journey. J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

The Commencement season is over for this year. Thousands of young people have been interested in these happy occasions. For many young people this is the end of school and college days. There is a tinge of sadness mingled with the gladness of a school commencement. Four years of intimate association with teachers and classmates have cemented strong ties of friendship. The final event of graduation day may be a separation for life. But it is glorious and inspiring to reach the coveted goal of graduation. This writer would rejoice in the privilege of extending personal congratulations to all SUN readers whose hearts have rejoiced during the commencement season of 1933. A happy vacation, and a happy and successful life for you.

In the background of every commencement are the parents of the happy young people. The people who extend congratulations to the graduates should also have a word of praise for those who have made it possible for the young people to receive commencement honors. It is impossible to know what sacrifices are made by parents who seek to make it possible for their sons and daughters to have the opportunity of an education. Somehow it should be possible for school principals and college presidents to confer some token of recognition upon the fathers and mothers who send their sons and daughters to school and support the institutions by their means and cooperation. They deserve a diploma for their sacrifice and achievement. The name of father and mother should be inscribed on every diploma, if they have helped to provide an educational opportunity.

Commencement day is a day of self-examination. Teachers and professors have done much to direct the thought of those under their guidance and instruction. They have prepared and submitted examinations which have been successfully passed. On graduation day a new life begins for the students who pass out into the world of larger activity and freedom. This new life will derive much of its inspiration from the habits and tendencies of school days. Now each will be compelled to think independently of the teacher and the classroom. How many times one wishes for the counsel and advice of the teacher when one faces the problems of real life! All the problems have not been recorded in the school text-books. These life problems will come often, and they do not always herald their approach in advance of their appearance.

It is a day of decision. Heretofore, teachers have made decisions for the pupil, or have assisted in reaching decisions. Today, the pupil faces a new task of making personal decisions. The great questions of conduct and character call for personal consideration and decision. What shall I do? What should I do? These are great questions. They cannot be closed by a commencement day. They will meet one at every turn of the road and every step of the way. Life is not one round of pleasure and entertainment. Life is real and life is earnest. The world moves on and goes forward not by play but by work. Life is to be invested in some great task. It should be motivated by some high and holy purpose. The end of that purpose should have some relation to noble character. "To be, or not to be, that is the question." What is one worth to humanity and to God? Human values are not prefixed by dollar marks, stock quotations, or deeds of trust.

This is a day of dedication. Life is not worth living unless it reaches out and up for God. The pursuit of wealth and pleasure is not worth the price of the race. What value have profits when the soul is lost? This is a day of lost souls. The soul of man may be lost in the presence of the beautiful and the sublime. Where may I find God? Where may I worship and adore him? Where may I dedicate my service to him? When should I dedicate my life to this supreme thing for which I was born? Today, yes, today is the accepted time and opportunity.

I. W. JOHNSON.

ELON COMMENCEMENT.

The 43rd annual Commencement of Elon College is now history. It was certainly pleasing to behold and profitable to hear. And, if written, correctly, I think that it will be helpful to read. The program of the entire Commencement was printed in THE CHRISTIAN SUN and was executed as printed. Not one single item was changed and practically every service began on time—all exercises were well attended.

"Tangled Tales," presented by the Dramatic Department on Saturday evening was a most attractive feature of the entire program. It was a comedy well presented. Every character performed his part well and effectively.

The baccalaureate services on Sunday were well attended and enthusiastically received. Dr. Ever-sull, speaking at the morning service, spoke on the "Spiritual Interpretation of History," illustrating how the Kingdom of God was preserved on earth and went down through the spirits and lives of great men, reaching its climax in the lives of Christ and the Apostle Paul. At the evening service, the President spoke on "Facing the Future," bringing to the attention of the graduating class what they would, of necessity, face in the coming days if they were to attain success; that they have had privileges extending over four years to fit themselves for any emergency that might arise, and that if they were to achieve, it would be necessary for them to be able to rely upon themselves, on their fellowmen, and upon God—that without God, it would be impossible for them to attain success permanently.

Class Day exercises on Monday were very fitting and enjoyable. Monday afternoon, the Art Department and the Home Economics Department gave a most attractive exhibit in their rooms on the third floor of the Alamance Building. The Art display was most beautiful and attractive. The Home Economics Department served refreshments in connection with their very fine display.

Monday evening at 8 o'clock, the Music Department of the College presented "Hiawatha's Wedding Feast," by Coleridge-Taylor. Our local singers were assisted by Mr. Beard, tenor, from Charlotte, N. C. The program was of a very high order and most impressive. Interest in the Music Department of Elon College has tremendously increased during the past year. The suggestion is being made that the College open a studio in Burlington and thereby extend the advantages of our most splendid department to our home town. This plan is under consideration.

Tuesday was Alumni Day. This is a new feature on the Commencement program for Elon College. Hon. John C. B. Ehringhaus, Governor of North Carolina, was our principal speaker. He delivered a most unusual address to a large and enthusiastic audience. He spoke about the

constituent elements entering into success, emphasizing that if the individual is to succeed, he must work—he must have ideas and that he must have ideals, stating that no one had yet been able to succeed in life without all of these three requirements. His address had a distinctive religious appeal.

The barbecue luncheon was served immediately after the address. Those in charge had prepared luncheon for 2,000 people. The pigs were killed Monday morning and were barbecued Monday afternoon. Immediately after the morning exercises Tuesday, the luncheon was served. Everything was in readiness, but unfortunately, it would seem that just before the last groups were served, a storm descended upon us, drenching the campus, tables, etc. The great crowd took shelter in the library and in the dining room. Those in charge reported that between 1,500 and 1,600 plates were served before the rains broke up the crowds. This was a great day for us.

The program called for a Tea to be served on the campus at 4:30. The storm forced the crowds inside for this delightful occasion. The tea was served in the Christian Education Building in the Y. W. C. A. rooms. President and Mrs. Smith received. A large number attended the Tea.

The Alumni Banquet was served in the College dining room at 6:30. Mrs. Dr. J. B. Newman was in charge. We had perhaps the largest number for the banquet in years. It was a most enjoyable occasion. Prof. R. S. Rainey, of Charlotte, President of the Association, served as toastmaster. Following the banquet, the Alumni assembled in Whitley Memorial Building for the annual address. Prof. A. C. Hall, Professor of English at the University of North Carolina, Women's Branch, Greensboro, N. C., delivered the address. He spoke on "Making American Literature American." It was a most scholastic presentation. Prof. Hall has been asked to place a copy of his address in the library for reference.

Wednesday was graduation Day. To this day we had all been looking forward with much interest. The procession was formed in Alamance Hall and moved quietly to Whitley Memorial Auditorium for the closing exercise on the program. The graduating class this year numbered forty-five. Dr. Malcolm McDermott, of Duke University, delivered the address. He is a very unusual speaker and brought to the graduating class a most pointed and helpful address. It was a most helpful and enjoyable occasion. Elon College Singers remained on the campus in a body and rendered valuable service in connection with practically every exercise. Their services were greatly appreciated and added much to the interest and effectiveness of the entire program. Many of our visitors expressed themselves as being delighted with Commencement as a whole. We will begin to work immediately on our program for 1934, hoping to make a decided improvement.

Now, may I urge upon trustees, patrons, alumni and friends, and everybody, to join hands with us in trying to increase our student body for another year. Our prospects are good, but we will not accomplish what we should unless we work together persistently and constantly. There must be three or four hundred young men and women who are ambitious for college training who could easily be turned to Elon if all her friends would work enthusiastically and constantly in her behalf. A word spoken to a young man or young woman will not cost you very much, but may mean much to the ones spoken to and much to the College that is yours. I appreciate greatly the help and assistance of every one and covet sincerely your continued cooperation.

L. E. SMITH.

AN HISTORICAL EVENT.

The Graham Providence-Memorial Christian Church holds its annual memorial service on the first Sunday in June. Quite an interesting program was observed this year. In announcing the program, the Burlington *Daily Times* gives the following interesting historical data:

The annual Memorial Day services held at Providence Church constitute one of the greatest church rallies in the state, when thousands from throughout the country gather to pay homage to the historical church where the foundations of the present large educational institutions in the Southern Christian Church were laid. The hour strikes each year when each member is challenged from out of the past to a duty toward Providence as the precious heritage from her benedictions to the community and state demand.

Four buildings preceded the present one. Under the influence of Rev. James O'Kelly and associates, Providence was permanently established as a schoolhouse and meeting place about 1763. Benjamin Rainey, born October 8, 1758, was associated with James O'Kelly in the pioneer efforts to establish the church. He was one of the young men of outstanding ability attracted almost in babyhood by the work of O'Kelly, and early in life began to teach and preach at Providence. Benjamin Rainey died May 5, 1811, living only 53 years, and his noteworthy accomplishments and tremendous work in the fields of teaching and preaching has placed him as one of the leading figures in the history of the church.

Among the older ministers who taught at Providence are: Rev. Benjamin Rainey, Rev. Joseph Thomas, Rev. Edwin W. Beale, Rev. John R. Holt, Rev. W. B. Wellons, D. D., Rev. James W. Wellons, D. D., Rev. Albert Anderson, Rev. Alfred Isley, Rev. W. S. Long, D. D., Rev. W. W. Staley, D. D., Rev. M. L. Hurley, D. D., Rev. W. T. Walker, and Rev. J. U. Newman, D. D.

The first courts held in Alamance County were held in the old Providence Church. In recent years, under the influence of Col. Junius H. Harden, who is president of the Memorial Association, the church was moved approximately 80 feet from the north to the present location. This change was made in order to enlarge the cemetery. Since its removal the church has been renovated and the grounds improved remarkably.

Providence Church is one of the units in the first organized American Christian Churches. Other American Protestant Churches had their parentage in Europe.

In its efforts to gain liberty and individualism in the exercise of moral and religious conscience for more than a century and a half its accomplishments have been marvelous in consideration of the fact that it was born in the latter part of the eighteenth century and its childhood was in the first quarter of the nineteenth century.

It has been aptly said of this particular period of time in history by L. W. Bacon in "American Church History":

"The closing years of the eighteenth century show the lowest low-mark of the lowest ebb-tide of spiritual life in the history of the American church. The demoralization of army life, the fury of political factions, the catch-penny materialists, mortality of Franklin, the philosophic deism of men like Jefferson, and the popular ribaldry of Tom Paine, who wrought together with untoward influence to bring about a condition of things which to the eye of little faith seemed almost desperate."

Disregarding this period without vantage, handicapped by this low tide of spiritual and moral drift, it took the courage of crusaders in O'Kelly, Rainey, Thomas, Beale, the Wellons, and their compatriots to build the foundation for the present structure of the Christian Church.

Providence is left as a heritage from their endeavor, their sacrifice and their devotion. The leadership of these men attracted the outstanding manhood of this section of North Carolina, and today the church stands as a memorial to early pioneers who sought to firmly establish the Protestant faith upon American soil.

NEEDED—A NEW TYPE OF HONESTY.

By TIMOTHY THOMAS.

Among the things we need to help us lift ourselves out of the smoldering ruins of our fortunes and affairs is a new type of common honesty—an honesty of a new ideal, an honesty in helpful cooperation.

When the World War was declared we were ready and willing to sacrifice our all; and because of that spirit we won the world's greatest conflict.

We need that type of honesty that will make us realize that the mythical "Uncle Sam" is none other than ourselves; that every dollar contributed toward the support of the government, local or national, is our dollar; that every dollar we spend while in the custody of any government is our dollar, and that the use and spending of this money is a trust, a sacred trust, a family fund, and that we are stewards of it.

We need a type of honesty that will prevent us from seeking funds to promote some project to advance our selfish plans or to enhance our personal fortunes.

We need a type of honesty that will make cowards of us all when we permit the payment of sums of money from a public treasury to persons whose incomes are sufficient to bring them all the needed comforts of life, while millions eke out an existence of misery and slow death.

We need a type of honesty that will rid us of a "swarm of locusts" from the National Capitol that pester our law-makers in the endeavor to rob the national treasury to further their personal interest, or the interests of their hidden clients, while children cry for bread, and while death stalks the land because of privation and dire need.

We need a type of honesty, without the practice of which will socially ostracize a family where several members live out of a public treasury, while their neighbors are in want, and while they commit suicide as a means to end life's unbearable burdens.

We need a type of honesty that will cause individuals to reduce their large salaries so as to aid in lifting a burden from the shoulders of the oppressed taxpayers; an honesty that will strike home with a burning zeal so that all men shall be free and happy.

We need a type of honesty that will free us from the spirit of get and imbue us with the spirit of give; not a giving of money, but a division of work, knowing that the happiness and contentment of a nation is the happiness and contentment of the individual.

We need a type of honesty, not merely to keep us from stealing goods and money of our neighbor, but to keep us from taking that which is his rightful inheritance—an opportunity to work and earn for self and family so that he and his shall not be slaves to misery and wards of charity.

CHARLES L. FISK, D. D.

The many friends in the southeast, as elsewhere, will be shocked and grieved to hear of the sudden death of Rev. Charles L. Fisk, D. D., who passed away at West Palm Beach on May 24th. Dr. Fisk was for a number of years Field Secretary of the Congregational Education Society, serving in Ohio and the southeast in the field of religious education and young people's work. More recently Dr. Fisk had not visited

the southeast so much, but formerly he was much in this region rendering a great service to our Sunday Schools and young people's programs and generally making himself useful and beloved. His outstanding achievements were the building up of the Ohio Young People's Conference and the development of the Young People's Camp at Camp Imokalee in Florida. It was his wisdom and experience, his enthusiasm and leadership which started the Summer Conference work in the southeast. He was always devoted to the young people and they were fond of him.

Dr. Fisk retired over a year ago from active service with the Education Society due to the condition of his health. He has spent the winter at Stuart, Fla., and felt himself to be fully recovered, and recently, in company with Miss Pattie Lee Coghill, visited many of the churches in Florida and spoke before groups of young people over the state in the interest of the summer conferences and was very happy in this service. He was taken suddenly ill and died at the Good Samaritan Hospital in West Palm Beach. The funeral was held at Stuart and was conducted by Rev. Edwin C. Gillette and Rev. Frank Atkinson.

He is survived by his wife, Marion Ballou Fisk, well known in the field of woman's missionary work, and by two children, Mrs. Walter C. Giersbach and Rev. Chester P. Fisk, both of Chicago.

NOTES FROM FLORIDA.

Rev. Malcolm Dana, D. D., gave a course of lectures at the Short Course in Town and Country Leadership, given by the General Extension Division of the University of Florida. Dr. Dana was the principal speaker in the course. Dr. Edwin C. Gillette gave one of the opening addresses on the subject of "The Church Ministering to the Whole of Life." Dr. Dana also attended and spoke at the two Young People's Conferences in Florida.

Miss Pattie Lee Coghill reports that the two Young People's Conferences held in Florida this year have been most successful. The first Conference, known as Immokalee North, was held at DeLeon Springs and the second, Immokalee South, at the Las Olas Inn at Fort Lauderdale Beach. Both of them were well attended and were most satisfactory in the work accomplished. These two Conferences this year take the place of the usual single Conference at Camp Immokalee. Rev. Lawrence A. Gedcke, of St. Petersburg, was Dean of the first Conference, and Rev. Orville D. Ullom, of Melbourne, was Dean of the second. Rev. and Mrs. Alan T. Jones, of Waycross, Ga., were members of the faculty of the first Conference.

Dr. Lewis H. Keller, formerly president of Atlanta Theological Seminary, who has spent the last two seasons with our church at Holly Hill, Fla., has completed his second season of effective service and he and Mrs. Keller have left for Madison, Wis. After a few weeks there they will return to Tryon, N. C., where he will act as summer pastor of the church in the absence of Dr. John Brittan Clark.

Rev. and Mrs. Robert G. Harbutt, who have spent some years in Florida at the Penney Foundation and later at St. Petersburg, and who have become well known to our Florida constituency, have left Florida to join the colony of Congregational ministers at Canandaigua, N. Y. Their leaving is a source of regret, as they have entered heartily into the life of the Florida churches.



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—Amen. S.

MISSIONARY OFFERINGS.

FOR WEEK ENDING JUNE 10, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,228.52
Smithwood, Liberty, N. C.....	.47
Ocean View, Va.	6.03
Zion, Sanford, N. C.....	.90
Liberty (Vance), Henderson, N. C.....	2.82
Newport, Stanley, Va.	1.31
Winchester, Va.	3.34
Linville, Va.	4.48
Timber Ridge, High Point, N. C.....	1.26

Total \$ 2,249.13

Individual and Church Offerings.

Previously acknowledged	\$ 1,193.26
Hines' Chapel, McLeansville, N. C.....	2.50
Pope's Chapel, Franklinton, N. C.....	5.60
Antioch, Zuni, Va.	.54
Suffolk, Va.	202.00
Mt. Carmel, Franklinton, Va.	2.11
Good Hope, Youngsville, N. C.....	1.17
Pleasant Grove, Bennett, N. C.....	1.85
Miss Julia Suggs, Ether, N. C.....	5.00
Antioch, Harrisonburg, Va.	35.15
Lebanon, Semora, N. C.....	3.07
The United Church, Winston-Salem, N. C.	4.00
New Elam, New Hill, N. C.....	2.00
"A Friend," Burlington, N. C.	15.00
Addor, Ramseur, N. C.	.86
Noon Day, Wedowee, Ala.	1.17
Pleasant Grove, News Ferry, Va.....	4.00
Waverly, Va.	20.00
Newport, Harrisonburg, Va.	10.40
Leaksville, Harrisonburg, Va.	36.30
Durham, N. C.	200.00

Total \$ 1,745.98

Specials.

Previously acknowledged	\$ 478.91
Burlington S. S., Burlington, N. C.....	28.40

Total \$ 507.31

Summary.

Previously acknowledged	\$11,046.42
Sunday Schools	20.21
Individual and Church Offerings	552.72
Specials	28.40

Total to date \$11,648.15

How sorely, indeed, is needed this year an offering from each and every church. There are hungry hearts and perishing souls and these only get relief through our missionary offerings and the spiritual activity of the church.

J. O. ATKINSON, *Sec'y.*

Isolation from one's fellows is to be avoided—no matter whether from inferiority or superiority.

WORK IN CARROLL COUNTY, VA.

Fancy Gap, Va., June 7, 1933.

Dear Friends:

We have had several requests for detailed events about our work here in the mountains. We want you to know that we are busy at the great task that lies before us.

First, I will give you our plans for the summer, as this is the time we are really able to do our most extensive work. Our revival begins Sunday, June 11th, at Rocky Ford. We plan to conduct a two-weeks' meeting there. During the revival we plan to teach a Bible School at Rocky Ford. We have about seventy-five that have promised to attend this Bible School, and, of course, after beginning, we hope to have more.

Following our revival and Bible School at Rocky Ford, we have the same plan for Elk Spur—Bible School and revival. As soon as our Bible Schools and revivals are over, we plan to teach Day School for six weeks at Rocky Ford, as there was no school there last winter. Besides this, there are our regular services which consist of two Sunday Schools each Sunday, preaching service twice each month at both churches, Christian Endeavor meetings at both churches each week, and about fifty home visits each month.

No! I am not giving you this outline of our work to ask you for sympathy. We are happy in our work. We ask your prayers, we need them so very much. The task is too big for human hands; only our Master can give us wisdom to instruct these souls in the best way.

Our services last Sunday were encouraging, there being more than a hundred present at both services. We had memorial service at Elk Spur. The flowers were beautiful, as this is the season of the year when the mountains are covered with flowers. A group of girls met Saturday and made wreaths for the graves. The entire service was fine.

We extend to one and all of you a standing invitation to come and visit our work, and we feel that you will then more fully love and appreciate your Home Mission work in Carroll County, Va.

Your laborers for the Master,

REV. AND MRS. R. T. GRISSOM.

NOTES FROM THE FOREIGN FIELD.

And In His Spare Time.

After riding 50 miles or more early one Sunday morning, Rev. Henry A. Neipp of Bailundo, West Africa, glanced over the program for the Outstation Conference to which over 2,000 Christians from miles around had come. He found that outside of the regular exercises he was expected to dedicate a new chapel, present 60 converts to the church, consecrate 55 babies, reconsecrate three village marriages, perform two new marriages, baptize 65 applicants for membership in the church, preach a sermon and administer the Lord's Supper to 500 Christians. One is not surprised to have Mr. Neipp add "The service lasted four hours without a stop."

Rare, Indeed.

When the Soviets gained control of Kienning, China, they elected as head of one regular department Miss T. Y. Huang, a former teacher in the mission school. She it is who reviews the cases of farmers dragged before her tribunal and accused of accumulating grain or money. Some-

how the farmers don't seem worried about appearing before her, says Rev. George W. Shepherd. Perhaps the reason is because she orders first a good square meal for them. Then she asks them if they are guilty. Assured by the farmer that never would he commit such a crime, she promptly sends him home. The Red soldiers grumble a bit in careless English what they say might be translated something like this: "We go to the trouble of catching 'em red-handed and she doesn't even order a beating, just feeds the bounders, and sends 'em home with a smile. A rare kind of chairman, that!"

The Paradox of Peace.

With fire-crackers popping and a candy vendor strolling about with his tray of sweets, the Christmas program in the church at Ingtau, China, presented to foreigners many unusual features. But on the whole, things went along much as they would in Bangor, Maine, or Oakland, California, reports Miss Florence A. Floyd. The service was reverent and beautiful with a processional in which were carried lighted red candles. One incident brought sadness to the hearts of many, however. A platoon of soldiers marched in with bayonets set. Before them waved a great red and white silken flag. The school boys arose quickly to give them their seats. And all through the program of peace and goodwill the bayonets gleamed above the heads of the worshippers.

Wills Ashes to China.

Stipulating that his ashes be buried in China by the side of his wife, Dr. Arthur H. Smith, who died August 31, 1932, in Claremont, California, made sure that when his earthly work was over he would return to the land he had loved and served for so many years. A beautiful memorial service was held in Tungheisen recently, we are told, with the President of Tsinghua University among those who gathered to honor Dr. Smith. It was Dr. Smith who suggested to President Roosevelt the return of the Boxer Indemnity money for educational work. Shortly before his death, Dr. Smith received a note from a friend "to while away the dull moments." Characteristically Dr. Smith commented: "I am grateful to her for her thought of me, but tell her I have no dull moments."

Make It a Hundred!

The Yankee habit of slogans has hit India and at Tirumangalam the campaign to raise 15,000 rupees for the Church Building Fund has adopted as its war cry: "Everybody give one hundred." It may be coppers, annas, onions, or eggs. Rev. Raymond A. Dudley helped a farmer start raising Rhode Island Reds, so he is giving 100 hens. The Eighth Standard boys are digging one hundred post holes at an anna each, or a total of \$1.50, approximately.

The Eyes Had It.

Bumping over a desert road, 'steen miles from anywhere, in the black darkness of an African night, Rev. William C. Bell, of Lobito, Angola, Africa, decided to stop his small truck and take a look at the cargo. As he did this, six pairs of eyes gleamed at him. They belonged to six lions. Mr. Bell was alone. He had no weapons. His car was an open Ford pick-up. He decided to let his freight take its chances of staying on rather than parley with lions. For a long distance, says the report, as the car continued across the desert six pairs of eyes kept beside it, their owners often running directly in front of the headlights. Moral—the desert is no place to park.

LOST—LOST—LOST!

Lost! Something more than 4,000 letters we sent out to the friends of Elon College, soliciting a minimum contribution to assist us in our difficult but delightful efforts here, have not yet been heard from. We are getting uneasy. There were 5,000 letters mailed—less than 1,000 have come back. Naturally, we are wondering where the other 4,000 or more are. They were not returned by the postal authorities—in all probability they reached their destinations. Each letter carried with it an envelope which if returned to the College with or without a contribution would cost the one returning it no postage.

These enclosed envelopes are wanting to get back to Elon. Perhaps you received yours, looked at it and said: "That is a reasonable request, certainly I can afford to give \$3.00 for the support of my College, and I will." Then, perhaps, you laid it aside and just haven't got to it. Won't you turn through your letters until you come to this appeal from Elon College, and then carry out your intentions?

Commencement is over, but our expenses are not, and our debts are unpaid. If you can and will send us a contribution, I assure you that it will be used as you may direct and that it will mean much to a good cause. A number have responded—won't you join with them, thus making your contribution?

At our last report, we had received in response to this appeal, a total of \$1,149.66. Since then we have received contributions as follows:

C. J. Strickland, Columbus, Ohio.....	\$ 106.00
Dr. F. M. Aycock, Princeton, N. C.....	3.00
Mr. and Mrs. J. E. Corbett, Sumbury, N. C.....	3.00
Dr. W. A. Harper, Nashville, Tenn.....	3.00
Ettie K. Harvey, Lynchburg, Va.....	3.00
L. J. Perry, Reidsville, N. C.....	3.00
Mrs. C. C. Peel, Washington, D. C.....	3.00
Mrs. Cora Anthony, Greensboro, N. C.....	3.00
Herman Eldredge, Dayton, Ohio.....	3.00
J. C. Ramsey, Suffolk, Va.....	3.00
L. J. Daughtrey, Holland, Va.....	3.00
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Mrs. L. E. Morris, Dyke, Va.....	2.00
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Mrs. A. D. Gerringer, Brown Summit, N. C.....	1.00
Mrs. H. E. Pearce, Franklinton, N. C.....	3.00
G. W. Baker, in memory, by son, J. R. Baker	3.00
J. R. Baker, Burlington, N. C.....	3.00
Mr. J. H. Hobbs, Greensboro, N. C.....	1.00
Alma B. Smith, Durham, N. C.....	5.00
E. W. Neville.....	3.00
J. C. Ellis, Portsmouth, Va.....	3.00
H. H. Trollinger, Graham, N. C.....	3.00
R. H. Peel, Gasport, N. Y.....	2.00
E. A. Tuck, Virgilina, Va.....	3.00
C. W. Gordon, Burlington, N. C.....	3.00
J. E. West, Suffolk, Va.....	3.00
Mrs. L. P. Wicker, Greensboro, N. C.....	3.00
Mrs. Florence N. Peel, Gasport, N. Y.....	3.00
Mrs. Sallie S. McCauley, Chapel Hill, N. C.....	1.00
C. A. Faucette, Burlington, N. C.....	5.00
Mrs. L. A. Ligon, Oxford, N. C.....	3.00
J. A. Kimball, Manson, N. C.....	3.00
John L. Farmer, Wilson, N. C.....	3.00
Noelle B. Butler, Suffolk, Va.....	3.00
W. J. Cotton, Dahlogna, Ga.....	3.00
T. Fred Wright and family, Sanford, N. C.....	2.00
Janie Felton, Suffolk, Va.....	2.00
Bertha I. Cates, Burlington, N. C.....	2.00
Jennie W. Bradford, Suffolk, Va.....	3.00
Geo. E. Ring (account), Waynesboro, Va.....	70.00
J. H. Fleming, Warsaw, N. C.....	3.00
Mrs. E. L. Gray, Waverly, Va.....	5.00
J. D. Kernodle, Graham, N. C.....	3.00
A. T. West, Burlington, N. C.....	3.00
M. H. Hayes, Wise, N. C.....	3.00
Mrs. J. L. Fonville, Burlington, N. C.....	3.00
J. L. Fonville, Burlington, N. C.....	3.00
E. M. Gunn, Elon College, N. C.....	1.00
H. L. Barney, New York City.....	3.00
Mr. & Mrs. J. H. Barnwell, Burlington, N. C.....	26.00
Bessie Holmes, Graham, N. C.....	3.00
Florine Robertson, Burlington, N. C.....	5.00

Julia Clem, Edinburg, Va.....	3.00
Mrs. John R. Foster, Burlington, N. C.....	3.00
Mr. and Mrs. J. A. Williams, Franklin, Va.....	12.00
Mrs. Barbara Andes, Harrisonburg, Va.....	5.00
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Mabel I. Higgs, Stanley, Va.....	3.00
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Sophomore S. S. Class, Elon College, N. C.....	2.00
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R. H. Peel, Gasport, N. Y.....	1.00
Mrs. W. P. Lawrence, Elon College, N. C.....	2.00
Mr. J. H. Barnwell, Burlington, N. C.....	12.00

Mrs. J. H. Barnwell, Burlington, N. C.....	12.00
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lege, N. C.....	1.40
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Junior Dept., Suffolk Church, Suffolk, Va...	2.00
Mr. W. V. Leathers, Suffolk, Va.....	2.00
A. C. Hall, Greensboro, N. C.....	5.00
Nellie Flossie White, Norfolk, Va.....	1.00
L. J. Blakey, Burlington, N. C.....	1.00
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W. S. Ayscue, Henderson, N. C.....	3.00
P. G. Ayscue, Henderson, N. C.....	3.00
Wm. T. Scott, Winston-Salem, N. C.....	3.00
Cyrus Shoffner.....	3.00
Freshman Boys' S. S. Class, Elon College..	4.00
Alfred Apple, Elon College, N. C.....	1.00

Total \$ 595.70

Grand Total \$ 1,745.36

I am taking this occasion to acknowledge these gifts, and to thank all who have made their contributions. I hope that others may be added.

L. E. SMITH.

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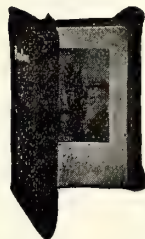
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8 ¶ Jē-hōi'-ā-čin was 6 years old when he began t

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grave; death shall feed on th



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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

CAN POOR PEOPLE GO TO COLLEGE?

Recently this page carried a statement to the effect that young people can attend college if they are willing to work. Today's mail brings an inquiry as to how it can be done, and your editor is called upon to make good on the statement that it is possible for people without money to go to college.

It would be easy to say that the individual should work out his own plan, but the writer is aware that sometimes this is very difficult. There are those who seem to think that only the rich should attend college and be well educated, but there are many others who know that outstanding leaders of the world in all ages have come from the humble homes, and have made their way despite their poverty.

Most denominational colleges try to aid poor people in securing an education. Our own colleges do just that, and I should advise high school graduates who are eager for an education to write to our own colleges, preferably the one nearest at hand, asking for information and aid.

Many state colleges are very generous in the way of tuition or scholarship funds to aid those who in turn will serve the state. In addition to this there are Boards and Foundations as well as individuals which lend money to worthy students. All of these aids are in favor of the poor person who is eager for an education.

Close to home is probably the best place to look for aid. For instance, the Rotary Club in our town has loaned money to several students in the community, and this is doubtless true in many other communities. There are also individuals who have money to lend, and who are glad to aid worthy students in getting an education. If one has no other backing, it is possible to borrow money with an insurance policy as guarantee of payment.

There is no royal road to learning. One usually has to blaze his own trail, and especially so if he is poor. It takes hard labor, and a great deal of thought, continuous honesty, and perseverance. But it is certainly possible for poor people to go to college even in our own day. I saw a young man from the Mid-West walk into Yale Divinity School when I was there, who had no money and no change of clothing. He simply had the big idea that he needed to go through the University in order to do his life's work. He succeeded in his aim. What others have done you can do.

S. S. AND C. E. CONVENTIONS—WHEN THEY MEET.

Last week attention was called to the coming sessions of the Sunday School and Christian Endeavor Conventions, and emphasis was placed on the importance of sending reports and delegates and dues to these conventions. Too much can not be said about this matter, for it is very important that all Sunday Schools and Christian Endeavor Societies cooperate with their churches through these conventions. I am listing below the time and place of meetings.

Good programs are in the making, and those churches which send delegates will certainly profit by so doing:

Valley Virginia Central—June, 15th-16th, at Whistler's Chapel, near Shenandoah Caverns.

North Carolina and Virginia—June 22nd-23rd, at Union, Virginia, Va.

Western North Carolina—July 4th, at Big Oak Church.

Eastern North Carolina—July 11th-12th, at Wake Chapel, Fuquay Springs, N. C.

Eastern Virginia—July 18th, at Holland, Va.

THE TEST OF MANHOOD.

Young people soon learn that this world is not an easy place in which to live. They find all kinds of difficulties to face. These hardships tend to develop character as they are overcome. It is the attitude one takes toward these obstacles that displays the kind of person one is.

Rudyard Kipling, in his poem entitled "If," says many fine things, but the following should be remembered by those who have occasion to experience such tests:

"If you can make one heap of all your winnings,
And risk it on one turn of pitch and toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them 'Hold on!'"

* * * *

"If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth, and everything that's in it,
And, which is more, you'll be a man, my son."

CHRISTIAN ENDEAVOR NOTES.

JUNE 25, 1933.

SOME SOCIAL DANGERS AND HOW TO REMOVE THEM.

Daily Readings for the Week.

Monday—Wealth Without Character. I. Tim. 6:17-19.

Tuesday—Pursuit of Money. I. Tim. 6:9-11.

Wednesday—Love of Social Advancement. I. John 2:15-17.

Thursday—Love of Strong Drink. Prov. 33:20, 21.

Friday—Love of Gossip. James 3:1-8.

Saturday—Gambling. Prov. 13:11.

PROGRAM.

Instrumental Prelude—"Rise Up, O Men of God."

Call to Worship—"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

Hymn—"Where Cross the Crowded Ways of Life."

Scripture—Romans 13:11-14.

Prayer—

Hymn—"Rise Up, O Men of God."

Introductory Talk—

Development of the Topic—

Hymn—"Teach Us, O Lord, True Brotherhood."

Poem—"God's Dreams," by Thomas Curtis Clark; "Youth Adventures With God," or "Let Not Thy Hands Be Slack," S. E. Burrow, American Church and Church School Hymnal, p. 294.

Benediction—"Send us from this place, Father, aflame with zeal and determination to enter the struggle against the evils of our generation. We pledge our minds, and hearts, and the strength of our youth to the mighty task of building thy kingdom on earth."—Amen.

Additional Hymns—"God Send Us Men," "A Little Bit of Love," "God Save America," and "These Things Shall Be."

It is exceedingly important that this topic be brought up to date. Therefore, it is necessary that you choose articles from recent magazines such as: *The Nation*, *The World Tomorrow*, *The Christian Century*, *Current History*, *The Literary Digest*. Choose articles that apply to this subject and assign them for review and discussion. The daily papers are also a splendid source of material. What is happening June 25, 1933, that constitutes a social danger and what is being or could be done to remove it?

It is impractical to think of the dangers in such general terms that we lose sight of the conditions in our local communities that contribute to them. Therefore, it is recommended that you make the following study of your own community:

1. Consult welfare workers regarding the unemployment situation. How many people in your town or city are unemployed? How many of these are being helped by welfare organizations or private charity? What effect does this have on the ambition and self-respect of the individual? Is there any relation between crime and unemployment in your community? What is being done or could be done to remove unemployment?

2. Consult a criminal court and a juvenile court judge on the crime situation in your locality. What are the major crimes? What is the average age of the criminals? What conditions tend to cause crime? To what extent has graft entered into business and politics?

3. Consult a physician on health conditions in your community. What percentage of the people have adequate medical care, including care of eyes and teeth? What is the relation of poverty to health? Is any provision made for caring for the health of the poor other than charity practiced by a few physicians?

The topic we are considering is one that is commanding the attention of all the great minds and souls of the world. It has been interesting to note the difference in statements made by statesmen and financial magnates at the beginning of the depression and at the present time. They are recognizing now that we are at the end of an era in the world's history. The social dangers are so great that they threaten the destruction of civilization. Forces of reconstruction must be mobilized, and put into immediate action, if disaster is to be averted.

Leaders of the adult generation may draw up the blue prints, but upon the shoulders of modern youth rests the responsibility for building a new world structure. Because we were not a part of the old order that brought on the present chaos, it may be that we shall even have a clearer vision for drawing the blue prints. E. R.

SUMMER CONFERENCES.

De Leon Springs, Florida, June 3rd-10th.

Fort Lauderdale, Florida, June 10th-17th.

King's Mountain, North Carolina, June 10th-21st.

Blue Ridge, North Carolina, June 20th-28th.

St. Simons Island, Georgia, July 1st-7th.

New Iberia, Louisiana, July 4th-9th.

Elon College, North Carolina, July 24th-30th.

Piedmont College, Georgia, July 24th-31st.

Wadley, Alabama, July 27th-August 3rd.

Graduate of Mt. Silinda Training School are in great demand as teachers in Rhodesia. One day a request came for 12 instructors. They are well trained and have advanced study in hand-work which increases their value. Chief Makuyana sends all his boys to the school, says Mrs. Mabel Larkins Hack, but when urged to let the girls come, he commented calmly and firmly: "We need to sell the girls to pay taxes."

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS RISES FROM THE DEAD.

LESSON XII—JUNE 18, 1933.

GOLDEN TEXT: "He is risen."—Mark 16:6.

LESSON TEXT:—Mark 16:1-11.

Jesus was crucified on Friday. The Jewish Sabbath ended at sun-down on Saturday. Immediately thereafter, Mary Magdalene, Mary the mother of James, and Salome prepared spices that they might anoint the dead body of their Lord. It was so late when they finished their preparation that they could do nothing about it that night, so they had to wait until the next morning, which would correspond to our Sunday.

Last at the Cross—First at the Tomb.

These women were among the last at the Cross. They were the first at the tomb. Very early in the morning, even before the day had begun to dawn, they were on their way to the sepulchre. It was the way of love. They lacked faith in a way, for they should have known from what Jesus had told them that they would not find him in that tomb. They lacked the more specific knowledge which the disciples had. But they did not lack love. They loved their Lord with a love characteristic of womanhood and motherhood, and that love prompted them to do what they could. The trouble with most of us is that we lack love. If we really loved him more we would do more for him.

A striking evidence of uncalculating love is the fact that it was not until they were well on the way to the tomb that it occurred to them that they would not be able to roll the stone away from the door of the tomb. It is all right to be foresighted and far-sighted, but he who obeys the impulse of love will often scorn difficulties that others yield to.

The Stone Was Rolled Away.

When they came to the point where they really had to consider the great obstacle in their way, they found that the obstacle had already been taken away. How true of life! An old lady once said that the things that had worried her most were things that had never happened. How big and forbidding things look when we look at the difficulties of an undertaking, or at the possibilities of life, but how often they entirely disappear, or assume a true proportion as we set ourselves to walk resolutely in the way of duty, especially if we are prompted by love!

Be Not Afrighted.

The message of the gospel is "Be not afraid." There is nothing that so undergirds life with courage as the gospel message of faith in Jesus Christ. One of the central factors in the message of Jesus was the emphasis on faith, or trust, which was the antidote of fear. Alas for us that in spite of the gospel of Christ, so many of us are in bondage and fear.

"He is Risen! He is Not Here!"

Christianity rises or falls on these words. If Jesus Christ did not rise from the dead, if he did not come forth alive from that tomb, Christianity is a colossal fraud, Christ was an imposter, and God is untrustworthy. Furthermore the universe is a mockery. Think of a universe that created a personality like Christ, that did not make any provision for conserving such a personality. Think of a God who allowed his children to be snuffed out like that. Think of one who claims to be our Lord and Master, unable to keep his word at the place where everything

was at stake. Think of a religion that was founded on a lie. No wonder Paul said: "If Christ be not risen . . . there is no resurrection, preaching is vain, faith is vain, all those who died professing faith in Christ have perished, we are of all men most miserable."

But Christ is risen. There is no better authenticated fact in history than that Jesus Christ rose from the dead, that he came out of that tomb alive. There is some mystery about how he did it, and as what form he had after he did it, but there is no question as to whether he did it. The glory of Christianity is an empty tomb. He is risen. And because he lives, we shall live also.

"But Go . . . Tell."

"He is not here." That is the glorious message of Easter. But the women were not to stand there in amazement and fear. They were to go tell the disciples and Peter. They were to tell others. It is significant that at Easter, as at Christmas, the heavenly messengers commanded those to whom the good news was made known to tell it to others. It is our responsibility as it is our privilege to tell others that Jesus Christ is alive.

"And Peter."

Tell the disciples, and Peter. "Be sure to tell Simon Peter. He denied his Lord three times and he is now grieving and broken hearted over his dismal failure. Be sure to tell him that I live." What a sweet message that was to Simon Peter. It is the gospel of a second chance, of a hundredth chance. The heavenly messenger wanted Peter to know that there was still a place for him in the divine mercy and the divine plan.

"As He Said Unto You."

"He goeth before you into Galilee: there shall ye see him, as he said unto you." They had forgotten all about Christ's predictions that he would rise again from the dead, and that he would keep his engagement with them in Galilee. But when they obeyed this command they found that it was as he said unto them. When we do as Christ tells us, we will always find that it is always as he says unto us.

"And They Believed Not."

The word "they" refers to Christ's disciples. Christ had to establish the certainty of his resurrection, not only to his enemies but to his own inner circle of disciples. This has tremendous meaning as concerning the irrefutable evidence of the resurrection.

SUNDAY SCHOOL AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, will meet in annual session this year on July 18th, at the Holland Christian Church. A splendid program is being prepared, and will soon be printed in THE SUN. It is hoped that the attendance this year will be large, and that every Sunday School and Christian Endeavor Society in the Convention will be represented. The Holland folks are looking for you, and are anxious to welcome all who will come.

The officers and departmental superintendents are urged to get their reports ready, and the schools and C. E. Societies are urged to get their dues and bring the same to the Convention.

Any question relative to the program may be addressed to our Executive Secretary, Rev. R. E. Brittle, Route 1, Suffolk, Va.

Questions relative to the various reports, finance etc., may be addressed to our Recording Secretary, W. H. Baker, 1028 24th St., Newport News, Va.

Let us meet each other at Holland, Tuesday, July 18th, and enjoy our "Greatest Convention Yet."

J. F. MORGAN,

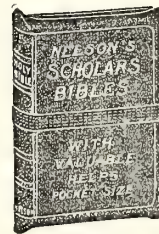
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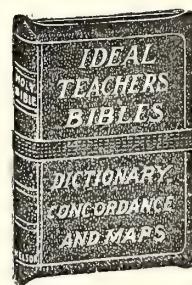
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

A BEAUTIFUL CHARACTER.

"My heart is fixed, O God."—Psa. 5:7.

"Let us have grace whereby we may offer service well-pleasing to God."—Her. 12:28.

St. Paul. He purposely avoided trying to please by means of human artifice or tricks of oratory or speech, for he did not wish the glory to be his, but God's. He was unwilling that any one should ascribe his success to his own exertions. He was always concerned and anxious lest he should fail in his task, and at last he rejected himself. He undertook to do his duty as revealed to him by God, though it incurred more trouble and suffering. He was wholly unselfish, for in spite of the pressure of the apostolic church, he refused remuneration, working with his own hands to earn his living; all this because he loved the love of the Master. It is said that his zeal amidst his manifold occupations, the vigor and fullness of his thoughts, the ardor of his heroic faith are so great that sometimes his writings are vague and we are not able to follow him. Peter (II. Peter 3:16) regrets this. His burning message always is: the reconciliation of mankind through the blood of Jesus Christ. Full salvation at the day of judgment and the blessedness of the new life compared with the old.

Prayer—Our Father, grace is only from thee, and we need it. Grant all we need, we pray thee. May we study not only to be approved of thee, but to love thee with all our hearts, soul and mind. In Christ's name.—*Amen.*

TUESDAY.

THE FOLLY OF IDLE TALK.

"I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:35-37.

Our words, whether we like it or not, are missionaries for good or ill. They open up vistas of ugliness or beauty, help or hurt, within the heart. What power is locked up in the words we speak! Jesus says in another place, "By thy words thou shalt be approved, and by thy words thou shalt be condemned." How do we stand a test like that?

One aspect of the importance of our words may be seen in the way that words reveal character. Our speech springs up from inner fountains. It has had its source in deep wells of spiritual deposit. It is the overflowing of the stuff of the heart. "Out of the abundance of the heart, the mouth speaketh."

If we have got into the way of gossiping about others, we ought to pray God for Christ's sake to pardon us. Let us remember what Paul says, "Love rejoiceth not in iniquity." Christian men and women, we need the grace of God in this matter!

Prayer—O Lord of Love, who hath endured all things for our sakes, fill us with deeper and purer and more thankful love to thee. We ask every blessing, for ourselves and those dear to us, with the forgiveness of every sin, for his name's sake.—*Amen.*

WEDNESDAY.

THE HEART AND THE MOUTH.

"But the things which proceed out of the mouth come forth out of the heart."—Matt. 15:16-20.

Christianity is an inward religion, whereas the religion of the Pharisees was largely outward. The Pharisee considered it very important to wash his hands before meat, but he neglected the heart. Jesus taught that the heart controlled everything, even the mouth. Man talks with his heart before he speaks with his tongue. The tongue is only an instrument of the soul; far away in the depths of feeling and thought sits a silent and unseen spectator—the inner man.

"Thou must be true thyself, if thou the truth wouldst teach;
Thy soul must overflow, if thou another soul wouldst reach—
It takes the overflow of heart to give the lips full speech."

Ruskin once followed a river up the mountain-side, hoping to find its source, but he found none. There was no gushing spring. He remained all night, and early in the morning he noticed that the dew was very heavy and as it distilled, it caused a tiny trickle of water. This was the source of the stream, and as it flowed down it gathered more water to itself. Wider and wider it became, until at its mouth it emptied with gush and flow and noise into the great sea.

Prayer—Lord's Prayer, all the circle joining.

THURSDAY.

THE PRAYER THAT CHANGES A LIFE.

"We are ambassadors therefore on behalf of Christ."—II. Cor. 5:17-20.

There is a family burying plot on a Southern plantation that has been in use by one family since pioneer days. One monument attracts the eye, for it is more costly than any of the others. This is the story of that memorial. "She was not my mother; my mother died when I was a mite of a boy. She was my stepmother. This little woman, whose memory I shall ever revere, had five children of her own, but she always called me 'her boy' and taught me to call her 'mother.' Many believed that I was indeed her son. I was the one black sheep in the family. Once my father threatened to disown me; but she intervened. One day I went to the attic to sleep off the effects of alcohol, where my father would not find me. Lo! I found her there kneeling and heard her praying—for me. Her supplication melted my heart. We prayed together. That was the beginning of my Christian life. Her favorite verse was, 'We are ambassadors, therefore, on behalf of Christ.' She was indeed God's ambassador to me."

FRIDAY.

CHRISTIAN LOVE.

"The greatest of these is love."—1 Cor. 13:9-13.

It is said that Henry Ward Beecher once said in an address to a class of young doctors: "Young doctors, you are called upon to visit a desperately sick patient. It is a case of life or death. As you approach that bedside and gaze into those feverish anxious eyes, I beg of you to remember the words of Jesus, who said: 'Do unto others as you would that they should do unto you.'"

Christian love has been defined as putting yourself in the others' place and doing for him what you would like for him to do for you under similar circumstances. But it is more than that. Christ died for us, and when he was teaching this love, he said, "Greater love hath no man than this, that he lay down his life for his friend. We

can never know that love until we have stood at the foot of his cross, taken up a cross of sacrifice ourselves, and gone forth to serve.

Prayer—Our Father, lift us up into the clear air of thy purposes and give us a passion for Jesus in the human heart. Help us to live so that many may believe and turn from sin and be saved.—*Amen.*

SATURDAY.

SHUN UNHOLY ASSOCIATIONS.

"Blessed is the man that walketh not in the counsel of the ungodly."—Psa. 1:1-6.

The counsel of the ungodly has never yet done anything good or great for anybody. It would discourage every good movement; its constant note is one of pessimism. It is never progressive, but always reactionary. It never built a church building, never founded a hospital, never sent a gospel missionary across the sea.

The counsel of the ungodly is a shallow philosophy of this world only; eternity does not enter into its calculations. It is a philosophy of expediency; it does not risk anything upon the enterprise of a high adventure. There is nothing sacrificial about it, nothing noble; great character is never to be built by following its precepts. Blessed is the man who will have nothing to do with it!

Prayer—Our heavenly Father, make duty clear to us, and give us the heart to do it. Lead us in pleasant paths, if it be thy gracious will; or if thou givest us some daily round of irksome labor to be done in the shadow, may we do it bravely for thy sake and sing of our toil. In Jesus' name.—*Amen.*

SUNDAY.

THE PEACE OF A GODLY MIND.

"Thou wilt keep him in perfect peace whose mind is staid on thee."—Isa. 26:3.

When in health and doing well, it is astonishing how coolly we take God's mercies. How little infirmities make us realize our blessings! A week of blindness gives us the value of eyes. Rheumatism gives us lessons on acheless bones. A chronic bad stomach teaches us the value of health. The rich ought to live in poverty and squallor a while to learn some lessons of human life and the use of their wealth.

Well, how about religion? Close the church doors six months and we will realize our spiritual need. A churchless community will soon teach us the need of heavenly inspiration, soul food, life's only certain guide. Lose God and you lose life's only sure anchor.

"Afflictions, though they seem severe,
Are oft in mercy sent.

They stopped the prodigal's career
And caused him to repent."

All of us see that. Then, why not live as we believe it? Be prayerful, give him thanks, render practical service, support the church, participate in stewardship. Every Sunday is a mobilization day for the soldiers of Christ. The church is the camp. "Present"—are you?

Prayer—Father, fix our hearts and minds on thee. Flood our souls with thy praise. Give us delights in worship and service.—*Amen.*

Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.—James 5:1-3.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

A MAN OF SORROWS.

By JOHN G. TRUITT.

"A man of sorrows and acquainted with grief."—Isa. 53:3.

As soon as Christ began his earthly ministry he met men and women engulfed in the sorrows of life. Frequently in the Gospels we read of his compassion on individuals and also on the multitudes. I call your attention to an incident in the beginning of his Galilean ministry. One Sabbath day he went into the synagogue. He found there a group of men, and among them there was a man with a withered hand. In this group of men, Jesus noticed him because of his shyness and timidity—a shyness and timidity which came to him because of his affliction. Perhaps this group of crafty Pharisees had urged him to come, not because they wanted him, but merely because they wanted to ensnare Jesus, whom they knew would be there. In their wicked hearts they had already guessed that Jesus would have pity on the unfortunate sufferer. Being intent on teaching the glorious principles of his kingdom and also on replacing sorrow with rejoicing, he called the man forth as an object lesson, and to make the withered hand strong like the other.

But the jealous, hard-hearted hypocrites are obstinately determined to believe not, to see not, and to understand not. Notice that the Scripture does not say that Jesus was grieved because the man had a withered hand; that word was reserved for a vastly more terrible thing. "He looked around about on them with anger, being grieved for the hardness of their hearts." Here then is the first recorded statement of Jesus' grief, the people." Think of it! What goodness and cause of hardness of heart. Grieved because men's souls were shrivelled up in their bigoted blindness until they would not feel the power and personal persuasion of the Son of God. Thus has it ever been; many of the wisest have failed to know the unbounded love of Jesus. This made him sad. This finally broke his heart. John 1:11: "He came unto his own, and his own received him not." "A man of sorrows and acquainted with grief."

What streams of mercy and blessing followed in his wake! A triune greatness accompanied him wherever he went—his personal presence, for to touch even the hem of his garment was to be healed; his matchless teaching and preaching, for he spake as never man spake; and his actual healing of "every sickness and every disease among people." Think of it! What goodness and bounty and blessing from such hands! But he realized his departure would soon come. The personal, physical demonstration of his infinite love must cease. "And when he saw the multitudes"—saw how they crowded the cities, seashores, gateways, roads, and mountain-sides—there was great pity and sorrow and compassion within. He saw—and his eyes could see the suffering hidden beneath the outer surface. He saw the poverty of soul, the hunger of heart, yea, even the secret sins which weighed men down. "They fainted." They were tired, giving up, losing in life's battle. Without a shepherd, without a person to fill their spiritual voids, so that they should not want. Seeing that condition caused Jesus to have compassion on them, which is the Latin way of saying he *suffered* with them.

Jesus did not begin the custom of weeping, and he has not yet caused it to cease, but some day

in his new heaven and new earth he will wipe away all tears and there shall be no more sorrow nor crying. Weeping is not in itself a sign of weakness. Resurrecting power followed the tears of the Son of God. Paul says, "When I am weak then am I strong." Hezekiah wept once and Jehovah saw his tears, and said: "I have heard thy prayer; I have seen thy tears." (II. Kings 20:5.) Jesus said once, "She hath washed my feet with tears." How he commended her you know full well. Tear marks are recorded on the pages of Paul's letters. "I wrote unto you with many tears." Oh! Jesus, thou hast given us our triumphs; thou hast shared with us our tears!

I come now to the scene described in Luke 19:41. "And when he was come near he beheld the city and wept over it." Jesus is arriving at the city of Jerusalem to make his formal, triumphant entry. This entry has been prophesied, and the Jews for many centuries have looked forward to it. He was the great Son of David entering the City of the King. Holy memories have hallowed this city from the days of Abraham. Melchisedec was once its king. Saul had made it powerful. David had made it mighty. Solomon had made it glorious. And David from this same vantage point, beholding the old city, had wept over it. But Jesus sees with his prophetic eye its early destruction, and he loves it so—it is his own, and he came to his own and his own received him not. In spite of all its misery, murder, wickedness and sin, he would still gather her children together even as a hen gathereth her chickens under her wings, but they would not. Yea, and no doubt there are wandering, wayward hearts here tonight who are rejecting Jesus just as they did. And Jesus loves you so—and you belong to him and he should be yours.

All about him as he journeyed toward the city there were hosannas and shoutings. Jesus was silent. Eloquent in his speech he was, if possible, more eloquent in his silence, but "the eloquence of his tears was beyond description." One man has described his tears as "the most beautiful pearls in his crown of glory." In the midst of his earthly triumph his face is full of tears. In all the glory of it he knew that primarily Jerusalem had rejected him and in her blindness would shortly force him out of her gates with his own cross, and when well "without the camp," would crucify him. "Surely, he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

He wailed aloud. I quote Dean Farrar: "And well might he wail aloud! Was not the city of Jerusalem the most religious city in the world? Was it not wholly devoted to religion, or at any rate, to religionism? Could not the Temple Service number its white-robed array of forty thousand priests, and its endless army of attendant Levites? Did not the blast of silver trumpets announce daily its morning and evening sacrifices? Did not the High Priest enter its Holy of Holies every year with the golden censer and blood of atonement in his hands? Were not some two million pilgrims, from every region of the world, with Gentile proselytes among them, streaming on that very day to its Paschal Feast? Ah, yes! There was sumptuous ritual enough, but no righteousness; abundant externalism, but

no religion pure and undefiled; and to his eyes the city was but as a glistening sepulchre, a hollow show." Such a condition in persons, also, must cause them to come to naught.

Let us review the closing sorrows of our Saviour's earthly life. Out of that upper room leading the eleven, we see him coming away from the celebration of the Last Supper. The hearts of all are sad and silence reigns. Out through the city they go eastward, crossing the Valley of Kidron. It is an old, old road. David in his flight from his son, Absalom, had gone the same way. "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered and he went up barefoot; and all the people that was with him covered every man his head, and

(Continued on page 14.)

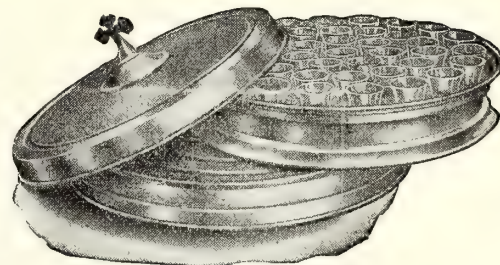
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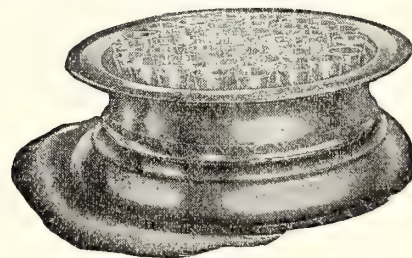
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

It's a fine thing to give some one a chance who deserves a chance. A young boy was in court on one occasion accused of a crime. When the court was ready for the trial the judge said to the young man: "Are you ready for trial?" "Yes," said the young man. The judge said to him: "Have you an attorney to represent you; if not the court will be glad to appoint one to represent you, as you are charged with a serious offense." The young boy said: "I don't want a lawyer; I am guilty." The judge said: "Then it becomes my duty to sentence you for the crime you have committed. Have you anything to say before I pass the sentence?" The boy stood up and said: "Mr. Judge, I have not had a chance." The judge was so moved that he sentenced the boy to work for himself. He and his good wife took him into their own home and showed him all the love and affection that they could bestow upon him. They gave him a chance. He made good.

We had four fine young girls to graduate this spring. We have secured good positions for all of them and they are happy in their work. We also secured a most excellent home with a real mother to look after them. A very happy arrangement for them.

We also had two bright young boys to graduate and both want to go to college. These boys are bright young boys, ambitious to get a college education. They, too, are pleading for a chance to do this. They would be willing to do any honorable work by which they could work their way. They were reared here and, of course, have no money, and are without a chance unless some provision can be made for them.

When you contribute your money to support this institution, you are giving some little helpless fellow a chance. The Orphanage cannot run unless the church will support it.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 15, 1933.

Brought forward	\$ 6,072.14
Sunday School Monthly Offerings:	
North Carolina and Virginia Conference:	
Happy Home	\$ 2.58
Hopedale	2.10
Union, N. C.	2.19
	6.87
Eastern North Carolina Conference:	
Mt. Carmel	\$ 1.00
Catawba Springs	7.80
	8.80
Western North Carolina Conference:	
Pleasant Hill	\$ 1.91
Pleasant Cross	1.26
Hank's Chapel	2.01
Burlington	30.17
	35.35
Eastern Virginia Conference:	
Franklin	\$ 9.90
Johnson's Grove	.65
Rosemont	8.00
South Norfolk	12.34
Dendron	3.86
Liberty Spring	7.00
	41.75
Valley Virginia Central Conference:	
Mt. Olivet (G)	\$ 5.70
Mt. Lebanon	1.60
Linville	5.40
Winchester	4.26
	16.96
Alabama Conference:	
Roanoke, Ala.	1.00

Special Offerings.

New Hope Church Valley Va. Conference	\$ 2.00
W. P. Perry, support Billy Perry..	10.00
	12.00
Total for the week	\$ 122.73
Grand total	\$ 6,194.87

THE SUN PULPIT.

(Continued from page 13.)

they went up, weeping as they went up." (II. Sam. 15:30.) Tonight the Son of David, pursued by his own people—Judas and the Jews—follows in his train! The gloom deepens and the need for human sympathy grows. He asks eight of his disciples to tarry, but Peter and James and John he takes with him. How Jesus suffered that night! His soul was breaking! The sins of all the world for the time being were heaped upon him! Oh! what a contrast—Peter and James and John—and Jesus. They could not fathom him! They could not understand—"No one knows the Son but the Father." He must be alone. He has the three to tarry, bidding them pray. And he went out under the olive leaves that hovered thickly over him, making the midnight darkness of Palestine darker still. And he fell upon his knees and agonized as mortals have never done! "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow." Oh, great world today, marching by unconcerned, ye know not what ye do! While you pass he is saying, with blood upon his brow: "Not my will, but thine be done."—the Father's will. His will was that, although Jesus was his only begotten Son, he

should die that we might be redeemed. Out of this sorrow came victory—an inner peace that passed all understanding—Pilate was nothing compared with this; the cross had lost its stigma; death had lost its sting. Here in the Garden of Gethsemane the battle was fought and won.

The awful tragedy of the cross was a world spectacle. It was for you and for me. Jesus went the rest of the way for us. He suffered the final pangs—a sin-bearing Saviour of the world—and cried out, "It is finished." Yea, and our redemption was sealed by his resurrection, and is being applied today to all who will believe in the Holy Spirit. Oh, Saviour, I will believe, "I do believe, help my unbelief." How many now looking over Jesus' great redemption, procured at such a cost, will say the same tonight? How we thank thee, O Saviour, that thou art "a man of sorrows and acquainted with grief."

RE-ELECTED.

Dr. P. H. Fleming, Burlington, N. C., was last week elected superintendent of Public Welfare for Alamance County. This will make Dr. Fleming's eighth term in that office, he having served continuously since 1919, when the county agency was established. The County Board of Public Charities highly recommended the re-election of Dr. Fleming, his election being made unanimous at a joint meeting of the County Board of Education and the County Board of Commissioners. In addition to his welfare work in the county, Dr. Fleming is the beloved pastor of the Union Church, Union Ridge, N. C., and Long's Chapel, near Haw River, two of our strong and influential rural churches. We congratulate Dr. Fleming upon this mark of esteem and honor in service.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a mountain.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15^k The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

LISKEY.

Mrs. T. Ashby Liskey was born October 4, 1861, and died May 6, 1933, at the age of 71 years, 7 months and 2 days. It was my privilege to visit her several times during her last illness, and hear her confession of faith in Christ, and receive her into the church, and administer the ordinance of baptism. Surviving are her husband, 3 sons, and 5 daughters. Funeral services were held May 7, 1933, from the home of a daughter in Harrisonburg, where she died, and interment was at New Hope Church near the family home. Assisting in the services were Rev. W. B. Fuller and Rev. M. L. Weekley.
A. W. ANDES.

HESTER.

On May 28, 1933, Benjamin T. Hester fell asleep in death, aged 60 years, 6 months and 15 days. He is survived by his wife, two daughters and three sons. He was a devout member of Long's Chapel Christian Church. On November 3, 1917, he was elected to the office of deacon and served faithfully until death. He was a very quiet, unassuming, faithful man. He was devoted to his family, loyal to his friends, a good neighbor and citizen. He will be missed in home, in the church and the community.

Funeral services were conducted by the writer at Long's Chapel and interment was in the church cemetery. May the dear Master comfort those who mourn.

P. H. FLEMING.

ASHLEY.

Whereas, it hath pleased our heavenly Father to call our fellow-member brother, John A. Ashley, from labor to reward, and,

Whereas, he was a faithful member of the Baraca Class of the Liberty Spring Christian Sunday School, and,

Whereas, we wish to record our sincere appreciation of his membership and fellowship with us, therefore be it resolved:

1. That we bow in humble submission to the Divine Will, remembering that He doeth all things well, and that "all things work together for good to them who love the Lord."

2. That we record our thanks for his sincere Christian life, and for his support of the work of the church.

3. That we extend to his bereaved family our heartfelt sympathy, and pray that the grace of our Lord and Saviour may be sufficient for this sad experience.

4. That a copy of these resolutions be entered upon the records of the Class, a copy sent to his family, and a copy sent to "The Christian Sun" for publication.

N. W. BYRD,
E. B. RAWLES,
I. W. JOHNSON,
P. S. HARRELL,
Committee.

GLAUS.

The mind of man cannot conceive the thought of God, nor the human heart feel His love in its fullness. Man's wisdom cannot challenge the loving wisdom

of God in removing his children from this world of sin to that city of God, from the house of this tabernacle to that house not made with hands, from where we have no continuing city to that eternal city whose maker and builder is God, from the place where tears flow and sorrows come, to the place where sorrows come not and God shall wipe all tears from their eyes.

Nor do we understand now and here why our sister and society member, whom we loved, because of the sweetness of her spirit, should be removed from us, but we shall understand hereafter. We sorrow not because we would be contrary to the Master's will, but because we loved her and she loved us.

Forasmuch then as it was the will of the God of wisdom to call to her reward, Mrs. Mary E. Glaus, and in her going we keenly feel our loss, be it, therefore, resolved:

1. That we, the members of the Ladies' Aid Society of the Bethlehem Christian Church, yield our desires to the One who is too good to be unkind and too wise to make mistakes.

2. That we voice our feeling of gratitude and praise to God that He has permitted us to live and labor with such a sweet spirit.

3. That we dedicate our lives anew to His cause which was so dear to her heart.

4. That we purpose in our hearts to so live and serve that our circle will be reunited in that land where no farewells will be spoken.

5. That a copy of these resolutions be put on the records of the Ladies' Aid Society of Bethlehem Christian Church, Circle No. 1, a copy be sent to the family of our deceased member, and a copy sent to "The Christian Sun" for publication.

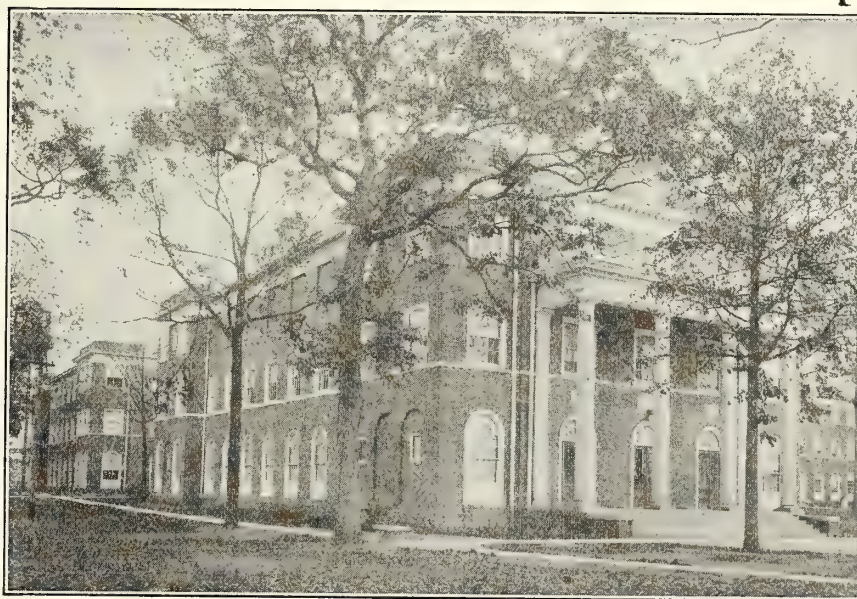
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DUKE.

Whereas, James Walter Duke was killed in automobile accident on the highway near the Liberty Spring Christian Church, and

Whereas, Brother Duke was a faithful member of the Baraca Sunday School Class of said church, and was held in high esteem by the members of his class, and,

Whereas, we desire to record an appreciation of his life and faithful service in our midst, therefore, be it resolved:

1. That we bow in submission to the will of our heavenly Father, in all the work of his hands, remembering that "all things work together for good to them that love God."

2. That we seek to emulate the faithful spirit of our beloved fellow-member, and cherish his memory in our hearts.

3. That we extend to his grief-stricken family our heartfelt sympathy in their bereavement.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy entered upon the records of our Sunday School class.

Done by order of the Baraca Class, Liberty Spring Sunday School, April 9, 1933.

PERCY S. HARRELL,
N. W. BYRD,
I. W. JOHNSON,
E. B. RAWLES,
Committee.

MASSEY.

Whereas, our Heavenly Father saw fit to remove from our midst on the 7th of October, 1932, our beloved brother, William Graham Massey; be it resolved:

1. That we bow in humble submission to the will of him who doeth all things well.

2. That in his death Concord Christian Church loses one of its most beloved, loyal and useful members, the community a good, highly respected citizen, his children a kind, beloved and devoted father.

3. That we regret very much the pass-

666

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ing of our dear brother, and extend to the bereaved family our sympathy and trust that our Lord will comfort all the hearts made sad by his decease.

4. That a copy of these resolutions be sent to his family, a copy to "The Christian Sun" for publication, and a copy be spread upon the minutes of the church.

MRS. W. R. SIMMONS,
MRS. J. P. UNDERWOOD,
G. G. ANDERSON,
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VOLUME LXXXV.

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NUMBER 25.

.. THE SUN'S OBSERVATORY ..

England Honors Memory of Pocahontas.—

There has recently been unveiled in Heacham, England, a monument to the American Indian Princess, Pocahontas, who married John Rolfe, was in England, and died at Gravesend, in 1617, as she was embarking to return to Virginia. The monument was erected by present representatives of the Rolfe family in England and by Americans in Virginia and other states.

Nine Church Groups Study Missions.—

For the first time in their history the inter-church foreign missionary conference this year met at East Northfield, Mass., which is noted for its summer gatherings of church workers. Girls and women were present from the following evangelical denominations: Baptist, Congregational-Christian, Dutch Reformed, Friends, Lutheran, Methodist, Protestant Episcopal, and Presbyterian. The Universalists were also represented.

A Vegetable Cow.—

In China most of the "milk" consumed is made from soy-beans. While it is slightly lower in fat and carbohydrates, it is said to be quite similar in composition and appearance to cow's milk. This "milk" is made by soaking the beans in water for several hours. The beans are then ground and strained through cheese cloth. Three parts of water are added to each part of ground beans, the mixture is boiled and again strained, and the resulting filtrate is "milk." Some sugar is usually added. We are told that this milk will also sour, and may then be used as we use sour or butter milk.

Libraries and the Depression.—

During the year 1932 public libraries in eighty-two American cities spent the much reduced sum of \$2,405,349 for books. Their appropriations for the present year have been further cut to \$1,572,622, a decline of approximately one-third. At the same time that there has been a steady curtailing of the amount of money available for library purposes, it is significant that the demand for books at these libraries has shown an increase of approximately 40 per cent. The library has too often been looked upon by politicians as a luxury and as such has had to bear a major slash when budgets are being pared. Indeed, however, it plays a place in importance in our educational system second only to that of schools themselves, and citizens should see that not too much curtailment is made of the library budget.

Boulder Dam to Get Refrigerating System.—

The Associated Press tells us that there is to be a huge refrigerator plant actually embedded in Boulder Dam. As fast as the concrete is poured, two-inch iron pipes are being embedded in this concrete, and through this pipe cold water is constantly circulated. Concrete rises about forty de-

grees in temperature after setting, and the Department of the Interior tells us that it would "require centuries to get rid of the excess heat without artificial aid, and the process would result in dangerous open joints or cracks." When the dam is completed there will be 150 miles of pipe in the job, and it is estimated that by pumping sixty-four degree water through this pipe system it will be possible to reduce the temperature of the concrete thirty-two degrees in two weeks' time.

Honey in Tubes.—

Apiarists are now putting honey up in collapsible tubes varying in size from one ounce to those holding half a pound. One will now be able to squeeze honey on one's bread just as paste is squeezed on the toothbrush, and the usual stickiness and waste which results when honey is served from a jar or can may be avoided. Speaking of honey, the United States Department of Agriculture tells us that it is one of the best of the high-energy producing foods. It is composed almost entirely of simple sugars, and most other sugars require action by the gastric and intestinal secretions to break them down into sugars such as those naturally occurring in honey. Thus honey can be utilized by the body without placing a burden upon the digestive tract and is therefore an excellent food for invalids, the aged, babies and young children, or athletes in training.

The Business Outlook.—

"The upward trend continues," says *Business Week*, and it adds: "There is a little uncertainty here and there while industries try to appraise what the set-up under the Industrial Recovery Bill may do to prices and wages, . . . but the hesitation hasn't affected the trend." Congress has passed bills covering the plans, and "now comes the Administration's real task—to make the plan work." Pressure from "back home" pushed the new banking bill through over a passive resistance from the White House, bigger pay rolls are boosting retail and insurance sales, electric power consumption is being boosted as the factories speed up, and locomotives are pulling longer trains than for many days past. Construction is also increasing, and the farmer is coming in for increases in prices. The London Conference is dragging, but that was to be expected, so taking it all-in-all there is much to be hopeful about.

Gutenberg at Chicago.—

While not there in person, many of the works of the father of modern printing are on exhibit at the Chicago Fair. Also there is an exact replica of the original Gutenberg press. Among his printing is included the Gutenberg Bible, valued at \$15,000. To quote from a bulletin issued by the Exposition itself: "Typecasting devices in every detail the same as Gutenberg used

himself are in the exhibit. Type-casters in the original Gutenberg plant, existing records show, could turn out from 40 to 50 letters an hour. Modern type-casting machines of the rotary type can turn out 60,000. How printing has been speeded up is indicated by another comparison in the exhibit. Gutenberg's hand press, operated by two men, could turn out from 3,600 to 3,800 printed pages in a 15-hour day, which was a common working period at that time. Modern rotary presses can make 60,000 impressions an hour. Examination of Gutenberg's type-casting equipment and the type it makes shows that Gutenberg established the measurement for type generally spoken of in the printing trade today as "type high." His type can be used in any modern press with practically no adjustment whatever. Gutenberg also used the "nick" in the side of the type, used to this day to help the printing in "sticking" the type right side up without stopping to look at it. Another surprising fact about the master printer of the fifteenth century is that the type case he used has been handed down from Gutenberg practically without change."

Mr. Farley and the Eighteenth Amendment.—

The unusual and inexcusable activity of Postmaster-General Farley in bringing pressure for repeal through the Democratic organization, has caused F. Scott McBride, general superintendent of the Anti-Saloon League, to raise the question as to what debt he owes to the liquor interests which he expects to pay with his program of coercion. "From whom," asks Mr. McBride, "has Mr. Farley received his orders to take such extreme measures? . . . The assumption that he is acting as spokesman for the administration is incredible, because the president of the United States has no constitutional duties in connection with the amendments to the Constitution. . . . Is Mr. Farley acting as head of the Democratic party? This is not reasonable since he knows well enough that the Democratic party is divided on prohibition and that millions of Southern and Western Democrats are its most ardent supporters. Can it be that Mr. Farley is acting in behalf of Tammany Hall in an effort to bring the entire United States under the domination of New York Democracy with the financial and political aid of the liquor interests? Mr. Farley's threat to punish the voters by imposing additional income taxes if they fail to repeal, and his plea to party workers, who know that the dispensation of patronage is in his hands, is probably unprecedented in all the history of political alliances with liquor." Irene Dupont's statement that he would save \$10,000,000 in corporation tax on one of his corporations alone, if the sale of liquor was resumed, should cause one to ponder deeply whether he is willing to vote to transfer that tax to the backs of the poor who would pay the bulk of the drink bill?

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Maltbie Babcock once said: "When we pull up a weed, we leave a clean place for a flower." Are you pulling up weeds this summer?

Our readers will learn with regret that Mr. Chas. D. Johnston has been compelled to go to the hospital. We hope for him a speedy return to health.

Rev. J. E. McCauley has been unwell for several days, but was able to preach at both services Sunday, and he also conducted services at the State penitentiary during the afternoon just for good measure.

Men should never trifle with the idea of the punishment of sin. It is everlasting punishment. It is eternal penalty. It is an expression of the horror of God as his infinite holiness looks upon the abomination of sin.—*Joseph Parker.*

Rev. J. L. Foster attended and gave two addresses at the Sunday School and Christian Endeavor Convention, Valley of Virginia, last week, taking the place on the program and in the service of the Mission Secretary who had engaged to go, but was prevented.

The Managing Editor does not like to do it, but what else is there to do? It seems that he must always be "riding" his friends, the preachers. This time it is because they are not sending in news of their fields. Brother preacher, we need "notes" and "personals." The laity want to know what is going on in *your* field.

Figures recently compiled by the National Safety Council reveal the fact that women have better driving records than men. As reported, one male driver out of twenty-one is sooner or later involved in a crash, while only one out of every eighty-six women drivers pays the toll. For a long time men have acknowledged women as better drivers in church work, now they seem to have taken the lead out on the road.

Iowa has been added to the list of states voting for repeal of the Eighteenth Amendment. This is the fourteenth state to vote on repeal and the fourteenth state to vote in its favor. Is repeal being carried with the church member's vote, or is he just staying away from the polls and letting the other fellow have his way. One seems as bad to us as the other. There is more to be said in favor of the honest wet—the man who is wet because he thinks to benefit by repeal—than there is for the so-called dry who is too indifferent to cast his vote.

After a lingering illness in the home of her daughter, Mrs. J. A. Williams, Mrs. Mollie Copeland Lee passed away on the night of June 12th, being in her 80th year. Mrs. Lee, relict of the late, lamented Albert T. Lee, mother of Mr. J. P. Lee, Suffolk, and Mrs. J. A. Williams, Franklin, was a rich and rare soul in all that pertains to gracious hospitality, courteous and comely womanhood and Christian living. The funeral services were conducted from the home at 4 o'clock, Wednesday, June 14th, being in charge of her pastor, Rev. J. Ellwood Jones, assisted by Dr. L. E. Smith, Elon College; Dr. C. H. Rowland, Greensboro; J. O. Atkinson, Elon College, and Rev. H. S. Hardcastle, Suffolk. A large concourse

of friends and relatives was present, and the floral offerings were abundant and beautiful, indeed. A good and faithful soul has gone to her reward.

A prediction that President Roosevelt will be remembered "as the man who broke down the levees and let in a flood of inebriated iniquity" was made in the report of the Board of Temperance of the Philadelphia Conference of the Methodist Episcopal Church. The report read: "This conference session finds the prohibition forces with their backs to the wall. Stamped by the plea that the sale of beer would bring in hundreds of millions in revenue, Congress has legalized beer and the country is being deluged with this intoxicating beverage. While doubtless many of the measures he has adopted to lead us out of the depression meet with public approval, President Roosevelt has set up beer and whiskey as the twin gods of the American people. Our faith and courage have not been equal to the strain imposed by the economic pressure. Congress has abdicated its functions of government and is automatically following the behest of its politicians. The states which have already voted on the question have largely gone by default. The liquor forces have been so well organized and money has been spent so lavishly that our foes have found it easy to capture some of the trenches once securely held." A gloomy picture; indeed, but one which may be changed to a brighter one at any time, when the scales shall fall from our blinded eyes.—*Methodist Protestant-Recorder.*

In a simple little country chapel on the coast of Maine the only symbol is a *ship's anchor*, painted on the wall back of the pulpit at the focus of attention. It is a fisherman's village. Most of the worshippers in that little church have either experienced storms at sea in which life itself hung in the balance for terrible hours, or the anxious vigil of the fisherman's family while the howling gale warned them of the deadly peril of loved ones on the sea. By unerring instinct they chose that symbol of an anchor to rest their eyes and steady their faith in hours of worship. No other symbol—the cross, crown, shield, star, open Bible, or what you will, could possibly be so challenging or meaningful in a fisherman's church as that great sturdy anchor, though as pure art it is crudely done. Thoughtless visitors may laugh at it; but the home folks are never weary of it. With every passing winter its precious meaning grows on them, enriching their experience in religion. They could not put in words all that it symbolizes, but in general it sums up all the invisible resources of their most holy faith, the glorious gospel of the Blessed God. It means the rescuing hand of the Christ who saved Peter from drowning. It means the infinite love of a Father God, who never forgets those who go down to the sea in ships. It means anchorage for prayer. It means peace in the storm, relief from heart-breaking worry. It means something a bit different after every test of faith.—*George W. Fiske.*

BOLSHEVISM DEFINED.

"This word" (Bolshevist) says a writer in the *Friend of Missions*, "comes from the Russian *Bolshevik*, meaning the greater, while *Menshevik* means the lesser. These were terms applied to two parties in a socialistic gathering in the East end of London, years ago, who were divided in opinion as to whether socialistic theories should be put into practice by drastic, radical and revolutionary means. Many of the members were atheistic Jews. The larger party were in favor of revolutionary methods and were called Bolsheviki; the minority, who favored evolutionary means, were styled Mensheviks."

AN ENCOURAGING LETTER.

As the mails come these days we are anxiously waiting to see what the postman will bring. There are about 4,000 letters some where that are due to come back. We sent these letters out on a mission, and as soon as this mission is accomplished, I am sure they will return. They keep coming in every day, slowly but surely. If you have not mailed yours, put in the next mail and let it come along. Usually these letters bring a most encouraging and helpful message. A check enclosed always encourages, but it frequently happens that accompanying the check, there is a personal message of assurance and high hopes for the success of the College.

The other day we received a letter of unusual merit. This letter was from an Alumnus of Elon who is now the pastor of a small but fine group of people in the largest city of North Carolina. Bill Scott of Winston-Salem, writes as follows:

Dear Dr. Smith:

I am enclosing two checks for \$3.00 each for the Emergency Fund. One check is from the United Church of Winston-Salem, and this youngest church of our Convention rejoices that it can join in the support of our beloved Elon and her loyal President. We wish this gift might be much more and God willing, you and Elon shall ever have this church's share of support. We hope that our growth in influence and power here will make possible a larger support for all our denominational enterprises.

The other check enclosed is from Mrs. Scott and me, and we shall have to ask that this be credited on our Dollar-a-Month pledge.

We want you to know that you have our pledge of continued support. You have done a great work at Elon, and we believe that under your leadership Elon shall have a brighter day. I am sure I have not attended a Commencement at Elon which was so fine as this year's. I regret that I could not stay throughout but duties here made that impossible. It seems to me that the plan of activities of the College is raised. Greater achievements are bound to come.

We expect to have the formal opening of our new building here on July 9th, and I want you to be present for a part on the program. I will write you again relative to this.

With kindest personal greetings, I remain

Fraternally yours,

"BILL."

WM. T. SCOTT.

This is a good letter and encourages us greatly. If this new church can join the Dollar-a-Month Club and send her contribution to the College regularly, I feel certain that practically every church in the Convention could do the same.

As you read this, you will perhaps say, "Of course, our church could send a dollar a month," and maybe you feel that you will, but just keep postponing it. Why not take the matter up with the officials immediately and arrange to have your church join the Dollar-a-Month Club? It won't mean much to your entire membership to give a dollar a month, but if every church in the Convention would give that amount, the total contributions would be sufficient to take care of one professor's salary.

It is necessary for us to provide a teacher for the Department of Christian Education. Wouldn't it be a fine thing if the churches of the Convention would obligate themselves to pay the salary of this new professor? One dollar each would meet the bill and would guarantee that his salary would be paid monthly on time.

I am writing the pastor of this new church at Winston-Salem, asking him if they will not undertake to enroll their sister churches in the Convention in the Dollar-a-Month Club. This is a big undertaking for a young church, but I believe she will do it. And, my dear reader, when she writes you, please respond immediately. This will encourage her and help everybody. I am waiting to see what the results will be.

L. E. SMITH.

RELIGIONS ON PARADE.

For the first time in 1,100 years, the head of an orthodox Hindu sect is leaving India. He is coming to Chicago this summer to address the World Fellowship of Faiths. His Holiness Jagadguru Shri Shankaracharya is bringing twenty Hindu priests in their picturesque robes, to assist in his daily obligatory religious ceremonies.

Bishop Francis J. McConnell, National Chairman of the World Fellowship of Faiths, at the new headquarters of the Fellowship in the Hotel Morrison, Chicago, issued, recently, the first public report of the speakers who have accepted invitations to address the Chicago sessions which will continue, during the Century of Progress, the great traditions of the World Parliament of Religions which was held at the time of Chicago's first World's Fair in 1893.

His Highness Maharaja Gaekwar of Baroda, Sadhu Vaswami (liberal Hindu), Raja Jai Prithvi Bahadur Singh (Humanist), K. Natarajan (Bramo Samaj), Sir Zakir Husain (Moslem), Dr. Pardamen Singh Grewal (Sikh), Charman Rai Jain (Jainism), Bramachari Devapriya Walisinhia (Buddhist), are also among the one hundred and two eminent speakers who have accepted the invitation to address the World Fellowship of Faiths.

Senator Arthur Capper, Governor Gifford Pinchot, Professor John Dewey, Bishop James E. Freeman, Edward Howard Griggs, John Haynes Holmes, Rabbi Stephen E. Wise, Mrs. Percy V. Pennypacker, Justice Florence Allen, Ambassador Sao-ke Sze, Bishop Frederick B. Fisher, Roscoe Pound and Rufus Jones are among the many distinguished men and women who are coming from various parts of America.

In occasional great meetings throughout the five months from June to November, and in daily sessions during the three culminating convention weeks from August 27th to September 17th, representatives of many creeds and countries will seek to solve such problems as: "Poverty Amidst Plenty," "Unemployment," "Racial and Religious Persecution," "Youth and the Future," "Men and Machines," "Fear," "Disarmament," "War."

Bishop McConnell said: Those of us who recall with gratitude the Parliament of Religions in 1893, anticipate with real eagerness the World Fellowship of Faiths. It will differ from the Parliament of Religions in two vital ways which correspond to the progress of world thought during the past forty years. The first difference is that, instead of a competitive parade of rival religions, all faiths will be challenged to manifest or apply their religion by helping to solve the urgent problems which impede man's progress. The second difference is that the word "Faiths" is understood to include, not only all religions, but all types of spiritual consciousness or conviction which are determining the actual lives of significant groups of people. Educational, philanthropic, social, economic, national, and political "Faiths" will be thus included. The effort is to help mankind to develop a new spiritual dynamic, competent to master and reform the world.—*Bulletin Century of Progress.*

SUMMER CONFERENCES.

De Leon Springs, Florida, June 3rd-10th.
Fort Lauderdale, Florida, June 10th-17th.
King's Mountain, North Carolina, June 10th-21st.
Blue Ridge, North Carolina, June 20th-28th.
St. Simons Island, Georgia, July 1st-7th.
New Iberia, Louisiana, July 4th-9th.
Elon College, North Carolina, July 24th-30th.
Piedmont College, Georgia, July 24th-31st.
Wadley, Alabama, July 27th-August 3rd.

PROGRAM.

Sunday School and Christian Endeavor Convention
of the
Western North Carolina Congregational-Christian Conference, at Big Oak Christian Church, Eagle Springs, N. C., July 4, 1933.
Theme—"Making Christ Real in Our Lives Today."

Morning Session.

10:30—Song Service, Mr. Z. M. Rhodes, Burlington, N. C.
10:40—Devotional Service, Rev. Carl Key, Hemp, N. C.
10:50—Welcome, Mr. E. K. Freeman, Eagle Springs, N. C.
10:55—Response, Rev. E. C. Brady, Hemp, N. C.
11:00—Solo, Miss Arlene Morgan, Christian Orphanage, Elon College, N. C.
11:10—Address, "Our Orphanage," Mr. C. D. Johnston, Elon College, N. C.
11:30—Enrollment of Delegates.
11:40—Hymn.
11:50—Address, "The Value of Missions in Our Lives Today," Dr. J. O. Atkinson, Elon College.
12:10—Appointment of Committees.
12:15—Announcements.
12:25—Benediction.
12:30—Lunch and Recreation.

Afternoon Session.

1:30—Song Service, Mr. M. Z. Rhodes, Burlington, N. C.
1:40—Worship Service, Miss Anna Stadler, Burlington, N. C.
1:50—Address, "Our College," Dr. L. E. Smith, Elon College, N. C.
2:10—Business Session:
(a) Reports of Committees.
(b) Report of Secretary-Treasurer.
2:20—Solo, Miss Dorothy Miller, Christian Orphanage, Elon College, N. C.
2:30—Departmental Reports:
Elementary, Miss Hilda Brady, Ramseur, N. C.
Young People's, Miss Anna Stadler, Burlington, N. C.
Adult, Rev. John Pugh, Asheboro, N. C.
Teacher Training, Rev. E. C. Brady, Hemp, N. C.
Christian Endeavor, H. J. Overman, Route 3, Liberty, N. C.
Missions, Mrs. M. Z. Rhodes, Burlington, N. C.
2:45—Hymn.
2:55—Address, "Making Christ Real in Our Lives Today," (Speaker to be selected.)
3:15—Announcements.
3:25—Benediction.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MEASURING AND MEETING OBLIGATIONS.

It is a mark of courage not to measure only, but to meet obligations. And the courageous heart does not wait until tomorrow, but begins today to reveal his strength. The persons and the institutions who will pay their obligations when prosperity comes are the ones who in adversity are doing something about these obligations, if not in a large, then in a small way. One hope and a bright prospect on the horizon of our church obligations is the effort to do something in a small way now when big things are impossible.

An example, was the effort of our Mission Board two years ago in soliciting and creating a "Dollar-a-Month Club." This brought many dollars to Missions and helped. Some months later the idea was taken up more vigorously and hopefully in relieving heavy obligations and expenses at our Elon. President Smith is pushing the "Dollar-a-Month Club," and while the income has not been great, it is growing, and reveals the spirit of self-denial and the practice of sacrificial giving on the part of those who have joined in the task.

(The Mission Board, sensing the situation and appreciating conditions, adopted the dime coin-card collection, knowing that ten dimes make a dollar, and through this agency many dollars have been garnered for Missions, and are being collected to help bear the burden and meet the obligations of pledges to Mission points and projects.)

But this aside. The *Biblical Recorder* (Baptist) of last week carried the statement that the accumulated indebtedness of the Southern Baptist Convention, through its South-wide agencies, is \$5,654,937.57. Of this amount, its Foreign

Mission Board is in debt in the sum of \$1,235,142.58; its Home Mission Board staggers under an indebtedness of \$1,783,222.95; its two theological seminaries have an indebtedness of \$1,194,625.90; its Bible Institute is in debt to the extent of \$291,507.69; its Education Board, \$415,963.12, etc., till its grand total of indebtedness, as stated above, totals more than five and one-half millions. Instead of giving up or retreating before such obligations, its recent Convention decided to face and begin to discharge these obligations, not by finding rich men who have, but poor people who will and can. In brief, that great body adopted the plan already in practice at Elon College—that of the "Dollar-a-Month Club," calling upon and now trying to find 100,000 of its number who will agree to pay a dollar a month so that this enormous debt may be wiped out. This, points out the *Recorder*, can be done within five years, if the 100,000 can be found among Southern Baptists who will pay a dollar a month to their "100,000 Club."

All of which carries a lesson in practical economy that the country at large and individuals may learn, viz., our heavy obligations can be met by saving and continually paying in the little. The man who thinks he will pay off his big obligations some day in the future when big money comes in and pays little regard to the way he handles his nickels and his dimes now, simply fools himself even worse than a fanatic who seeks the bag of gold at the rainbow's end. Dimes make up the dollars, and only those will have dollars to pay on their obligations in prosperity who in adversity learn how to save, to use and to properly apply the nickels and the dimes, when only nickels and dimes are to be had.

The church has taught governments and all of us individuals a lesson, since statistics show that while banks and business enterprises have failed by the thousands, churches have closed up and failed only in singles, when at all. J. O. A.

INCREASE IN CHURCH MEMBERSHIP.

Dr. George L. Kieffer, giving through the *Christian Herald* church statistics for 1932, shows that there has been a great turning to the church in this time of economic depression. In 1932 the religious bodies showed a total gain in membership of 929,252, of persons of the age of 13 years old and upward. This is one of the largest annual gains ever recorded and brings the total church membership to 50,037,209. Of the largest denominations making gains, the Baptists led with nearly one-third of the total—343,353. Next came the "Eastern Catholics," next the Methodists and next Lutherans. Dr. Kieffer points out another fact of great encouragement to the effect that from 1900 to 1933 church membership in the nation increased from 27,383,000 to 50,037,209, a gain of 82.8 per cent. The gain in population of the nation for that period was 65.8 per cent, thus showing a considerable increase in the church membership over that of population.

There is yet a fact of further encouragement. In 1932 church contributions for all purposes were \$19.02 per capita compared with \$22.62 in 1931. "Since the depression began," says Dr. Kieffer, "one out of ever six banks has failed, one out of every 45 hospitals has closed, one out of every 22 business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors." Of course, this is partly accounted for on the grounds that churches are willing to go along on meager financial support over a long period of time, but, as a rule, churches are better financed than most business institutions.

The above figures are in keeping with history. In time of prosperity people become engrossed

with things material and obsessed with physical ease and comfort. In time of depression and hardship, there is a turning to the Lord. Surely, the churches have now a most unusual opportunity of winning recruits and of attracting people from waywardness to righteousness and peace and truth. J. O. A.

PASTORS AND THE POSTOFFICE.

Postmaster-General Farley has rescinded the rule preventing newspapers to go through the mails when publishing stories of lottery winners. While the advertising of lotteries is prohibited, Mr. Farley thinks it a great story that the newspaper should be allowed to publish the name of one who, by putting in a shilling, wins millions.

Postmaster-General explains: "If it is going to impair our morals to know what goes on in the world, that is a problem for our pastors, not the Postoffice Department."

Strange reasoning, indeed, for one so high in authority giving the name, and thus lending the glare of publicity, of the individual who wins a million dollars on the investment of a dime. This is an evil that one in authority, viz., the Postmaster-General, himself, could easily prevent instead of turning that evil over to hundreds of pastors after the evil is done. Instead of the winner of the prize being held up to scorn and contempt, thousands will regard him with admiration due only a hero, and other thousands will be tempted to follow his lead and example. J. O. A.

ONLY FIVE IN A BED.

Society changes, so do laws and individuals. We are said to have more laws now than we used to have, but at any rate many of them are different. It is pointed out that the great State of New York, in her early history, besides levying a tariff on cabbages and chickens coming in from New Jersey and Connecticut, had a law which limited the occupants in one bed to five persons. Henry Collins Brown, New York historian, tells of a tavern keeper who tried to conform to the laws of the day and so had posted in his tavern for all and sundry patrons to read:

"Four pence a night for bed.

"Six pence with supper.

"No more than five to sleep in one bed.

"No boots to be worn in bed.

"Organ grinders to sleep in wash house.

"No dogs allowed upstairs.

"No beer allowed in the kitchen.

"No razor grinders or tinkers taken in."

New York has advanced—or has it gone backward?—since those days, and instead of excluding beer from the kitchen, it includes it now anywhere, any time, any place.

Is civilization going forward or backward?

J. O. A.

The goal of evangelism is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, his Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine society, the Kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this new life to others.—E. Stanley Jones.

Our happy hopes, so happy and so good,
Are not mere idle motions of the blood:
And when they seem most baseless, most are not,
A seed there must have been upon the spot
Where the flowers grow, without it ne'er they
could.—Clough.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

BACCALAUREATE SERMON.

By REV. HARRY K. EVERSULL, D. D.

[This sermon was delivered before the graduating class of Elon College, on Sunday, June 3, 1933, and, upon request of the managing editor was given to THE CHRISTIAN SUN for publication.—J. T. K.]

TEXT: *Romans 8:1-17.*

The thesis that I wish to present to the members of this graduating class this morning is that they can never hope to "see life steadily and see it whole" apart from the Gospel of Christ. They can never hope to achieve a full, well-balanced life, a life lived in fullest sense, a life of leadership and power apart from the Gospel which Jesus proclaimed.

The old apologists of the early Christian centuries labored diligently and fervently in their attempts to work out a satisfactory metaphysics. Justin Martyr and Irenaeus, for example, were vitally interested in defending their religious philosophy from the attacks of the pagan thinkers. They lived in an age when numerous philosophies were contending for recognition, some of which were intensely materialistic, and others of which were openly agnostic. To defeat these philosophies, and to place their own religious convictions in a more favorable light before the pagan world, to plant firmly and securely the Christian Gospel in the hearts of men—that was their supreme purpose. Tertulian, scholar and leader that he was, sought to develop a doctrine of God that would be so formidable and so convincing that the Agnostics would be utterly unable to reply. Clement of Alexandria and Origen set about to satisfy speculative minds by working out a satisfactory theory of the nature of Jesus and his relationship with the Father. Sabellius was deeply concerned with the Trinity: How could the idea of God the Father, God the Son, and God the Holy Spirit, be maintained without one becoming a polytheist and believing in three Gods? And so throughout the early Christian centuries the apologists, the theologians, and the metaphysicians sought to develop an invulnerable theology in which the principal doctrines were concerned with God, Christ and the Trinity.

But modern apologists, modern preachers, modern thinkers are not so much concerned with these things. They are interested in them, to be sure, but having in mind the more sobering problems of human relations they direct their attention primarily to the doctrine of salvation, and by salvation they mean "seeing life steadily and seeing life whole." The message of the church today, therefore, is this thesis which I present to you this morning: you cannot hope to achieve a constructive, contented, fruitful, well-balanced life apart from the Gospel which Christ proclaimed.

Economic comfort, political freedom, international peace pledges, education, culture, important as these are, will not save the day for humanity. Man needs something more permanent, something more reliable and endurable; the human soul needs God, as he was revealed and brought into social relationships by Jesus Christ. It is when men believe in God with all their souls and give themselves to him in utmost truth and confidence, surrendered their wills, their emotions, and their intellectual powers to him that they believe there is an intelligent purpose running through the entire creative process—and even in their own lives they see rationality. It makes no difference what theory of creation you may accept

for yourself, the broadly progressive character of life is obvious. And to see in the continuous process a rational purpose is to have a spiritual interpretation of history and a spiritual apprehension of those values which make life worthwhile. It's the Gospel of Christ—his ethics, his Sermon on the Mount, his social message—yes, it's Christ upon Calvary, it's Christ standing beside the empty tomb and walking with his own to Emmaus while their hearts burned within them, it's Christ who suffered humiliation and death in order to enter into his glory who opens our eyes to the real meaning of all human experience.

In order to see "life steadily and see it whole" it is necessary, in the first place, that we have a spiritual interpretation of history. Do you recall that beautiful account in the Gospel story of the Transfiguration? Peter and James and John had entered into an understanding of the life and the mission of Jesus, and because of their spiritual insight they were chosen from all the others to go with him to the Mount. It is very probable that he had been transfigured before them on previous occasions, but his disciples had not acquired that spiritual insight which would enable them to perceive a transfiguration. But when three of them were adequately prepared, he took them away where he could be alone with them. Nothing of particular value could have been accomplished by taking the others along. They would have seen nothing unusual; they would have experienced nothing out of the ordinary. But Peter and James and John were fully prepared. And there appeared before them Moses and Elijah talking with Jesus. What did it mean? What was its significance? Those three disciples beheld their Master in the prespective of history. Moses had founded their nation; he had led the Jews out of captivity, organized them into a body politic, and had given them their laws. Elijah was the early prophet of a monotheistic God whose character is ethical. Those three disciples realized that their Master was not a leader isolated from the other leaders of their race; he was not apart from the others in the age-long quest for God. In him the process was consummated. In him the prophets, who through the centuries had been bearing witness to the righteousness of God, found their glorious spokesman. What a tremendous vision it was! To behold Jesus in such intimate and cordial fellowship with the historical leaders of their race must have been an inspiration. They could never forget it. The light of the transfiguration faded away so that they saw Jesus only, but the inspiration and the insight which their experience provided remained with them throughout their lives. To have a spiritual interpretation of history, to see the continuity of progress in spiritual, ethical, and social development, to see purpose in life—that is the significance of the Transfiguration.

Thomas Hardy, the last of the Victorians, in his drama which he called "The Dynasts," dealing with that startling period known as the era of Napoleon, expresses his disgust with the faithless, dishonest, conniving character of the nations of Europe. Europe was literally bathed in rivers of blood, not because the people were economically subdued, not because the people were illiterate, but because there was a total absence of idealism and fraternalism. "What was it all about?" comes the question. "No plan and no purpose; it is like the rest of human history, a tale told by a fool, full of sound and fury, signifying absolutely

nothing. Round and round in endless cycles of sorrow following sorrow, and sin that grows from sin, human history runs its course to nothingness at last. And all things will be in the end as though nothing had ever been." Sometimes it seems as if Thomas Hardy were right, as if there is no intelligent purpose in creation, as if the race is no better today than when the law of the jungle prevailed, as if Bertrand Russell's "unyielding despair" is final. It all depends upon one's philosophy of life. And without the Gospel of Christ there is no alternative but for us to surrender ourselves to a godless materialism. To have a spiritual interpretation of history is to have the Christian point of view; it is to have the Christian insight into life's meaning.

If we are to see "life steadily and see it whole" we must also have a spiritual interpretation of the phenomena with which science deals. We recognize that education is both a splendid and a necessary thing; but it alone can never bring men into harmony with each other and with the ultimate purposes of the cosmos. Throughout the centuries the Christian Church has taken the lead in advancing not only educational research but educational opportunities. The early church established schools for boys and girls, rich and poor, freeman and serf, and in spite of the opposition of the ruling classes in the Roman Empire these schools became genuine educational centers. Then developed the monastic idea, from which came the educational orders such as the Benedictines, the Franciscans, the Dominicans, and later on the Jesuits. The Schoolmen of the Middle Ages and the Reformers of the Reformation worked tirelessly to develop and to make universal the privileges of organized mental discipline. The Pilgrims, coming to America, brought with them the conviction that education was imperative for the welfare and prosperity of the state. That inscription over the Johnston Gates at Harvard University shows how solicitous they were for sound intellectual leadership. "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the civil government: one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

But with all of this, important as it is, a knowledge of the arts and sciences, an understanding of philosophy and history cannot bring men into harmony with the ultimate purposes of God. The age of Pericles with its magnificent array of scholarship and genius was the most immoral and corrupt that the little peninsula of Attica ever knew. Leckey, in his "History of European Morals," declares: "It was the distinguishing characteristic of Christianity that its moral influence was not indirect, casual, remote or spasmodic. Unlike all pagan religions it made moral teaching a main function of its clergy, moral discipline the necessary condition of the due performance of its rites. By the pulpit, by its ceremonies, by all the agencies of power that it possessed, it labored systematically and preserverly for the regeneration of mankind. Under its influence doctrines concerning the nature of God, the immortality of the soul and the duties of man, which the noblest intellects of antiquity could barely grasp, have become the truisms of the village school, the proverbs of the cottage and the alley."

It should certainly be obvious to us all that if every man and woman on the earth were a graduate of college the problems of life, the problems of human relationships, would not be solved. Let us remember that Aaron Burr had a far keen-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

"The love of money is the root of all evil." (I. Tim. 6:10.) In these days of financial stress it is appalling to discover that so many people have been charged with financial dishonesty. It is heart breaking to read the stories of the misuse of funds in almost every station in life. Small institutions as well as large financial institutions have been robbed of immense sums of money. Banks, business houses, manufacturing plants and other corporations have been the victims of covetousness and greed. Clerks and other officials who have been trusted with the handling of funds, have been in many instances found guilty of systematic stealing and making false entries on their books.

These discoveries have been a severe test upon the public confidence in the banks of the country. Banks cannot prosper without the support and confidence of the people. When a bank official betrays his trust it has a tendency to weaken the confidence of the public in all such institutions. It is not surprising that people withdraw their money after such investigations and revelations have been made public.

One wonders what all this means? Why cannot people be trusted with public funds? Why will a person steal that which belongs to another? The answer is found in the text quoted from the Bible. The love of money is the explanation. Surely the love of money is a powerful incentive. Not only is this an explanation of the fraudulent use of funds belonging to others, but it is also a key to the radical change in public sentiment on the much discussed prohibition question. State legislatures and the national congress are hard pressed to find sources of funds to balance budgets of the states and national government. Keen leaders of the liquor interests of this country have studiously and persistently sought to emphasize the enormous income which might be realized from taxing beer and other alcoholic liquors. They have shown very convincingly that large sums of money may be readily and easily collected from these sources. The movement to repeal the Eighteenth Amendment is motivated by the love of money. The people are convinced, apparently, that if this amendment is repealed the brewers and the liquor dealers will make money in the traffic, and they will pay large sums to the government for this privilege. The primary interest at this time is in money and not in morals. The interest manifested by the liquor advocates does not relate in any way to the promotion of temperance or the observance of law. Back of the whole question is the love of money. If the manufacture and sale of alcohol as a beverage could be carried on without profit, there would be no effort to repeal the Eighteenth Amendment. Many people who want the Eighteenth Amendment repealed are more concerned about getting money than liquor.

Sabbath desecration is in the same class of evils. People are not very anxious to work seven days in every week. Working people are asking for shorter hours. But trains and delivery wagons, and factories, and contractors, and road builders, and farmers and people in every walk of life are working on the Sabbath. Ball games, and places of amusement, and golf clubs and fishing parties and scores of other types of recreation are liberally patronized in every community. The love of money and pleasure is the explanation. Why not face the facts as they are in every department of human life? People want to make

money for the power and pleasure it may offer them. Money has great power. It has helped many people. It has ruined many lives. It has broken many hearts. It is dangerous to love money. The love of money should not obscure our desire to be honest and to do right before God and our fellowman.

I. W. JOHNSON.

HOW CAN I HELP THE COLLEGE?

The other day I happened to meet with an old friend of Elon's. He was enthusiastic for the College and extravagant with his good wishes, assuring me that he was ready and willing to do anything that he could, but was careful to explain that he could not give money.

Elon College needs money, needs it badly, but money is not all that it needs and there are scores and hundreds of people who, if they do not have money to give, can make most valuable contributions along other lines. We need some one to herald the good name of the College far and near. To speak well of an individual means to add to that individual's wealth and power. To speak well of Elon College means to increase its influence and widen its scope of service. If you have faith in the institution and express that faith, you will sow the germ of faith in the hearts and minds of others. We are taught in the Scriptures, however, that faith without works is dead. Aside from speaking a good word for the College, the average individual can do a bit of work. At this season of the year, we need much work in behalf of the institution.

The records for the year just closed show that we had a total enrollment of two hundred and eighty-six students. This perhaps was the smallest the College has had in years. However, considering the odds that were against us, we feel we got along pretty well. In this number there were forty more new students than there were old students, or those who had previously been students at Elon. This seems to us to be prophetic of better days. We will need students at Elon another year. We are putting forth every possible effort to this end. It is impossible for the limited force that we will be able to put in the field to reach all prospective students. I am, therefore, appealing to parents, pastors, Alumni and friends of the College wherever you may be, to join efforts, together with us, in endeavoring to turn many young men and young women in search of college training to Elon for another year. This will not take much of your time, but really you can succeed with your friends better than we can. Make up your mind to do a little work for the College. It will pay you now and in years to come. If, as you interview young men and young women about coming to Elon, questions arise, will you please let us have these questions? Should it seem to you to be necessary for a representative of the College to visit these friends of yours, let us have your request. There must be a number of young people in your community who are going away to college, and would just as soon come to Elon as go elsewhere, and if you will talk to them, explaining to them the advantages to be had at our school, you will render them and us a great service. Don't be afraid to recommend Elon College. Ours is just as good a school as anybody's. We are doing just as good work, and in most instances, at much less cost per student.

Applications are coming in fairly well. Prospects for another year are indeed good. With everybody working together, we ought easily to

have a student body of four hundred for 1933-1934. We will if you will do your part. I am counting on you—please do not fail us.

Should a representative of the College come to your community, won't you please be courteous to him and assist him in any way you can? Any courtesy shown a representative of the College is a courtesy shown the College. Invite this representative into your home and cooperate with him in any way you can to make his visit to your community pleasant and profitable. Elon is our school. Together we will support it, and together we will see that it goes forward without failure.

L. E. SMITH.

THE CHRISTIAN'S WALK.

When God through Jesus Christ saves a soul from sin, that soul dies unto sin and becomes alive unto God, a new creature. Because of this wonderful salvation bought with the precious blood of Jesus, the Lamb slain from the foundation of the world, without which there is no remission for sin, those who are saved should walk in newness of life. Paul, in his epistle to the Ephesians, has much to say about how a Christian should walk, first bringing to mind how they had formerly walked in trespasses and sins (chapter 2:1,). Then he points out to them the marvelous grace of God which had saved them through faith in Jesus Christ. Not saved because of the good deeds that had been done, but now to walk in good works (chapter 2:10), because of the new creation in Christ Jesus.

In Paul's epistle to the Romans, he speaks of those who are called to be saints; now he tells the Ephesians to walk worthy of the vocation (chapter 4:1), wherewith they are called, and gives special instructions. He warns them not to walk in vanity (chapter 4:17), showing the terrible state of those who continue in that way, also what sins to avoid. Then he uses the endearing words, "dear children," and urges them to walk in love (chapter 5:1, 2), following this with the admonition to walk as children of light (chapter 5:8), demonstrating the fruits of the spirit.

Finally he bids them to walk circumspectly (chapter 5:15); another rendering reads, "viewed from all sides," in the wisdom of God which is so much needed in dealing with our fellowmen. In conclusion Paul tells the Ephesians of the special armour that God has for them which will make them to stand against the wiles of the devil.

Paul was in fetters in a Roman prison, but he had been taught of God and had learned how to walk and to stand and now as an ambassador in bonds he was making known the mystery of the Gospel of Jesus Christ. May each of us, as true soldiers of the cross, put on the whole armour of God so that we may be fully equipped to walk or to stand as God wills.

W.

VALLEY LETTER.

After the worst of the winter seemed to be past I ventured forth in revival meetings again, holding those in my field which I did not have time to hold during the fall. Our meeting at Concord brought good congregations. Six professed faith in Christ and united with the church. At Dry Run there were good congregations and one profession. At Newport, good congregations, and seven conversions and additions to the church.

Our Conference will meet on Wednesday and Thursday before the second Sunday in August (August 9th-10th), and will be held at Bethel, about three miles west of Elkton, Va. Those desiring further information in regard to the Conference may communicate with the undersigned.

A. W. ANDES.

Harrisonburg, Va.

A WRONG EMPHASIS.

By TIMOTHY THOMAS.

Graduates of high schools and colleges of this season, if press reports are correct, are lamenting the fact that no positions await them, and in many instances parents regret the expense they have borne to make possible the graduation of their boys and girls.

For years many educators have preached a near-sighted doctrine of the purpose of education. Education's primary purpose is to give mental development to the individual. In my earlier days a young man from our community went to college, received his degree, and returned to the farm. He was considered a failure, and was often referred to as such when some son approached his parents on the subject of a college education. That this college man was a better farmer no one gave him credit for; that he was a leader in his church, no one seemed to realize that it was his training which had made this possible; that he knew flowers and birds, soil and sun, man and moon, in the more appreciative way, did not deter his critics. To the community he was supposed to have become a lawyer, physician, preacher or politician.

This wrong emphasis on education came to us from the early days in England when and where only the nobility and the knighted had the privilege of a higher education, and when it was supposed that only these classes needed an education.

Personally, I have seen life in the raw and the rough before and after a college training, but I have never seen a time or been in a place or position that I could not use and appreciate my college experience. Were I doomed to live out the remainder of my days on a desert island I would need and appreciate my education the more. Were I to become a ditch digger, my knowledge of geology and soil would make the work fascinating; were I to take to the open highways as a professional tramp, my greater knowledge of a thousand things would make that nomadic life a grand and glorious experience—and were I to be stricken with a malady, physically and financially incapacitating me so as to be confined to a pauper's cottage, I would mentally live out my days delving into history, literature and science, and have for my daily associates and companions kings and emperors, presidents and statesmen—great characters of all ages. The days would be short, and the night would hold no terror.

The purpose of an education is not to provide a life, but to make life more worth living. Depressions last only for a season, while an education will last a lifetime—and I hold my own theological views about its worth and value beyond this life.

Let no young graduate despond. The challenge of the day is for unusual leadership, and out of the ranks of our schools and colleges shall we find that leadership.

A TOBOGGAN SLIDE IN BOTH PUBLIC AND PRIVATE MORALITY.

By MISS GEORGIA ROBERTSON.

A toboggan slide in morals is on in full force both in public and private life. Everything standing in the way of money-getting to balance the budget is being swept aside. Human weaknesses and vices are to be pandered to to produce revenue for the government!

Beer has been legalized, though it is unconstitutional, and is sold in Washington—the capital of the nation—in hotels, restaurants, drug and grocery stores all over the city, and even in the capitol building itself. One congresswoman ad-

vocated making beer drinking fashionable for young women and girls as well as boys.

Pressure is being brought in questionable ways to force the voters to sign on the dotted line for repeal of the Eighteenth Amendment without even trying to provide means to prevent the return of the saloon with all its old time horrors!

Our government receives revenue from cigarettes which are destroying our boys, girls and future mothers at a frightful rate, blighting our unborn babies, and costing our government millions of dollars in forest fires, and in decreased efficiency of its employees, as well as in time wasted by their smoking during business hours. Did it ever occur to you that some of these losses come out of your pocket in unseen ways?

Gambling, whose foundation stone is getting something for nothing, or next to nothing, which always fascinates people and leads them on to ruin, is already being encouraged by some state governments! The laws against it are being broken down! Even little children of the poor use their pennies to bet in the "number games!" What will the end be? In the present day atmosphere of lowered moral standards commercialized prostitution will surely worm its way in for its share of profits.

The public has become indifferent to the most horrible filth on the stage, screen, and in literature. Even the radio is used to demoralize our youth by cigarette and beer advertising, and stories of crime, forcing itself into the sacred precincts of the home. The moral standards of our people have been so lowered and undermined that we submit with little protest to all these evils.

Man having invented modern wonders—the telephone, radio, movie, mechanical refrigeration, and a host of other inventions, even the airplane—he felt all sufficient unto himself, that he could cast God and his commands to the discard, forgetting that all these inventions were made possible only after years of study to discover God's laws governing the universe and then working in harmony with them to produce these inventions.

Man has defied God's command to keep his Sabbath day holy and has turned it into a day of pleasure and commercialism, forsaking the worship of God.

How can we pray, "Thy will be done on earth as it is in heaven," and then vote for repeal which will restore the "hell of iniquity on earth?" We have gone mad with the thirst for pleasure and wealth. Shall we have to drink still deeper from the wells of suffering before we "turn about face," acknowledge our sins and seek forgiveness, casting off all the slime and filth in which we have been and still are wallowing?

You know legalizing beer and other intoxicants and making them easily available will increase drinking, drunkenness, poverty, misery, sickness and suffering of multitudes of our people and destroy their immortal souls as well. Do you want a part in bringing this about? Then do nothing to help save the Eighteenth Amendment! Or, sign on the dotted line for repeal and thus help cause all this sin and misery!

To aid in the fight against these evils, "Buy Dry." Patronize only stores that do not sell beer, also tell them you appreciate the dry stand they have taken. Let the wet places know you no longer patronize them.

Washington, D. C.

WOMEN PREACHERS MEET.

For fifteen years a group of the women preachers of the country have been meeting in annual assemblies. Not many are aware of the fact that there is such an organization of women or that these women occupy as prominent places in the work of the church as they do.

Authors and editors, missionaries, field secretaries, Y. W. C. A. and W. C. T. U. workers, as well as pastors of local churches, these women are leaders in their respective lines, and the meeting which will immediately follow the national W. C. T. U. Convention and precede the World's Young People's Society of Christian Endeavor in Milwaukee, Wis., should, and undoubtedly will, be an exceedingly helpful meeting to all who attend.

The hostess will be the Rev. Ada L. Forster, pastor of the Park Avenue Christian Church, of Milwaukee, who will be assisted by Rev. Mable Mannington Dexter, assistant pastor of the Congregational Church at Union Grove, Wis. Numbered among the speakers will be: Rev. Lucy T. Ayres, Congregational Home Mission Board; Dr. Mary Harris Armor, Georgia Field Secretary for the W. C. T. U. work, and Rev. Elizabeth Wilson, who collaborated with Canon Raven in his American edition of "Women in the Ministry."

"Thinking Missions" and "Re-Thinking Missions" will receive consideration and addresses on these subjects will be made by women missionaries fresh from the field. One of the points most deeply stressed in these meetings is the need for and practice of intercession, and several periods are set aside for this great work of the church.

It is hoped many women of the Congregational-Christian Church will be present.

MAY E. BULLOCK.

Trotwood, Ohio.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JUNE 17, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,249.13
Franklin, Va.	4.25
United Church, Raleigh, N. C.	6.00
Leaksville, Luray, Va.	1.72
New Hope, Harrisonburg, Va.	3.95
Mayland, Broadway, Va.	1.00
Mt. Auburn, Manson, N. C.	2.20

Total \$ 2,268.25

Individual and Church Offerings.

Previously acknowledged	\$ 1,745.98
Salem Chapel, Walnut Cove, N. C.	5.00
Wake Chapel, Fuquay Springs, N. C.	21.48
Glendon, Goldston, N. C.	3.00
Pleasant Union, Lillington, N. C.	4.50

Total \$ 1,779.96

Specials.

Previously acknowledged	\$ 507.31
C. E. Society, Enigma, Ga.	1.25
Ladies' Missionary Society, Ambrose, Ga.	2.50

Total \$ 511.06

Summary.

Previously acknowledged	\$11,648.15
Sunday Schools, Regular	19.12
Individual and Church Offerings.....	33.98
Specials	3.75

Total to date..... \$11,705.00

ONE-HUNDREDTH ANNIVERSARY.

The Antioch Christian Church, near Harrisonburg, Va., is planning to celebrate its 100th anniversary on July 2nd, with morning and afternoon services. In a biography of Rev. Isaac N. Walter was recorded the fact that he preached the dedicatory sermon of Antioch Church, on June 30, 1833.

The committee in planning for this celebration has tried to invite all former pastors and members and friends of the church. If by chance anyone has been overlooked, it is hoped that this item in THE SUN shall be accepted as an invitation. We desire a real home-coming of all.

Rev. R. H. Peel, a former pastor, of Gasport, N. Y., has accepted an invitation to be one of the speakers for the day. His subject will be "Experience and Expectation." Mr. Peel's friends will be delighted to hear him again. It has been a number of years since he preached at this church, won our organist, and sailed away on his voyage of life.

Special music and other items of interest are being planned for the day.

MRS. B. F. FRANK.

MISSIONARY RALLY.

The Rockingham District Missionary Rally of the Virginia Valley Central Conference, was held June 14th at Antioch Church, near Harrisonburg. The meeting was presided over by Mrs. B. J. Earp, superintendent of the District. The Missionary Societies at Antioch, Bethlehem, Linville, Mayland and New Hope were represented.

The morning devotional service was conducted by Rev. M. L. Weekley, pastor of the hostess church. He chose as a basis for his remarks a selection from the second chapter of Habakuk.

The Young People's Society of Antioch gave a demonstration of a missionary society.

Dr. J. O. Atkinson, Mission Secretary, was to have given the principal address of the day, but a telegram from him stated that he could not be present because of a funeral to which he was called. Rev. A. W. Andes filled the vacancy with a sermon from the text: "Go ye and teach all nations," as found in the 28th chapter of Matt. An offering was taken for missions which amounted to \$5.39.

The superintendent appointed nominating, resolutions and press committees. After the hymn, "Onward, Christian Soldiers," the benediction was pronounced by Rev. B. J. Earp. Lunch was served on the church lawn.

The afternoon session was called to order and devotionals were conducted by the Rev. Mr. Earp. The Linville Society gave a pageant, entitled, "The Challenge of the Cross."

In the forum on problems conducted by Dr. Weekley, a number of important problems of missions today were discussed.

The Committee on Nominations made the following report, which was adopted: Mrs. Ora Scott, Linville, President; Mrs. Ernest Spitzer, New Hope, Assistant Superintendent; Miss Margaret Earp, Harrisonburg, Secretary; Miss Anna Lou Showalter, Antioch, Assistant Secretary.

The Committee on Resolutions earnestly urged all Christian people to uphold the Eighteenth Amendment, and thanked all who had helped to make the Rally a success.

Miss Verdie Showalter, Treasurer of the Woman's Board, reported that the churches of the Conference had raised \$314.50 so far this year.

"Blest Be the Tie that Binds" was sung as the closing hymn, and Rev. A. W. Andes led the closing prayer.

MRS. B. F. FRANK.

PROGRAM.

The following program outline is suggested for use in Cradle Roll Rally, June, 1933):

1. Song, "God Bless the Babies." (Tune, "America.")

God bless these babies dear,
All who are gathered here,
Our Cradle Roll.
Jesus, in thy dear arms,
Keep safe from all that harms,
To guard from all alarms,

Our Cradle Roll.
May they be brought by time,
To childhood, youth and prime,
Our Cradle Roll.
Conquest o'er wrong achieve,
Thy grace and truth receive,
And never, never leave,
The Sabbath School.

2. Prayer—

Heavenly Father, bless these babies,
Guide their tender little feet;

May we older children help them
To be gentle, kind and sweet.

Amen.

3. Words of Greeting, by the Superintendent.
4. Cradle Roll Baby—(Tableau recitation for little girl, a very young baby and mother. The mother sits with baby in her lap, as little girl recites.):

Dear little Cradle Roll baby,
We know you've a little white bed,
With covers so warm and so dainty,
And a pillow to rest your wee head.
Once Jesus himself was a baby,
Our Jesus, the Saviour of all,
His cradle was only a manger,
His shelter a bare cattle stall.

It's wonderful, isn't it baby?
It's wonderful, yet it is true!
To think that he came from his heaven,
A dear, tiny baby, like you!
He slept in that poor, lowly manger,
His mother dear, bending above,
Yes, he came down to earth, little baby,
And the reason he came was just love.

5. Song, "Jesus Loves the Little Children." (Tune, "Tramp, Tramp, Tramp.")

Jesus calls the children dear, Come to me
and never fear,
For I love the little children of the world
I will take you by the hand, lead you to
the better land,
For I love the little children of the world.

Chorus.

Jesus loves the little children, all the children
of the world;
Red and yellow, black and white, they are
precious in his sight;
Jesus loves the little children of the world.

Jesus is the Shepherd true, and he'll always
stand by you,
For he loves the little children of the world.
He's a Saviour great and strong, and he'll
shield you from the wrong,
For he loves the little children of the world.

I am coming, Lord, to thee, and thy soldier
I will be,
For he loves the little children of the world.
And his cross I'll always bear, and for him
I'll do and dare,
For he loves the little children of the world.

6. Exercise, "Wee Little Folks." (Have as many as desired in this exercise; all may recite the concert verses.) All in concert, slowly:

We are (1) wee little folks who come to say
A (2) wee little word this Cradle Roll Day.

- 1st. I want to speak a word of cheer; the blessed Lord, today, is here.
- 2nd. And I a happy song would sing, for him who is the children's king.
- 3rd. My little heart is full of love, for him who dwells in heaven above.
- 4th. And I would trust my blessed Lord, and try to learn his holy word.
- 5th. My service to him I would give, and then in heaven with him live.
- 6th. Each day, I know, he's very near, and I will never, never fear.

All in concert, slowly:

We are (1) wee little folks (2) as you can see, but just as happy (3) as we can be; We want to be (4) big folks some day, and then a (5) great big speech we'll say.

(Gestures: (1) Hold right hand out, as if measuring height, palm downward; (2) put both hands in front, palms toward each other, very close, as

if measuring something very small; (3) Clap hands and smile; (4) reach up as high as possible with right hand; (5) hands extended in front, palms toward each other, far apart.)

7. "Jesus Loves Me."

8. A Parent's Prayer (by one of the mothers):

God bless our little ones tonight; our little ones—and thine;
Protect their slumber by thy might; grant them thy peace divine.
Help us no duty to forget, we owe to them or thee,
And leave us nothing to regret, in years that are to be.

God bless our little ones tonight; our little ones—and thine;
Help us to rear them true, and right, and clean, and strong, and fine.
Lead them in ways more beautiful than we have ever seen,
And make them each more dutiful than we have ever been.—Amen.

9. Recitation, "The Reason":

Some put silver on the plate; why not make it gold?
God's sweet message then could be, unto others told.

10. Offering. (Carry up Mission Boxes.)

11. "Good-bye."

(With bowed heads, let children say or sing.)

Our Mission Day is over
And we are going home:
Good-bye, Good-bye;
Be always kind and true,
Good-bye, Good-bye;
We will be kind and true,

MRS. W. M. JAY,

MRS. I. W. JOHNSON,

Committee.

BLUE RIDGE CONFERENCE.

A fine delegation has already been lined up for the entire period of the Conference and all is ready for a great educational and inspirational gathering.

A hearty invitation is given to the churches within easy reach of Blue Ridge, who cannot share in the entire Conference, to come for the week-end and especially for Sunday, June 25th. The Church School will meet at 9:45 under the direction of Rev. William Tate Scott. The morning service of worship will be held at 11 o'clock and the sermon will be preached by Rev. Ernest M. Halliday, D. D., of New York City.

In the evening at 7 o'clock, the Vespers will take the form of the usual Commissioning and Consecration Service led by Rev. W. Knighton Bloom, D. D. The Student Summer Service group will be commissioned and the message to them given by Rev. Alan T. Jones.

The Commissions of the Congregational Church Extension Boards will also be presented to three Home Missionary pastors: Arthur Swartz, of the Southern Seminary Foundation, Vanderbilt University School of Religion; Arnold Slater, of the Southern Seminary Foundation, Vanderbilt School of Religion; and John R. Chapman, of Union Theological Seminary, New York City.

The Candlelight Service will close the services of the day.

W. KNIGHTON BLOOM.

In company guard your tongue; in solitude, your heart. Our words need watching; but also do our thoughts and imagination which grow most active when we are alone.—Spurgeon.

THE SOUTH'S MINORITY GROUP.

The world today is concerned about the rights of minorities. Our thought turns to Gandhi fasting for the rights of India's sixty millions of outcasts; or to Germany's Jews, subjected to persecution and death; or to the numerous groups of minorities in Central Europe, each oppressed by its rulers and each struggling for freedom.

The United States has its minorities, the largest group of which is the American Negroes. These are now widely scattered, but between ten and twelve millions of them are in the South. The problem of giving justice—economic, political, cultural, and human—to the Negro is preeminently a Southern problem. The South knows that its treatment of the Negro is the subject of bitter censure and constant comment by the whole world. It knows that, in the opinion of many Southerners, Negroes are as truly a caste as are the untouchables of India; that politically the Negroes are as oppressed as are the minorities of Europe.

But the Negroes of the South are not without friends among us. Every community has its group, principally church leaders, who stand for justice and fair treatment of Negroes. Caught

in the toils of "the law" (their name for officers), Negroes or their relatives quickly seek the aid of their white friends to rescue the victim from jail or from unjust punishment. In the Southern States there are ten thousand white women, most of them of high social standing, banded together to end the terrible crime of lynching. In hundreds of Southern colleges classes are studying the problem of race relations, seeking the best way to adjust interracial conflicts. The white church leaders have always taken interest in the religious organizations of their colored brethren. The press of the South is generous in its treatment of all movements among Negroes looking to their betterment.

But when all this is said, there remains much that we of the South ought to do to help our Negro minority. The Negro is passing from the old to the new type. The old we may have understood; the new we do not understand. Many of our white people are not in complete sympathy with the aspirations of the Negroes. Few appreciate the feelings and sensibilities of an educated Negro or ask themselves how they would wish to be treated in a similar position.—Nashville Christian Advocate.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
REV. F. C. LESTER, Editor, Waverly, Va.

TO OFFICERS, KEYWORKERS, MINISTERS AND FRIENDS!

Only a few days remain until our Second Annual Meeting of the Young People of Western North Carolina, which is to be held at Shiloh Christian Church, July 2nd, beginning at 10 A. M. The church is located about 8 miles south-east of Ramseur, N. C., and about 1 mile north-west of Moffitt's Mill.

Here we must count our successes and failures, and try to extend our Fellowship to remote and untrodden places and paths. Most of all, we must profit by our mistakes thus far, and begin the new year's work with renewed strength, courage, and knowledge. In order to do this, check our work for the past year, and make plans for a new program of work, there are a few things that claim your attention and mine:

First: *"Let's Go to Elon Summer School."* This is the best way to train our young people for leadership and service. *Youth Fellowship Goal:* At least one young person from each church attending the Elon Summer School. The Calendar also suggests that the young people of the church do something to raise money for part, or all, of the expenses of this person. The cost is only \$7.50. Why not select your person to come now, leave off a movie, or a soft drink, and start a fund to take care of the cost; or ask your young people's organization to send a representative? The time is July 24th-30th.

Second: Be sure and check up on your "Calendar," write out the goals you have attained for each month during the year, and bring the report with your "Adventure Chart." *You might win the Banner for Goals!*

Third: *Things We Should Bring*—Bring a "Basket Dinner," or a lunch for yourself. Bring your report of the Week-End Conference which contains a program. It is important that you bring this program for we will be unable to mimeograph others. Every organization must have some money to take care of running expenses, and I am sure we are getting far more from this work than we are putting into it. Let's bring our \$1.00 membership fee along with our goals and chart. This amount is so small your treasury will never miss it. When you stop and count the number of weeks in a year it is less than 2c a week. Let's give that much to see our church grow and see our young people develop into leaders for service.

We have always had a good time at our meetings, and I am sure this will be the best yet, if we make it so. Let's come and bring a friend. There will be two addresses and special music that you should not miss. Watch THE CHRISTIAN SUN for a complete program.

Last year a banner was awarded for attendance, going to Brown's Chapel Christian Endeavor Society. This Christian Endeavor Society is out to win it again. They repeat the challenge of last year. Load up your cars and come. Give them a race for the banner. Remember, if they win it three times, it is theirs for keeps. Then there is a banner for Goals. Some organization is going to win this one. Bring your "Adventure Chart" and a checked "Calendar." You may be the one to win this banner, and I am sure you would be proud of it.

We will be expecting to see each other at the meeting in a few days now. I am going to enjoy it, and I am sure you will. Let's try to

"Make Christ real in our own life and the lives of others."

CARL R. KEY, *President.*
MADGE D. CRAVEN, *Sec'y-Treas.*

CHRISTIAN ENDEAVOR NOTES.

JULY 2, 1933.

HOW CAN WE MAKE OUR NATION MORE CHRISTIAN?

Daily Readings for this Week.

Monday—Industry Needs Christianity. James 5:1-6.
Tuesday—Call to Repentance. Luke 3:1-4.
Wednesday—Call to Right Living. Prov. 14:34.
Thursday—Preach a Bright Moral Standard. Col. 3:5-14.
Friday—Elect Christians to Office. Acts 18:7-11.
Saturday—Living on a High Level. I. Peter 2:11-17.

PROGRAM.

Instrumental Prelude—"God of Our Fathers."
Call to Worship—"Blessed is the nation whose God is the Lord."
Hymn—"O Beautiful for Spacious Skies."
Prayer—
Scripture—I. Peter 2:11-17.
Hymn—"God Send Us Men."
Introductory Talk—
Development of the Topic—

1. What is un-Christian in our community?
2. What is un-Christian in our nation?
3. How can we make the total life of our nation more Christian?

Instrumental Interlude—"Star Spangled Banner."
Salute to the American flag.
Salute to the Christian flag.

I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands—one brotherhood uniting all mankind in service and love.
Hymn—"God Save America."
Benediction—

The land of love is calling,
From plain and mountain height,
Her valiant sons and daughters
To lift her beacon light.
From coast to coast the answer
Comes ringing strong and free:
America, America,
We bring our lives to thee.

—Author Unknown.

Some of the following suggestions may prove helpful in preparing this topic:

1. A committee to investigate community life. This committee should make a study of all phases of life in the local community to discover what is un-Christian. These areas are suggested for investigation: Local politics, crime, treatment of prisoners, race relations, poverty, unemployment, child labor, provisions for recreation, number of children or young people not in any church school or young people's organization.
2. Appoint a committee to investigate our national life. Consider the following: Our relationship to the League and World Court, tariff, prohibition, business and industry (from the standpoint of the distribution of wealth, etc.)
3. Appoint a committee on recommendations.
4. Have the American flag and the Christian flag in place at the beginning of the service.

The founders of our government were men of deep religious convictions. It is interesting to note the extent to which religion dominated every phase of life in our early history. Our nation was built upon the principles of liberty and justice for all.

The increasing wealth and power that has come to us together with the growing complexity of modern life has brought us to a time when it is necessary to reexamine our national life. The tragedy of recent years has started us into the realization that something, probably many things are wrong. What are they? Are we in truth a Christian nation? If not, what phases of life are un-Christian? And most important of all, what can we, the youth of this generation, do to make it more Christian? E. R.

A REMINDER.

My Dear Fellow Workers:

Just to remind you that our annual session of the Eastern North Carolina Sunday School and Christian Endeavor Convention will meet with Wake Chapel Sunday School, Fuquay Springs, N. C., July 11th, at 10 A. M. We expect to complete the work of the Convention by noon, July 12th.

Will you please attend and see that delegates are elected to represent your school and that a contribution from your school to support the work of the Convention is sent to Mr. C. H. Stephenson, treasurer, Raleigh, N. C., or handed to him at the Convention.

We greatly desire that every Sunday School and Christian Endeavor Society be represented by having one or more delegates present and by sending the amount of money requested to the Convention for the support of the work. Please see that your school is one that will prove its loyalty.

We are going to have a splendid program, and I am confident that you will enjoy the Convention and your visit to Wake Chapel.

Will depend on you to come, and see that your school or society is properly represented.

R. A. WHITTEN, *President.*

S. S. AND C. E. CONVENTIONS—WHEN THEY MEET.

Last week attention was called to the coming sessions of the Sunday School and Christian Endeavor Conventions, and emphasis was placed on the importance of sending reports and delegates and dues to these conventions. Too much can not be said about this matter, for it is very important that all Sunday Schools and Christian Endeavor Societies cooperate with their churches through these conventions. I am listing below the time and place of meetings.

Good programs are in the making, and those churches which send delegates will certainly profit by so doing:

North Carolina and Virginia—June 22nd-23rd, at Union, Virginia, Va.

Western North Carolina—July 4th, Big Oak Christian Church, Eagle Springs, N. C.

MUSSOLINI AS PEACEMAKER.

With the signing of Premier Mussolini's four-power peace pact in Europe early this month, the hitherto saber rattling premier enters on a new role of peacemaker in Europe. This pact binds Italy, Germany, France and England in an agreement to preserve peace among themselves for the next ten years. Thus there is added to the solemn declarations of nations another peace pact—Geneva, Locarno, Lausanne, Briand-Kellogg, and the Four-Power pact. If saying "Peace, Peace!" will keep us out of war, let us hear it often, but it is strange how one remembers the words of the sacred Scriptures: "And when they shall say peace and safety, then sudden destruction cometh . . ." (I. Thes. 5:3).

Sunday School Lesson

By REV. H. S. HARDCASTLE.

REVIEW: JESUS OUR LORD AND SAVIOUR.

LESSON VIII—JUNE 25, 1933.

GOLDEN TEXT:—"All authority has been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. 28: 18-20.

If one will sit down with an open mind and a responsive heart and read the Gospel according to Mark, he will come inevitably to one conclusion—a conclusion to which the centurion gave expression when he saw Jesus die on the cross: "Surely, this man was the Son of God." The central figure in this crisp and concise Gospel is more than a Teacher or Reformer, or even the Founder of just another religion: He is the Son of God and the Saviour of the world. We have none other to whom we can go. He alone has the words of eternal life.

In this review lesson no effort will be made to cover the lessons of the past quarter, except in barest outline. And this outline is not original with the writer of these notes, but comes from that handy little lesson help, *The Gist of the Lesson*, by Torrey.

LESSON I.—Jesus Ministering to Jews and Gentiles. Central teaching: The universality of the Gospel.

LESSON II.—Jesus Requires Confession and Loyalty. Central teaching: Half-hearted discipleship is of no avail. Jesus demands our all.

LESSON III.—Jesus Transfigured. Central teaching: The Jesus of history was also the eternal Christ, the Word of God.

LESSON IV.—Jesus Rebukes Self-Seeking. Central teaching: Unselfishness is a primary quality of the Christian character.

LESSON V.—Jesus Sets New Standards of Living. Central teaching: Disciples of Jesus are to live by love and not by law.

LESSON VI.—Jesus Faces the Cross. Central teaching: The sacrifice of Christ on Calvary is an inevitable factor in human life.

LESSON VII.—Jesus Asserts His Kingship. Central teaching: Jesus Christ is King by virtue of his inherent character and authority.

LESSON VIII.—Jesus Answers His Adversaries. Central teaching: Christ is superior to the teachers of all time.

LESSON IX.—Jesus and His Friends. Central teaching: Christ had a warm, tender, human side to his nature.

LESSON X.—Jesus Faces Betrayal and Denial. Central teaching: From His own—those whom He had called—came betrayal and denial.

LESSON XI.—Jesus on the Cross. Central teaching: The Son of God suffers to ransom the race.

LESSON XII.—Jesus Rises from the Dead. Central teaching: Jesus Christ is alive forevermore and because He lives we too shall live.

CONFESSING CHRIST.

The confession of Christ is fundamental. Men are lost without a right idea of his character and mission. See how Jesus, when they were alone in the mountainous region of Caesarea Philippi, drew out of his disciples the popular opinion of

himself as leading to the great confession which Peter made of him as the Son of the living God. It is the same confession we must make today if we expect him to own and crown us in the day of Final Account.

But how can we confess him?

Confess him as Teacher.

The disciples were not ashamed to be called his disciples. Nor should we be ashamed today to be numbered among his followers. He is our Great Teacher. Let us learn of him every day.

Confess him as Saviour.

There is no other name whereby we can be saved. He saves us from the dominion and consequences of sin. Let us rejoice in his salvation and let all the world know it.

Confess him as Lord.

If we learn of him and are saved by him, we shall acknowledge him as Lord of our lives in every part and every day. We shall ever look to him to counsel, to correct and to command.

Confess him to himself.

How his heart must have leaped with joy and triumph when Peter said to him: "Thou art the Christ!" Let us in yearning prayer confess him to himself. He and he alone is the Christ of God. Nor can we approach the throne of grace without being conscious of his deity.

Confess him to Christians.

Fellow disciples need and welcome our testimony to the Messiah. How often it may prove balm to their souls! The word of Peter confirmed the faith of his associates.

Confess him with self-denial.

No heart can have two thrones. Christ is entitled to sway the scepter. Hence self must be renounced, subordinated, and made to serve instead of reign.

Confess him with obedience.

Lip service is not enough. Verbal confession by itself is inadequate and ineffective. Obedience is required. Faith without works is as dead as a body without spirit.

Confess him with sacrifice.

It crosses the grain to take up the cross and bear it sacrificially. But Christ did it for us. Not only ought we to do it for him, but we must do it for him if we follow him into the larger life. Are we ready for the task that has a thorn?

Confess him with hope.

He is coming again. Then the holy angels will be with him and he shall shine with the Father's effulgence. Of the unashamed here he will be unashamed then.—*The Challenge*.

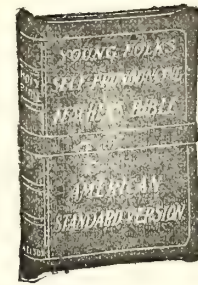
WHAT IS REPENTANCE?

"Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wiser unto salvation. That his mind, purpose, opinions, and inclinations are changed; and that in consequence there is a total change in his conduct. It need scarcely be remarked that in this state, a man feels deep anguish of soul, because he has sinned against God, unfitting himself for heaven, and exposing his soul to hell. Hence, a true penitent has that sorrow whereby he forsakes sin, not only because it has been ruinous to his own soul, but because it has been offensive to God."—*Adam Clarke*.

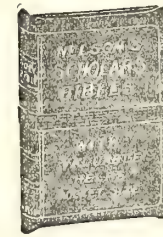
Leave the doubtful, devious, despicable ways of compromise and questionable conduct to those who claim not royal birth! Let the sons and the daughters of the Lord God almighty walk worthy of their high calling; keep their garments pure and their ways cleansed; that so the world may take knowledge of them, and own their parentage, and glorify their Father which is in heaven.—*Hubert Brooks*.

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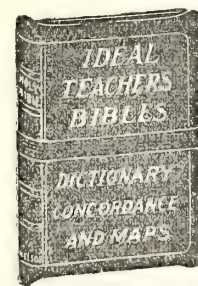
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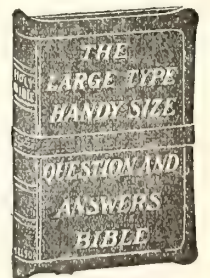
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Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

(Adapted from *Christian Herald*.)

MONDAY.

MY SUFFERING FOR OTHERS.

"That I may know him . . . and the fellowship of his sufferings."—Read Philippians 3:10-14.

Whatever we may say of the Apostle Paul, he is most human, and nothing human is foreign to his feeling. Here we find him expressing the sincere longing of his heart. He is telling a little bit of his spiritual experience. Paul's epistles embody his most intimate biography.

In the days of the great war, when only a certain number were to be drafted for special service, they would cast lots. Crosses equal to the number of men required were placed in a hat and those drawing a cross were detailed for service. An American boy wrote to his father, and said in his letter: "If ever I prayed in my life, I prayed today that I might draw a cross."

Even as Christ suffered for us all, so we may suffer for one another. There is no easy road to real achievement. Paul's road was marked with suffering all along the way. Can we say today:

"Jesus, I my cross have taken,
All to leave, and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be."

It is only as we enter into the fellowship of his suffering that we can participate in the fulness of his joy. The consuming love of Christ will not only create the longing; it will supply the power to endure the cross.

REV. LEWIS KEAST.

Prayer—May our hearts be so united with the great loving heart of Christ that we can go forward in the Christian life, having faith that we will be strengthened for every trial and equipped for every emergency.—*Amen*.

TUESDAY.

THE CROWNING OF FAITH.

"Be thou faithful unto death, and I will give thee a crown of life."—Read Rev. 2:8-11.

The bearing of the cross has been associated in Christian thought with the winning and the wearing of the crown. Christ emphasized the cross, and made the bearing of the same a condition of true discipleship. "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Facing the fact of future blindness, George Matheson, with Christian fortitude and resignation, accepted the condition which confronted him with lines which make a mighty appeal to the soul:

"O Cross, that liftest up my head,
I dare not ask to fly from thee."

The cross and the crown are intertwined in Christian symbolism. The former leads to the latter.

Once, on a journey on a difficult errand, Madame Guyon and her little daughter found themselves by the brink of a river and among some rushes. Plucking several of these, the little girl made green crosses and hung them on her mother. Finding some flowers, she also made a wreath. Placing this on Madame Guyon's head, she said: "Mother, after the cross you will be crowned."

Yes, "after the cross you will be crowned."

What consolation and encouragement may be found in these words! REV. WM. J. HART.

Prayer—Let our hearts be fortified with faith, which will enable us to meet and overcome all the trials and difficulties of life. In Jesus' name, we pray.—*Amen*.

WEDNESDAY.

STEPPING OUT ON THE PROMISES.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—Read II. Tim. 1:12-14.

We do not want to be in doubt about anything of supreme importance. Many are virtually agnostics in regard to God, "in whom we live and move and have our being." We should not be content until we, too, can say, "I know."

We do not need to be able to explain God and his mysteries. One proof of God is that we can not understand him unto perfection. But we should know him enough to have complete confidence in him. A child may have perfect confidence in his father, though he may know little of his wisdom and skill. So we may know God and trust him absolutely.

It is not by reasoning that we know God best. "Taste and see that God is good." When we step out on his promises, taking him at his word, then we begin to know him, and the efficiency of his grace. Dr. David James Burrell has made the confession that he ceased to try to explain everything, and was determined to preach Christ as he is made known in the Gospels. We must live the truth revealed in Jesus Christ. Then we know, more and more certainly, that we can trust God with our soul and all our interests.

The mother of Helen Keller cried over the crib of her deaf and blind daughter, because she could not tell her how much she loved her. So God is trying to reveal himself in his love to his children. As the skilled nurse came in between Helen and her mother, and showed the child her mother's love, Jesus comes in between us and God and reveals the Father's love, so that we can say from the heart: "I know whom I have believed."

REV. A. K. LEWIS.

Prayer—May we and our children, and those whom we can influence, learn to trust God absolutely as our guide throughout life, and our mighty helper in time of need.—*Amen*.

THURSDAY.

"THE SORROW NO ONE MAY SHARE."

"Come unto me . . . and I will give you rest."—Read Matt. 11:28-30.

It is the glory of the Christian religion to provide for human need that lies beyond the reach of human help. The experience of death in the home, bewildering and terrible, is a gateway by means of which Christ can enter in. In time of bereavement, when other helpers fail, his help is best displayed. With his promise of brighter, better things in the world beyond—with his calm assurance of the Father's power both to restore and to continue life—with these he comes to those heavy laden with grief, and he enters into their sorrow and lifts them up as no power of mortal man can possibly do. With these as his gifts of comfort, he causes them to say: "In him my soul has found both hope and rest."

Surely it is this experience that the poet has in mind when he writes and says:

"The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care."

"He places his hand on the heart-break
The quivering lips refrain,
And the eyes smile forth in defiance—
His love enfolding the pain."

"He knows where the hurt is deepest,
The tears of night and day,
And whispering softly, 'trust in me,'
Brushes the tear-drops away."

REV. GERHARD E. LENSKE.

Prayer—In the time of deep bereavement and suffering, when the home has been deprived of one of its beloved members, may we find in Christ a gracious assurance of divine goodness and a sustaining grace to bear our sorrows. In his name, we ask it.—*Amen*.

FRIDAY.

"THIS SAME JESUS."

"This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven."—Read Acts 1:10-14.

The Second Advent is clearly revealed as a part of the divine purpose. The prophets all alluded to it, though often they were perplexed by its being intermingled with the First Advent. The whole of the eleventh chapter of Isaiah is a wonderful description of his coming and reign. As our Lord was about to leave the earth, he gave extended descriptions of this great event, and positively affirmed it thus: "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

The purpose of this Second Coming is minutely described in the Scriptures. Christ comes with omnipotent power, and attended by thousands of angels, to raise the holy dead and to translate the living saints. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." (I. Cor. 15:52.) It will usher in the new era of universal righteousness and peace.

Our Lord gives his servants this warning: "Watch—be ye also ready, for in such an hour as ye think not the Son of Man cometh." The faithful, the church and all Christians are warned against false prophets and misleaders, and told that they themselves should be ever ready for this sublime consummation.

REV. JUNIUS B. REMENSNDYER.

Prayer—Let our lives be so ordered in faith and service, that we will always be ready, knowing that the divine wisdom is over all.—*Amen*.

SATURDAY.

THE HEAVENLY HARMONIES.

"It came even to pass, as the trumpeters and singers were as one, to make the sound to be heard in praising and thanking the Lord."—Read II. Chron. 5:11-14.

One of the tasks of our daily Christian life is to get in tune with the spiritual. Attunement and harmony have always been a part of religion. One of the characteristics of the ancient Temple was its wonderful music, which was made possible by the trumpeters and singers working in harmony. Then the trumpeter and the human voice made one sound, then God could be praised, the great congregation was inspired and thrilled and David and Asaph went home to write new Psalms.

Out of the spiritual harmonies of the church, great movements have come in civilization, music, art, education, evangelism and government. When Christ was born, heaven added its harmonies to earth—the angels sang. Christianity is harmony and goodwill; peace—not strife. The world needs
(Continued on page 14.)

THE SUN'S PULPIT.

(Continued from page 5.)

er intellect than Thomas Jefferson; but in Burr we see the weakness and the limitations of intellectual capacity without the guiding power of idealism and humanitarian solicitude. It becomes perfectly clear to us what Macauley meant when he said: "As if history were not made up of the bad actions of extraordinary men, as if all the most noted destroyers and deceivers of our species, all the founders of arbitrary governments and false religions, had not been extraordinary men, as if nine-tenths of the calamities which have befallen the human race had any other origin than the union of high intelligence with low desires." The destructiveness in human history, the selfishness, the tyranny and the sordidness have not been associated with poor minds. Napoleon and all the others who have been potent factors in destructive movements were men of unusual intellectual powers. To have a knowledge of facts, to know history and literature, to be able to comprehend the millions upon millions of solar systems similar to our own, to delve into the sea and learn of the various forms of primitive life found therein—while all very fine and very worth-while—such knowledge does not restore the human soul, nor does it bring about a more equitable distribution of wealth and happiness to human society. All phenomena must be interpreted, and it's the interpretation we give that determines to what use we shall put our knowledge, and whether we shall see "life steadily and see it whole." When Frederick W. H. Meyers was asked what question he would ask the Sphinx, he replied: "If I had one question to ask the Sphinx, it would be 'Is the universe friendly?'" It's a matter of interpretation. How shall we interpret the phenomena of the universe?

There are two angles to all human experiences: first, there is the actual event or circumstance which has occurred; then there is the interpretation that we place upon that event or circumstance. One is external; the other is internal. As soon as an event enters into our experience it assumes the dress which our thought provides; it is clothed in our appreciation and understanding; it is colored by our point of view; it is transformed by our reaction. To a great extent the problem of human happiness lies not so much in the outward event as in the inward reaction. Is the universe friendly? Or is it hostile? Or is it indifferent? We must decide. The land of the heart's desire is not to be found on the map in our geography; rather it is to be found within us. It is found in our own consciousness; and it comes through our philosophy of life.

As we observe the course of history, we see the agonies of men and women and children who have struggled for freedom, we see the rise and fall of empires and the collapse of race after race, as people have failed to adjust themselves to their ever-changing environment. The cynic cries: "Life is meaningless; we are born to suffer and to die." The late Henry Adams, in a book published some years ago, entitled, "The Degradation of the Democratic Dogma," reminds us that this world was once uninhabitable; and from the numerous data of science he points out that it will be uninhabitable again. The last man, so he insists will freeze to death at the equator; for the sun is slowly losing its heat, and when it can no longer send its warmth and energy into the world, this planet will be as cold as the moon. No form of life will be possible. Or else it will become as hot as colliding stars in the heavens as it rushes insensate through space, freed from the gripping force of gravity which now holds it to its orbit. Life will be absolutely impossible. Nothing of our highly wrought civilization will remain, not even the

ruins; death, final death will overtake us all. Henry Adams could see nothing but the degradation of the cosmos, the dissipation of energy, and the futility of human achievement. But beholding the same general trend toward universal destruction stands Paul the Apostle, who boldly asserts: "This corruptible must put on incorruption; this mortal must put on immortality. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?" Scientists of today, like Sir James Jeans and Sir Arthur Eddington, Robert Millikan and Lord Haldane, have been insisting for some time that ultimate reality is spiritual. Shall we have a lesser interpretation?

There is no contrast between Henry Adams and Paul the Apostle as to their understanding of the general trend towards destruction. But they represent antithetical positions when it comes to their interpretations. Years ago William James reminded us that either there is a God of objective reality or there is not. Science cannot prove that there is or that there is not. We, therefore, must choose which view we shall accept for ourselves, and when we have made our choice, our lives shall conform.

Tremendous demands are being made upon us today. The cry for justice, the wail for peace, the demand for a new evaluation of morals—all of these form a challenge which educated men and women cannot evade or avoid. The burning questions of social morality strike deep into one's conscience. How can we be satisfied and contented to eat our fill of wholesome food while millions of men, women and children are literally starving? How can we be satisfied to dwell in the comforts and cultivated refinement and culture when hordes of families, through no fault of their own for which they are personally responsible, are driven to live in filth and squalor? How can we be satisfied to participate in our wholesome recreations when men and women are giving their very lives in unremunerative enterprises, and when children are being maimed in mind, body and soul by premature labor in mills, factories and sweat-shops? The Gospel of Christ is challenging us to lose ourselves in the cause of human relations; but we cannot lose ourselves until our free souls are one fire with the conviction that is God's world, and that in God's sight each individual soul is of infinite worth. We are all sons of God, and it doth not yet appear what we shall be. Without faith in God, and without this spiritual interpretation of history and of phenomena, we cannot lose ourselves in the service of another. Right here is where the modern religious humanist falls down. He speaks out against social inequalities, and industrial injustice, and economic slavery, and political corruption; but he has eliminated God, and his Godless philosophy undermines the very thing that he is trying to accomplish. A high ethic, an unflinching devotion to human good that involves personal sacrifice, must be rooted in something that transcends the human.

If we are to see "life steadily and see it whole," it is necessary that we maintain and cherish this spiritual point of view. And to supply our need stands the Christ of Galilee. The life, the message, the character, the death and immortality of Jesus mean something that is indispensable to a man if he is to live a full, well-balanced life, a life lived in the fullest sense, a life of leadership and power. They mean something more than the creeds have ever expressed; they mean victory to the human spirit in its quest for a true interpretation of experience. When we grasp the full significance of the Gospel which our Christ pro-

claimed, we look to him who proclaimed it as Master, Lord and Saviour; and we are constrained to sing

"The Son of God goes forth to war,
Shall we follow in his train?"

Fullness is the secret of power. The electric current can so fill a little wire that it will become a force to turn the great wheels of the factory, and the overflowing sluice of the village stream has power enough to run a score of factories all along the river banks, but it is simply because it is overflowing. Only full hearts accomplish effectual work for God. Only the overflow of our blessing blesses others.—A. B. Simpson.

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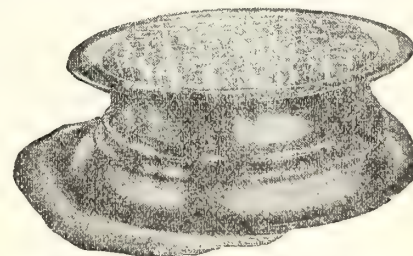
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

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The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses.	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim.....	\$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends of the Orphanage:

It is with deep regret that we learn through his daughter, Rebecca, that Brother Johnston has had to go to the hospital for treatment. It is because of this fact that he has sent you no message from his pen this week. Brother Johnston was sick before the Elon College Commencement, but on the day we called to see him at his home, he had, despite the protest of his good wife, gone over to the Orphanage for the first time in several days. No sacrifice, even that of health, seems too great for him where his Orphanage and yours is concerned. May we ask that you make him glad by giving it your best support while he is incapacitated.

MANAGING EDITOR.

REPORT FOR JUNE 22, 1933.

Brought forward \$ 6,194.87

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Ingram	\$ 6.00
New Lebanon	4.00
Greensboro, Palm St.....	6.00
Durham	14.49
Howard's Chapel	1.00
Lebanon	.51
Salem Chapel	1.60
	33.60

Eastern North Carolina Conference:

Youngsville	\$ 2.00
Piney Plains	4.00
United Raleigh, to June 1st.....	6.00
Mt. Auburn S. S.	2.20
M. W. Hays	10.00
	24.20

Western North Carolina Conference:

Ether	\$.55
Flint Hill	.38
High Point	1.05
Seagrove	1.50
Pleasant Ridge	2.48
	5.96

Eastern North Carolina Conference:

Barrett's	\$.47
Firts, Portsmouth	7.83
Wakefield	1.47
Berea, Nansemond	5.00
First, Richmond	5.41
	20.18

Georgia and Alabama Conference:

Vanceville	.93
------------------	-----

Total for the week..... \$ 84.87

Grand total \$ 6,279.74

GOLD OR GOD?

"Money buys everything." The speaker was one of the village wise men. The place was the village barber shop. The occasion was the departure of the village man of affairs, who had just been shaved. The implications were unmistakable.

The barber, who was old and stooped and devout, shook out his frayed apron, adjusted his iron-rimmed spectacles, smiled, nodded, and said: "Yes, money buys everything. Money buys everything but three things—health, happiness and heaven."

I was the small boy in the barber shop that day, and I have not forgotten. After all money, money of itself alone, buys little. It has no intrinsic worth. It is only when men keep it in its

place that it remains as an asset and not as a liability.

But the words of the village wise man are abroad in the land today: "Money buys everything."

Massachusetts—"There she stands"—Massachusetts has legalized race-track gambling because race-track gambling promises one million and a half dollars in taxes. Massachusetts has been perfectly frank about this matter. She has not dodged the real issue; indeed, she scarcely debated it. Powerful speeches were delivered in opposition to the bill, speeches that told with moral passion the utter truth about selling public morals for revenue. Brave men dared to go against the tide of popular opinion, risked their political lives, to state that the proposed action would be a legal blow at the morals of the commonwealth and that for the gambler's gold the state must pay at last the gambler's price. But Massachusetts decided to sell for one million and a half dollars!

New Hampshire is geographically a small state. Perhaps only one race track could be made to pay; but New Hampshire, with no mean history, heard the gamblers' offer, "We will pay you four hundred thousand dollars," and New Hampshire took the bid.

The national House of Representatives listened to the amazing claims of a Congressman who "proved" that beer has practically the same nutritive qualities as milk—listened and smiled. But when equally fantastic arguments were presented in the interests of a balanced budget, the Senate and House concurred to make beer non-intoxicating by statute. Now it may be purchased by all ages, on all days, in all public places, and at all hours—provided the government gets its price.

But we are just at the beginning of our moral

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Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Isa. 9. 1, 2.

Luke 2. 22.

Mark 1. 14.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.
AND seeing the multitudes, he went up into a mountain.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Isa. 9. 1, 2.

Luke 2. 22.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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debacle—unless the depression lifts. The ruthless dishonesty of certain captains of finance who scuttled their ships is being matched in eagerness for quick returns, at least by those public officials whose motives are better but whose policies and principles are equally unsound.

We can not drink this nation into prosperity.

We cannot gamble a state into economic solvency.

To balance a budget and overturn a moral order is social bankruptcy.

Whatever our recent or present difficulties, the course we have charted in these particular legislative actions leads only to disaster. The end of the road is the grave of democratic institutions.

Harry Lauder, speaking to a great American audience one night more than a decade ago, told the story of John—John, his only son, who was killed in action on the Western Front the day before Christmas, 1917. The little Scotch comedian bared his soul to comfort an anxious people. Suddenly he stopped, hesitated, and then said scarcely above a whisper, "For me it was death, or drink, or God—and I took God."

"Gold or God?" is America's alternative now. We have been taking gold—or its promise. There is gold *with* God if we will walk in his way: gold enough to feed and clothe the people; gold enough to balance the budgets; gold enough to send the nation back to work. There is gold with God. But "Gold or God" is more than an alternative; it is an ultimatum. There is no compromise.

"For what shall it profit a man if he shall gain the whole world and lose his own soul?"

And what shall a nation give in exchange for its soul?—*Daniel A. Poling, in the Christian Herald.*

FAMILY ALTAR.

(Continued from page 12.)

it; but it will come only as we attune our lives to Christ, to his beatitudes and his new commandment of love. Then shall the voices of creeds make one sound, the races join in songs of world-wide peace, and all creation be redeemed.

The world—and its vast temple of life—is waiting for this universal harmony which comes from the sons of God, and the leadership of Jesus. Let us bring our lives into tune with Christ's purposes and principles, and help make that music which is to gladden this war-stained world.

REV. A. E. GREGORY.

Prayer—May we, as faithful followers of Christ, help by our songs as well as by our prayers and our daily conversation, to exalt the goodness of God before the world.—*Amen.*

SUNDAY.

"Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him."—Read Mark 1:16-20.

The Christian life consists of these things: a purpose which is human; a power "not ourselves which makes for righteousness;" a process, a becoming; and a product. In other words, the Christian life is a following, a making, a becoming, a learning, a fruit-bearing. It is the lure of a great adventure to which Jesus calls everybody now. We find it in all the professions and the arts, and it is duplicated in the realm of the spirit. There is no adventure which equals the search for truth and the risking of one's life in obedience to it.

Christ's call, "Follow Me!" is a challenge. In the whole field of religion there is no higher, purer authority than Jesus Christ. Why follow those who walk only on the lower levels?

Jesus calls us to an adventure in friendship. It

is a costly, challenging, and transforming experience—to have a friend! You can not be a friend, or have a friend, unless you are willing to pay the price. Jesus said: "Ye are my friends IF . . ." That is an inevitable "if." You find it in some sort in every *earthly* friendship—the "if" of sincerity, unselfishness, loyalty. It is not strange to find an inevitable "if" on the threshold of the Divine Friendship. "If ye do all the things which I command you," says Jesus.

And Jesus calls us to an adventure in service. You can not write the history of the world in the last 1900 years and omit the contribution to service made through the influence of Jesus Christ. Any religion which does not impel one to service is not worth while, and it is not Christian. Some people are continually looking for an easy religion. Like the old lady in the story, who was told to

take her medicine "in a recumbent posture," and went about inquiring for such a vessel, there are people who would like to take their religion lying down! There is a tonic in the call: "Follow me! I am among you as one who serveth."

ERNEST BOURNER ALLEN.

LANETT, ALABAMA.

I desire to express my sincere thanks to the members and friends of Lanett Christian Church for the gift of a nice new summer suit, hat, ties, etc. I feel unworthy of this kindness, and I pray God to bless every one who in any way contributed to the gift. I shall try to be a better pastor and a more devoted servant of my Lord.

May you not fail in your reward, my good friends, is the prayer of your humble pastor.

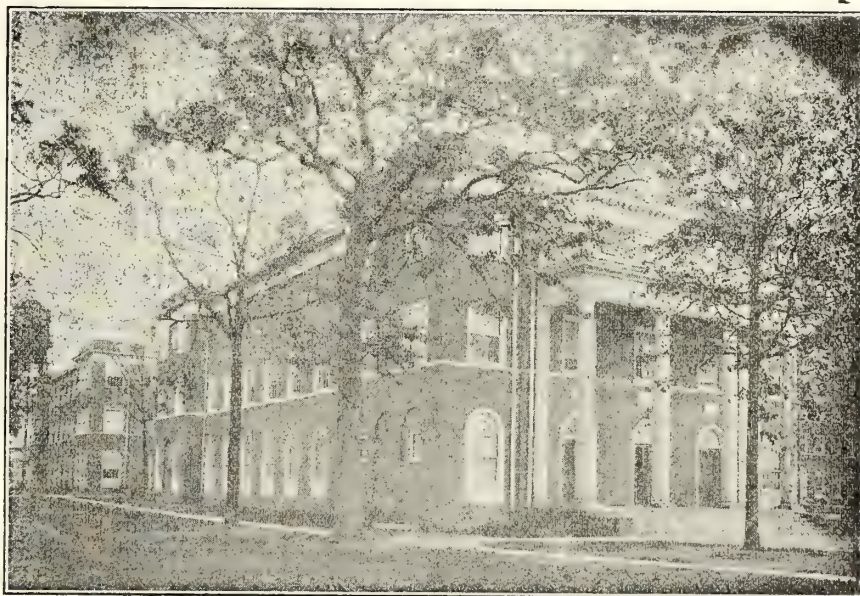
G. D. HUNT.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

TYSINGER.

Mrs. Bessie L. Tysinger (nee Ward), was born March 24, 1899, and died May 7, 1933, aged 34 years, 1 month, and 13 days. She is survived by her husband and seven brothers. Funeral services were held from the home of a brother near Palmyra, May 9, 1933, and burial at Edinburg, Va. A. W. ANDES.

MARSHALL.

Zebedee Marshall, a charter member and deacon of the Mt. Olivet Christian Church, Greene County, was called home on June 5, 1933, at the age of 80 years. His body was laid to rest in the church cemetery, on June 6, after a funeral message by the writer, assisted by Rev. M. L. Weekley. Numerous friends expect to meet him again on the other side of the River. B. J. EARP.

CLEM.

Lydia Elizabeth Clem was born October 15, 1878, and died April 15, 1933, aged 54 years, and 6 months.

She was the wife of Samuel Clem, and lived near Middletown, Va., though a native of Powell's Fort, in Shenandoah.

Deceased was a member of Dry Run Christian Church, and was a highly esteemed Christian woman. She is survived by her husband, five sons and one daughter.

Funeral services were held at the home April 16, 1933, and the remains interred in a cemetery near Dry Run.

A. W. ANDES.

GOMER.

Azra Thomas Gomer, son of Thomas and Elizabeth Gomer, died at his home, Route 2, Holland, Va., June 4, 1933, age 70 years.

The funeral services were conducted at the home by the writer, assisted by Dr. W. M. Jay, Revs. J. S. Maxey and

J. R. Taylor. The burial was in the family cemetery.

He leaves three sons: John A., of Norfolk; Maynard Thomas, of Whaleyville; and Henry Palmore, of Route 2, Holland; one daughter, Mrs. W. Jape West, Route

1, Holland; one brother, James J. Gomer, Route 2, Whaleyville; fifteen grandchildren, and a large number of nieces and nephews. To all these a large host of friends extend sympathy in this time of sorrow. N. G. NEWMAN.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JUNE 29, 1933.

NUMBER 26.

.. THE SUN'S OBSERVATORY ..

Naval Appropriation Assured.—

Acting under the Recovery Act passed by the recent Congress, there has been set aside for the Navy \$238,000,000. With this amount the Navy expects to build four cruisers, twenty destroyers, two airplane carriers, four submarines, two river gunboats. Construction will start on the vessels to be built in government yards just as soon as the necessary materials can be assembled. Those to be built by private concerns will start as soon as possible after bids are in. In addition to the ships scheduled to be built there is to be spent 9,000,000 for 290 new airplanes.

Ford Museum Opened.—

On the 22nd of this month, Henry Ford's museum of science and industry, at Dearborn, Mich., opened its doors to the public for the first time. Millions of dollars and a dozen years of effort have been expended in its erection. All kinds of inventions are shown, beginning with the crude first model and followed down to the most improved design of today. The dynamo, the automobile, the airplane, and even the vacuum cleaner, we are told, tells its story, while other carefully collected exhibits "cover developments in transportation, science, agriculture and the household arts."

Your Brain and Mine.—

Last week the American Association for the Advance of Science was held in Chicago. Addressing this august body, Prof. C. Judson Herrick of the University of Chicago has told them that man's brain is so complicated that the figures of the astronomer pall with insignificance when compared with figures concerning the brain. He says that there are from ten to fourteen billion nerve cells in the human brain, each of which is an electric battery. Furthermore, that each of these batteries is connected by individual "telephone lines" with every other cell, and that these connecting lines are numbered not in billions, that is one of the numerals followed by nine zeros, but by the figure one followed by fifteen million zeros—fifteen million billion—our brain is in a whirl, and we are sure that some of the telephone lines are failing to make connection right now!

The Closed Banks.—

While the ballyhoo of inflation is going on there still remain closed more than 5,000 of the banks which were closed either by state or national proclamation. Not only is this so, but the Administration seems indifferent as to whether or not they ever open. While it is impossible to get figures from the government in regard to the amounts of deposits in these closed banks, it has been estimated that \$5 billions is tied up in the 1,100 member banks and 3,900 non-member banks, which is more purchasing power by 50

per cent than will be released by the much heralded \$3.3 billions public employment program. Several workable plans have been suggested, but the Treasury, the Federal Reserve Board and the Comptroller seem equally unconcerned as to any plans for speeding up the release of these billions of dollars of frozen deposits. Meanwhile, though inflation may enable these banks to ultimately pay a higher percentage of dollars, these dollars are rapidly becoming less valuable.

The War Debts.—

Of the thirteen sovereign states owing the United States \$144,000,000 on June 15th, only one showed a character sufficient to pay her debt in full. In 1919, Finland, self-styled "Land of 40,000 Lakes," was engaged in a desperate fight to hurl the Bolshevik back from her shores. It was at this time that exhausted, but victorious, Finland borrowed \$8,281,900 from us that she might purchase grain and other foodstuffs. Three years later she was the first to fund her debt—and she has paid when due. When every other European nation failed to meet their obligations this month, Finland paid in full—\$148,592. She, along with the other nations paying a so-called "token" on their debts, took advantage of the President's offer to accept silver at the rate of 50 cents an ounce. Other countries paid from around 15 per cent to as little as 3 per cent, while several, led by France, defaulted their payments entirely. Uncle Sam collected only \$11,334,540, or less than 13 per cent of the amount due him.

Rackham Fortune Left to Charity.—

Horace H. Rackham, of whom it is related that he borrowed \$5,000 against the advice of friends, in order to aid Henry Ford with his development of the Ford automobile, died recently, at the age of 73. When his will was probated, it was found that he had created a trust fund for various charitable uses which will make nearly \$30,000,000 available over a period of twenty-five years. Approximately half of this amount will be immediately available, and is to be expended for "such benevolent, charitable, educational, scientific, religious and public purposes as in the judgment of the trustees will promote health, welfare, happiness, education, training and development of men, women and children . . . regardless of race, color, religion or station." Rackham was 45 years old when he invested his \$5,000 in the Ford Motor Company, and he sold out his interest sixteen years later for \$12,500,000. Among special bequests was one of \$50,000 to Imperial Council, Nobles of the Mystic Shrine, for the crippled children's hospital maintenance fund, and two bequests to North Carolina concerns: the Quaker Children's Home at McConnell, and the Christian Science Church at Southern Pines. These bequests were

for \$10,000 each. The largest of his special bequests was for \$100,000 made to the regents of Michigan University to be used as a loan fund.

Mr. Hearst, Right and Wrong.—

When preparing for a radio broadcast on the news of the past week, Arthur Brisbane asked William Randolph Hearst, whose papers supply news to 5,000,000 families, what he considered the most important news of the week. Hearst replied by telegraph from his Simeon, California, ranch: "The most important news of the week is that nothing has happened or will happen, or can happen at the World's Economic Conference which would be of any benefit to America. Instead of our President going abroad, our delegates would better come home." Then he adds: "The next most important news is that Chas. E. Mitchell has been pronounced by a jury not guilty of income tax evasion. Juries will not convict people for evading the income tax law, or for evading the prohibition law," and he concluded: "Both laws are unjust, unwise, un-American and consequently unpopular. They should be repealed." Mr. Hearst does not say what tax he would substitute for the present income tax law. Certainly, if he objects to taxing the rich man's income, he will strenuously oppose a tax on the poor man's beer and liquor. We wonder?

Tubaman.—

The writer of this page remembers well when he unpacked his first trombone and became second trombonist, at the age of either fourteen or fifteen in the "Elon College Concert Band." Some years later he was promoted (or demoted) to the place of "tubaman" in a local band or orchestra. Consequently the following excerpt from *Time* interests him peculiarly. Possibly there are others who will also be interested: "The tuba, grandfather grunt of all brass instruments, weighs about 40 pounds. It has over six yards of tubing. It has to ride in baggage cars. Its master has to have the heart and lungs of an athlete. Yet he is considered a very ordinary fellow compared with the long-haired violinist who sits up front in the orchestra. As if tubamen did not have a hard enough time already, big William Bell of the Cincinnati Symphony, recently invented a still more demanding tuba." Mr. Bell's invention is not for weak tubamen, we are told, for it does the work of two tubas—a double bass and a baritone. It has two mouthpieces, two sets of tubing, which are together sixteen yards in length, and weighs 50 pounds. It goes deeper than any other tuba ever has gone before, having a range of four octaves instead of the usual range of two and a half. There is another tuba player in Cincinnati, Houston by name, who has invented a pump which is worked with his foot and shoots a stream of air through a hose into his mouth where it is, in turn, shot into the instrument.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

President and Mrs. L. E. Smith, who have been in the eastern part of Virginia for a few days, were visitors in the home of the managing editor for a short while Tuesday of this week. We are sorry that their stay was necessarily so short.

During July and August, Dr. J. Edward Kirby, pastor of our Raleigh Church, will be located at Pilgrim, Mich. During his absence, Mr. Carl Key, of Hemp, N. C., who graduated from Elon this past spring, will serve at Raleigh. Upon Dr. Kirby's return next September, we understand that Mr. Key expects to enter Vanderbilt School of Religion at Nashville, Tenn.

Rev. W. C. Martin, Biscoe, who has taken a deep and active interest in the work of organizing and building Flint Hill Christian Church, a few miles from Biscoe, is exceedingly happy in announcing that the church was dedicated, with appropriate service and ceremony, Sunday, June 25th. There were all-day services. Rev. T. E. White, of Sanford, was the preacher in charge.

This good word of our erstwhile neighbor and friend, Rev. Murdock W. Butler, comes by way of Hermon Eldredge, in his Christian points of view: "Historic Gulph Mills Christian Church (near Valley Forge) will celebrate its 100th anniversary on Sunday, July 23rd, with an all-day program. Pastor Murdock W. Butler has done a fine work and looks forward to the coming centennial as a climax to much which the church has accomplished in service to that community and the world."

Chaplain and Mrs. H. E. Rountree arrived at San Diego, Cal., the 16th. Chaplain Rountree reported aboard the U. S. S. *Whitney* the 17th, relieving Chaplain J. M. Hester, who left San Diego immediately for Charleston, S. C., where he takes up the Chaplain's duties at the Navy Yard there. En route, Chaplain and Mrs. Rountree visited the Publishing House at Dayton, Ohio, the Chicago Exposition, Omaha, Neb., Denver, Colorado Springs and Santa Fe.

Supt. C. D. Johnston, of the Christian Orphanage, has been quite ill the past week, suffering from an ailment that only hospital and surgical treatment could relieve. *SUN* readers everywhere will be glad to learn that at this writing he is very much improved and quite hopeful of regaining good health and strength at an early date. Bro. Johnston carries a weight of responsibility, heavy on shoulders that are well and strong, and our feeling of anxiety for him in affliction is only equaled by our gratitude at his restoration.

Dr. Elisha A. King, Miami Beach, Fla., sends this happy note under date of June 21st: "I am leaving June 26th for New York, and on July 1st I sail on the S. S. *President Johnson*, with a party for a cruise of the Mediterranean, visiting Egypt, Palestine, Damascus, Rome, etc. We are to visit 63 different cities. I am looking forward to the experience with great anticipation. I am seeking rest, information and inspiration. Will send items to *THE SUN*." We are wishing our brother and co-editor a great trip and a safe return.

The Monday morning papers carried the sad news of the death of Deacon John W. West, of Waverly, Va. Mr. West had also been treasurer

of the Waverly Church for many years, and was one of the staunchest of its supporters. He is survived by his wife and one son, J. W., Jr., of New York, also by three brothers, Col. J. E. West, of Suffolk, Mr. Robert West, of Waverly, and Mr. Caleb West, of Newport News, and numerous other relatives and friends. His funeral was conducted Monday afternoon by his pastor, Rev. F. C. Lester. *THE SUN* offers its deepest sympathy to those who are bereaved.

Our great and good friend, Rev. B. F. Vaughan, D. D., Centerville, Ohio, whose pen in other days enriched the columns of *THE CHRISTIAN SUN*, promises shortly to favor us with other articles, having now duly and appropriately celebrated his 81st anniversary. Dr. Vaughan, deeply interested in Christian Church history and all that pertains to the history of the Christians in the past, sends six volumes on subjects related to the Christians and their writings, donating these to our Elon College Memorial Library and expressing with the donation the hope that this Memorial Library "will meet with such favor as to build up a useful and valuable library, both for general reading and especially for our church history."

The sudden death of Dr. W. T. McElveen, pastor of the Central Congregational Church, Atlanta, which occurred Monday, June 19th, was a great shock to his many friends in the Southeast and in fact to the Congregational-Christian people of the country. Dr. McElveen has served the Atlanta Church for several years and has been a leader not only in his church, but in the church life of Atlanta. His death removes from among us one who has been conspicuous in the devotional life through many years. Dr. McElveen held pastorates in Brooklyn and New York City, in Boston, Evanston, Ill., Seattle, Wash., St. Paul and Chicago, before coming to Atlanta. An able preacher, a knowing platform speaker, large hearted and friendly brother, he has always been beloved by all who knew him. He is survived by his widow.

By way of a Norfolk *Virginian-Pilot* comes this item of concern and interest for *SUN* readers: "The Rev. Robert Lee House, pastor of the First Congregational-Christian Church at Newport News, was elected president of the Congregational-Christian Ministers of Eastern Virginia at their annual picnic outing at Lafayette Park. About thirty ministers and members of their families attended the outing. The other officers of the organization who were elected, were: Rev. E. W. Jones, D. D., pastor of the Franklin Christian Church, vice-president; Rev. R. A. Whitten, pastor of the First Christian Church, Portsmouth, secretary; and Rev. W. M. Jay, D. D., pastor of the Holland Christian Church, treasurer. Rev. F. C. Lester, pastor of the Waverly Christian Church, was the retiring president. The ministers enjoyed the recreational facilities of the park and engaged in a number of athletic contests and games."

On July 18th, Alabama is to vote on repeal. A committee of the Alabama Conference of Congregational-Christian Churches, Revs. G. D. Hunt, F. P. Ensminger, D. D., and Mr. R. A. McKay, have issued an appeal, a printed leaflet, to the Congregational-Christian pastors, church secretaries and Sunday School superintendents of the Alabama Conference in these telling and forceful lines: "Repeal of prohibition means free-flowing whiskey, which means: addled brains, poverty, disease, automobile accidents, unsafe streets, assaults on women, riots, murders and ninety-nine other evils. Prohibition yet means:

most boys are not drunkards, money is spent on family needs, our roads are safe, the devil is chained. Repeal is a state referendum, and not a party matter. Money made out of misery is a curse. Protect the boys of Christian homes in Alabama. Jesus said, 'But whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.' (Matt. 18:5.) Vote on July 18th against repeal for Alabama by electing prohibition candidates only. Christian men! Christian women! Organize your neighbors and Christian friends! Men and women, go in groups to the polls to vote for dry candidates! These men will then save prohibition by their votes in the Alabama Convention."

Our Suffolk Church calls to its service and back to the South one of our very distinguished sons, Rev. John G. Truitt, whose childhood and early Christian training and experience were in Mt. Bethel Church, Rockingham County, N. C. The Norfolk *Virginian-Pilot*, of Thursday, June 22nd, says: "The pulpit committee appointed by the Suffolk Christian Church, appeared before the church conference and recommended that the church call its pastor, the Rev. John G. Truitt, of Walnut Hills Christian Church, Dayton, Ohio. The report of the committee was unanimously accepted and the congregation voted to extend the call to the Rev. Truitt. Members of the committee are: Col. J. E. West, chairman; Mrs. W. H. Jones, Mrs. Emily Crocker, Mrs. C. A. Shoop, Col. E. E. Holland, Dr. J. E. Rawles and J. D. MacClenny, who acted as secretary. The call was extended to Mr. Truitt tonight. Mr. Truitt is a native of North Carolina, a graduate of Elon College, and of the Divinity School of Princeton University and is regarded as one of the strong men of the Christian denomination. He is married, his wife having been Miss Jones, daughter of Mr. and Mrs. B. D. Jones, of Holland. He served the Christian Church at Berkley before going to Dayton. The church conference tonight passed strong resolutions of regret at the leaving of the Rev. H. S. Hardcastle, and commended his splendid work as pastor of this church for the past ten years."

A GREAT PLAN TAKEN LIGHTLY.

A little more than a year ago, when the Dollar-a-Month Club plan was initiated by the Alumni of Elon College and announced to the public, a few received the announcement joyously. They saw in it a possibility of securing funds for the support of the College; and without any undue strain upon anyone. They gladly accepted the opportunity, promptly enrolled in the Club, sent in their contributions, and have been paying regularly ever since. I say, a few took this attitude, and only a few, in comparison to the large numbers who should and could. I only wish that their names were legion. These few, however, have greatly assisted us and have been a means of constant encouragement. Others received the announcement of the Dollar-a-Month Club simply as another fantastic idea—a vain effort to rescue a struggling institution (do not allow yourself to be deceived into thinking that a dollar a month will save Elon College), and they quickly tucked their dollar away, or spent it for other things—certainly they did not send it to Elon College. They were unwilling, as they persuaded themselves, to put their money into a "rat hole." This type of individual, of course, has been of no real service to the College since he arrived at that decision. Others read the announcement of the Dollar-a-Month Club plan and said: "Well, I hope it will succeed—I would like to see 5,000 members enrolled—it would be

a fine thing, but I don't think it will ever be done—I'll wait and see." And, they are still waiting. But, after all is said and done, this plan seems to me to be the most sane and sensible plan that could have been adopted for a time like this. In other days, in case of emergency, we could go to people of large means and secure a large donation, sufficient in size to tide things over, but those days have passed. The individual with large means today cannot be located, and if located, he is in no frame of mind to give generously. The fact of the business is, it is difficult to get him to join in with the small givers and make his contribution along with them.

If the College situation is ever relieved, from a financial standpoint, it will in all probability be through a large number of small gifts by individuals; individuals here and there, who, out of their earnings, and on account of their devotion to Christian education for our church, will make a small contribution regularly to the College.

The Dollar-a-Month Club plan does not contemplate the overtaxing of anybody, but does solicit, earnestly, a minimum contribution from every wage earner. By this plan, our educational interest can be continued with increasing self-respect and personal honor. Every member of the Congregational and Christian Church wants to see Elon College pay her honest debts and meet her assumed obligations.

My dear reader, won't you, as you read this article, make up your mind to do your part in this determined undertaking and make it possible for your College to achieve?

The Southern Baptist Convention, with its total indebtedness, reported at something like \$5,000,000 has adopted the Dollar-a-Month Club plan and is calling for a sufficient number of its members to set aside a dollar a month for this purpose to pay this indebtedness in five years. They have taken this simple plan and dedicated their efforts and energies to make it a success, and I am venturing to prophesy in the beginning of this effort, on the part of the great Baptist Church, that they will find enough loyal souls in their membership who, out of their earnings, whether small or large, will come forward with a sufficient amount to accomplish what they started out to do. This is a sane, sensible and workable plan.

May I take this opportunity to appeal to the membership of the Congregational and Christian Churches, not to abandon the plan that has within it the germ of success—the possibility of complete achievement? And further, may I appeal to every loyal soul to determine to lay aside for this great cause, at least a dollar a month?

To date, we have more than 600 members. We certainly should have 5,000.

If you are a member of the Dollar-a-Month Club already and are in arrears with your dues, won't you send them in without waiting for us to spend postage to notify you? If you are not a member of the Dollar-a-Month Club, won't you sit down now before you forget it, take a pencil, sign the blank attached to this article, cut it out and mail to us with a dollar bill attached, requesting that your name be entered as a member of this loyal company?

I am encouraged when I think of the future of Elon College. I believe in the constituency of the Congregational and Christian Churches. I believe that we have 5,000 souls among us who will manifest their interest in our educational program by making this small monthly contribution. Please let me hear from you.

Since our last report, the following amounts have been received to be credited to the Dollar-a-Month Club:

Mary Lee Foster, Elon College, N. C.....	\$ 3.00
R. M. Norfleet, Holland, Va.	1.00
M. S. Harrell, Holland, Va.	1.00
W. M. Jay, Holland, Va.	1.00

Mr. and Mrs. Holland Ballard, Holland, Va.	2.00	Leslie S Webb, Richmond, Va.....	3.00
Mens' Bible Class, Holland, Va.	1.00	F. G. Coffin, Columbus, Ohio.....	3.00
Ladies' Bible Class, Holland, Va.	1.00	Mr. J. E. Harrell, Portsmouth, Va.	3.00
Mrs. Job G. Holland, Holland, Va.	1.00	Mrs. R. A. Hinton, Harrisonburg, Va.....	3.00
Mrs. J. T. Jones, Holland, Va.	1.00	Josie H. Underwood, Pittsboro, N. C.....	3.00
R. E. Hedgepeth, Holland, Va.	1.00	Richard W. Cogswell, Bridgeport, Conn.....	3.00
J. W. Barney, Elon College, N. C.....	2.00	Virginia Eskridge, Charlotte, N. C.....	3.00
Junior Department (Rosemont), Berkley-Norfolk, Va.	1.00	M. Z. Rhodes, Burlington, N. C.....	3.00
Class No. 3 (Rosemont), Berkley-Norfolk..	1.00	Mrs. M. Z. Rhodes, Burlington, N. C.....	3.00
Mrs. H. L. Bondurant (Rosemont), Berkley-Norfolk, Va.	1.00	W. E. and Irene B. MacClenny, Suffolk, Va.	2.00
Mrs. W. J. Harward, Holland, Va.	1.00	Mrs. Annie E. Odend'hal, Wytheville, Va...	3.00
Mrs. J. D. Rawls, Holland, Va.....	1.00	Miss Grace West, Bridgeport, Conn.....	3.00
The Fidelis S. S. Class, new (Damascus Christian Church), Sunbury, N. C.....	1.00	Total	\$ 83.00
Mrs. F. A. Hattman, Coleridge, N. C.....	1.00	Grand Total	\$ 1,828.36
C. C. Mulholland, Durham, N. C.....	1.00	Now here is the blank. Won't you sign your name, thus becoming a member of the Dollar-a-Month Club?	
Sadie Virginia Fonville, Burlington, N. C...	2.00		
Jack Eley, Richmond, Va.	1.00		
R. L. Williamson, Winchester, Va.....	1.00		
James Walton, Griffin, Ga.	1.00		
Mrs. J. P. Barrett, Elon College, N. C.....	3.00		
Total	\$ 31.00		

The following amounts have been received in response to our chain letter appeal:

Mr. Dolph Long, Graham, N. C.....	\$ 10.00
Mr. G. N. Edwards, Charleston, S. C.....	3.00
May E. Bullock, Trotwood, Ohio.....	1.00
Mr. B. F. Branch, Raleigh, N. C.....	2.00
Rev. Elisha King, Miami Beach, Fla.....	1.00

I wish to become a member of the Elon Dollar-a-Month Club, and I hereby agree to pay a membership fee of One Dollar a month from July 1, 1933, to July 1, 1934.

Signed.....

L. E. SMITH.

THE ELON DOLLAR-A-MONTH CLUB.

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Address

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December....., 1932.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LIFTED UP FROM THE EARTH.

There are things earthly and things heavenly; things that are secular and things sacred. This distinction is clearly drawn in the Bible, and we confuse our thinking when we combine them.

Our Lord Christ was in the world, but he was not of the world, and the world knew him not. The world does not know him yet. They that would know him, must know him in spirit, because he is spirit and he is truth. The world fails to discern him, because he is spirit.

We have his own words, saying: "And I, if I be lifted up from the earth, will draw all men unto myself." He was to be lifted up from the earth; lifted, exalted, held above the earth. He has not yet drawn all men unto him, because the world is still trying to drag him down to its level, and those who are in the spirit are not separating him from the earth, nor lifting him above the earth. This is the mark and measure of missions—to lift Christ from the earth, exalt him above and get him among and in view of the people that they may see the Son of God as the prophet saw "the Lord high and lifted up." The missionary message is that of exalting not the earthly, but the heavenly; not man, but the Son of Man; not the way and the wisdom of man, but the way and the wisdom of God. This makes the mission task singularly divine and sacred, for it is the one task that exalts God above man and the Son of God above the sons of men. It is his name, and not the name of any man, that is a sufficient name, and his love, and not the love of man, that is to lift this world if it is ever lifted to high and holy living.

The church, a spiritual body, is the only body that gives itself solely to the task of lifting the Lord up above the earth and making him known to those who know him not at home and abroad. In benevolent activities, we seek to lift individuals and give them a chance, and afford them an opportunity in life, and this is well, but in missions and through missions, the church, a spiritual body, is lifting its Lord up from the earth and giving him a chance to verify his promise of drawing all men unto him. In missions the church is trying to focus the eye, the mind and the heart of the world upon the uplifted Christ, in whom alone there is safety and salvation for the soul. He will draw, but we must lift him up so that he can draw, as he promised he would.

J. O. A.

COMPULSORY CHURCH ATTENDANCE.

When Charles I. was King of England, he ordered the Governor of the Virginia colony to grant a Virginia Assembly to enter into partnership with him in governing their growing and rather self-willed colony. They did so, and at the convening of their Assembly a year later, in session at Jamestown, enacted "that we should go three severall marches upon the Indians at three severall times of the year," and also "that there be an especial care taken by all commanders and others that the people doe repaire to their churches on the Saboth Day, and to see that the penalty of one pound of tobacco for every time of absence and fifty pounds for every month's absence be levied, and the delinquents to pay the same." When it is recalled that tobacco at that time was real money in Virginia, a pound being fifty cents in the coin of the realm (two or three times that value at present money rating), it was no small penalty imposed for staying away from church on the Sabbath.

Much water has flowed under the bridge since that far-off day, but this act, like every line of our early colonial history, shows how thoroughly and completely the founders of this nation built the idea of religion into the whole structure of government. Nations, like individuals, grow away from the Lord when they grow strong and mighty, but they remember him and lean upon him mightily in the days of their weakness, distress and need.

J. O. A.

"A SEMINARY OF MINISTERS."

William and Mary College at Williamsburg, like Harvard and Yale, and other early colleges and universities, was founded as "a Seminary of Ministers." Sent over to the early colony of Virginia was a commissioner of the established church, a Scotch ecclesiastic, Dr. James Blair. Soon after taking his place with the struggling colony at Jamestown, he indulged the dream of a college in Virginia. Virginia planters supported him, and Blair raised a promised subscription. With this as a nucleus, he returned to England and interested the Archbishop of Canterbury and the Bishop of Worcester in his colonial enterprise.

Though Blair met with opposition, the King and Queen inclined a favorable ear, and Blair at last obtained his charter. The history of the event continues: "There was to be built in Virginia and to be sustained by taxation a great school." The charter setting forth that it was to be a "seminary of ministers of the gospel where youths may be piously educated in good letters and manners; a certain place of universal study, or perpetual college of divinity, philosophy, languages and other good arts and sci-

ences." Rev. Mr. Blair was the first president of William and Mary College, for which the assembly, for the benefit of the college, was "taxed raw and tanned hides, dressed buckskin, skins of doe and elk, muskrat and racoon."

Among the worthies and notables educated at this institution, founded by Rev. Mr. Blair "as a seminary of ministers of the gospel," three American presidents were educated, viz., Jefferson, Monroe and Tyler, as well as the greatest of all our jurists, Chief Justice Marshall, and four signers of the Declaration of Independence. The church has always preceded the state and blazed the way and set the example for the state in education, and has afforded within the walls of its institutions that liberty and freedom in the pursuit of knowledge, under the guidance of consecrated men and women, which produces the most noble and exalted character.

J. O. A.

WHEN CROPS WERE TOO LARGE (?).

The experiment our government is now making in the matter of curtailing crops and acreage is no new one. It has been practiced from of old (in all its folly and shortsightedness). The practice in fact was an old one when Virginia, the first of our colonies, was in its infancy. Take this line from her ancient history (1624): "King Charles dies and James, the II. rules in England. Culpeper and Effingham play the Governor (of the Virginia colony) for what they can get for themselves out of Virginia. And the price of tobacco goes down, down. The crops are too large; the old, poor remedies of letting much acreage go unplanted, or of destroying and burning where the pleasure of production is exceeded, and all petitions to the King are resorted, but they procure little relief. Virginia cannot be called prosperous."

So, more than one hundred years before the War of the Revolution the excuse for low prices of crops in good old Virginia was that they were too large, and the remedy of letting acreage go unplanted was in that early date called an old, poor remedy. Maybe we will begin to learn in a few thousand years from now that it is an old and poor remedy to destroy growing crops while a world is in need.

J. O. A.

OLD JOHN BARLEYCORN.

By DR. HOWELL D. DAVIES.

He is of ancient pedigree, an old-timer, and a bad actor. A generation ago his performance became so unendurable that it brought on prohibition. In New Testament times he was likewise of poor reputation. Paul warned against drunkenness and John's vision of the holy city was that of a place with no drunkards. In the days of Jeremiah, he stirred up people of serious life purpose so that they organized the first known total abstinence society—the Rechabites. Aristotle knew his tricks and asked, "Why is it that, although the wine is hot, the drinkers are unable to endure cold and are readily attacked by pleurisy and other diseases? Why has wine the effect of both stupefying and of driving to frenzy those who drink it?" In Solomon's time, too, he was warned against it. The hapless slavery of his victim is recorded in the drinker's hopeless remark, "I will seek it yet again." Amos and Hosea put him down as a bad citizen who helped turn religious festivals into convivial carnivals. And his bad name goes back even to the days of Noah, who was drunk under the rainbow of promise of a new world—a poor beginning for a new era. Surely when the world was wet, Noah was no dry himself. In short, all through the cen-

turies, John Barleycorn has been known as a deceiver who makes fair promises but whose devotees find that in the end "It stingeth like an adder," a destroyer of health, wealth, peace and every other good, a thief that robs childhood, womanhood, the home, and the community, an adulterer that stirs passion and weakens its control, a murderer.

In 1920, our country banished him into exile, but now he returns like Napoleon from Elba, but later to meet his Waterloo, we believe. How interesting and strange is John Barleycorn's new respectability. Formerly he was licensed and tolerated; now he is legalized! Formerly he was an outlaw and suspicious character; now a citizen forsooth! Formerly he was found chiefly in saloons; now in nearly all eating places! Formerly drunk secretly with apology; now openly, a protest against narrowness! Formerly he was cursed by Lincoln; now he is blessed by Roosevelt! Formerly he was an object of church wrath; now he is given a tolerant hearing! Formerly a general liability; now a highly praised asset! Formerly he was warned against as an enemy of all; now he is hailed as a friend in depression need! Formerly he was the embezzler of wages; now he is the benevolent giver of work and health! Formerly he was a snake in the grass of the community; now he is the brazen serpent of Moses, on which the public is asked to gaze for salvation! Formerly he was a dangerous poison; now something harmless—or better! Formerly warned against; now he is given the consent of silence! Formerly a low-brow criminal; he is now a high-brow pillar of society! Formerly a predatory wolf; he is now a white innocent little lamb! On the run in 1920; he stages a triumphal return in 1933! Formerly condemned by the National Educational Association; he is now given the degree of Doctor of Humanities by Nicholas Murray Butler! And now Richard is himself again—and more!

What shall we say about him? First, he seems to be deceiving the very elect. June 20th, even Iowa voted for repeal. A denominational conference declared it would deal tolerantly with members who drink. The pastor of a large and influential middle west church was chagrined to find how few signed the total abstinence cards which he circulated among the members. Even the President's wife takes him for granted and says the girls will now need to learn how to drink. It seems to be a common remark that young people are to be taught how to drink beer. How John Barleycorn does flatter this generation! He as much as tells them that they have better self-control than past generations, and can safely do what it was dangerous for the fathers to do. Secondly, we would say that he is playing his trump card again, i.e., that is the harmlessness of moderate drinking. He says that 3.2 beer is not intoxicating. He would even change the dictionary. The public can well beware of certain dictionaries. John Barleycorn's is full of propaganda, just as Samuel Johnson's was full of prejudice when he defined oats as food eaten by horses and Scotchmen. John Barleycorn favors the definition in the old-time North Carolina Law Journal:

"Not drunk is he who from the floor
Can rise again and drink one more;
But drunk is he who prostrate lies
And cannot either drink or rise."

But science and common observation are a better dictionary. Any alcohol taken into the system causes a state of intoxication (though not publicly apparent), for it is a narcotic drug which is a progressive depressant upon all tissues. It loosens control and dulls the sensibilities, particularly of eye and hand. It makes drunk the nerves so that their reaction time is slowed up

2/5 of a second, in which time a car going at 45 miles per hour travels 18 feet.

"Five gallons of gas, one quart of gin,
And all they found was a mess of tin."

One drink shows by laboratory test the knee-jerk slowed up 10 per cent and weakened 40 per cent.

Low per cent beer has been the trouble starter always and was the reason for all total abstinence movements. It was because of the danger of moderate drinking that a previous generation was brought up on pledge signing, taking warning from the thought in the lines:

"As they say in Japan:
First the man takes a drink
Then the drink takes a drink
Then the drink takes the man."

I well remember how an older boy in the Sunday School class to which I belonged started with moderate drinking. I saw him quaff a large schooner of beer at the county fair and boy-like wondered if it really was as dangerous as our teacher had said. Years went by. I was ordained pastor. One morning came a long distance telephone message froms sister, "Can you come up and conducts funeral today?" I went up to officiate at the funeral of my Sunday School mate of years before and was told the sad facts. He had committed suicide because of despair of getting rid of the drink habit. It seems that some years before he had heroically left his office to spend some months on a relative's farm to get away from temptation. Feeling secure he returned to his business. Yielding again, he once more went out to the farm for a cure. Again he ventured back to the office. Again he fell. This time he went to the Far West. He cut himself off from all former associations. All went well until a carnival came by and he yielded once more. This was too discouraging and so he shot himself. It was the very danger of moderate drinking that made people warn girls not to marry a moderate drinker, who was always a potential drunkard. Let it be remembered that it was beer, the supposedly harmless drink, that made the old-time saloon. 90 per cent of all liquor sold by the 177,000 saloons in the old days was beer. And of the \$900,000,000 invested in the liquor traffic, \$800,000,000 was employed in manufacturing beer. Moderation has been John Barleycorn's trump card in Canada. The Moderation League there which pretended to be concerned about the people's welfare, the sobriety of the young and the sanctity of the home was really a wet organization financed by the liquor traffic to increase sales and profits. One Canadian liquor corporation admitted in court that liquor manufacturers had given \$425,000 to the Moderation League for propaganda and had entered this sum upon its books as "sales promotion." One witness stated to the court, "We figured that investing nearly a half million dollars in the cause of the repeal of prohibition and the establishment of the government sale would so greatly increase our business that we were quite justified in so large an expenditure. Time has proved us right." Out of \$425,000 received in dues and donations in one year by the Association Against the Prohibition Amendment, 75 per cent was furnished by three millionaires.

Contrary to popular propaganda, beer does not reduce the consumption of whiskey. France, the wine country, drank more spirits per capita in one year than the United States, which should supposedly follow France's moderate drinking. Germany, the beer country, did the same. And Canada, with its boasted "control," consumed more and more spirits, the increase being from 1,850,000 gallons in 1923 to 4,377,000 in 1929. The

permits for purchases in Ontario increased from 219,000 to 420,000 in two years, which meant that liquor was going into 200,000 more homes.

No, the essential character of John Barleycorn remains the same. He is a notorious destroyer still, and will do even as he has done before. He is a liar. David Starr Jordan said, "The sole purpose of its use is to force the nervous system to lie, thus vitiating its power of recording and acting upon the truth. Men drink to feel warm when they are really cold, to feel good when conditions are not good, to feel emancipated from those reserves and restraints which are the essence of character building." What lies have been told about prohibition. It was said to be a failure, but the failure is only relative. And it was relatively a greater success than a failure. The New York *World Almanac* reported arrests from drunkenness in New York as averaging 47,584 in 1901-1903, but only 12,110 in 1927-29. (The Department of Justice reported the production of alcohol to be only 35 per cent of the amount before prohibition.) It was said to cause the speakeasy, but this flourished in great numbers long before prohibition, there being 4,000 in Philadelphia, and 2,300 in Allegheny County, Pa. It was said to cause crime, but the gangsters' business was only 20 per cent from liquor, and repeal won't mean their retirement from their general occupation. The National Probation Association, in listing the five major causes of crime, does not include prohibition among them. It was said that prohibition debauched youth, but the National Educational Association at its Detroit meeting in February, 1931, voted approval of the Eighteenth Amendment, unanimously, except for three dissenting votes. Jane Addams of Hull House, Chicago, speaking of the change that prohibition meant to that neighborhood, said: "There is such a difference now that it seems another world." The Salvation Army in New York used to care for 1,200 to 1,300 drunks nightly, but under prohibition only about 7 a night. It was said that legalized beer would produce \$2,000,000,000 of revenue, but the highest liquor tax, in 1919, yielded only \$483,000,000. To get \$2,000,000,000 of beer revenue means that every American family must drink 12½ gallons daily. What a daily dozen! All in the interests of temperance, so-called, and prosperity.

John Barleycorn has always been a lawless creature. Even the Chicago *Tribune*, his loyal champion, in a recent editorial entitled "The Brewer's Big Horses," warns the insolent brewers who were guilty of contempt when cross-examined by a legislative committee not to repeat their old high-handed and law-defying ways, that angered the country into enacting prohibition.

"The devil sick, the devil a monk would be,
The devil well, devil a monk is he."

John Barleycorn still has the same disreputable pals—greed and appetite—and is depending on their old-time faithful cooperation. He is not a good citizen. He is no friend of the farmer or anyone else, and he has no place in a Christian social order. The Negro spiritual says, "You can't go to heaven with a bottle of beer." The Kingdom of God cannot come with a bottle of beer. Facts about John Barleycorn have not changed. He is the same old six-pence as he turns up again. Let us have nothing to do with him personally, and let us sign the total abstinence pledge again to strengthen our own conviction and to confirm our brethren.

Perfect love would involve perfect courtesy, that is to say, a nice sense of propriety in our intercourse with others, and a delicacy of feeling toward them. So far as one is defective in this perfect courtesy, he wants one of the finer feelings of love.—Goulburn.

CONTRIBUTIONS

SUFFOLK LETTER.

On Saturday before the third Sunday in June, 1898, I began my work as a pastor. On that day I went to Oakland Church for the first time to hold the quarterly conference at 11 A. M. I drove my father's horse. I did not know the exact location of the church. On the way I asked a man who was leaning on his hoe, "How far is it to Oakland?" "About a mile," he replied. "Are you the new preacher?" said he. "Yes," I replied, and drove on. I stopped at the church, unhitched, tied and fed my horse. It was about 10:30 A. M. A little rain was falling. I got up in the buggy, raised my umbrella, and waited for the people to come.

In a few moments an old colored man came by, and looking rather curiously at me, asked: "Cap'n, is there any meetin' here today?" "Yes, uncle, quarterly conference at 11 A. M. He passed on. Two deacons of the church drove up and inquired: "Is this Brother Johnson?" "Yes," I said, while they began to laugh. "Well, Bro. Johnson, you have made a mistake. This is Zion colored church. Oakland is about one mile from this place." They helped me get off and we soon reached Oakland, where the conference was duly held, and I was called to serve the church for the remainder of the conference year. On the next day I preached my first sermon at Isle of Wight Court House Church, where I served as pastor for five years.

It will be seen from this statement that I have been in the pastorate thirty-five years, and during that time I have been pastor of the following churches: Isle of Wight Court House, five years and five months; Windsor, three years; Holland, eight years and five months; Hobson, eight years; Mt. Zion, eight years; Damascus (supply), one year; Bethlehem (supply), one year; Berea (in the 27th year); Liberty Spring (in the 30th year), and Oakland, thirty-five years last Sunday.

During this period I have had contacts with a number of ministers. Two ministers have influenced my life and ministry more than all others combined: Rev. H. H. Butler and Dr. W. W. Staley. Both of these have passed to their reward. When Rev. H. H. Butler was in his prime he had few equals, in our church, in his ability to reach people for Christ and the church. I was with him in many meetings. I studied him. He won people by his friendly spirit. He loved people. He had a warm heart. He knew human nature. He knew his Lord and Master. Until his health and strength failed, he drew great congregations wherever he preached. He was deeply spiritual. He was a great evangelist and pastor. He helped me. I owe much to him.

My fellowship with Dr. Staley was longer, more varied and intimate. Despite the fact that many people did not regard Dr. Staley as a great preacher, I am compelled to think that he was one of the greatest preachers our church has ever produced. He was concise, clear and refreshing in his style. His sermons were fresh and original. He was a great reader in his active ministry, but his sermons were not bookish. There are probably three thousand sermon outlines in his study today, written by his own hand, with pen, pencil, or typewriter. And it would be difficult to find anything in these sermons which would suggest that he copied them from other authors. His sincerity, his broad sympathy, his common sense, his integrity of character, his Gospel preaching made a great impression upon me. I thank God today that he called me into a country pastorate

where I had the privilege of association with Dr. Staley and Rev. H. H. Butler.

I am a country preacher and pastor. I love my work and my people. These churches are a challenge to me to do my best with a vision of God, the Holy Father, to guide and direct me. I do not know why I have been so fortunate for these thirty-five years. I have served good people who have been kind and generous to me. I have been paid better than I have deserved. I wish I could be great enough to deserve the privileges I enjoy. I hope SUN readers will pardon this personal letter.

I. W. JOHNSON.

A COMPANY OF SEERS.

Have you ever, in quiet communion with God, sought to appropriate the value of a considerable company of seers?

In almost every church there is heard at some time or other the quotation from Jesus, that "where two or three are gathered in my name, there am I in the midst of them." Those using the quotation usually imagine themselves met with others in the name of Jesus without ever pausing to inquire what is implied in these words of the Master.

To really meet in the name of Jesus, is to have his authorization for such a meeting, and a very clearly defined purpose in convening it. The two or three thus met must all be seers. They must have a vision of such clarity as to know the mind of Jesus with reference to this particular interest which calls them together. No generalization will do here. They are gathered to transact business for which Jesus must be called to bear the ultimate responsibility.

If President Roosevelt were to commission me to represent him in the New York Legislature in order to secure a measure of cooperation in one or more of his important plans, I am sure I should experience a sense of responsibility not often experienced when people glibly tell themselves they are met in the name of Jesus. My commission involves more than a mere personal obligation. It must be remembered that the President is responsible for a great nation—millions of people. When I attempt to do business in his name, though it may only concern a single phase of his general program, I am to that extent assuming responsibility in like manner for millions of people.

Some forty-odd years ago, a group of people were deeply moved as we believe by the Holy Spirit to organize a college to which the constituency of our Southern churches might look for their higher educational opportunities. They christened it by giving it a very beautiful name—Elon. It has rendered a splendid and worthwhile service in its chosen field during these years.

Dr. Smith, who has been charged with the grave responsibility of becoming the president of this institution in the most trying time of its lengthening history, knows nothing of my determination to offer this communication to the brotherhood whom I love; yet I am venturing to suggest that a heaven-born vision on the part of any considerable number of our church members in the beloved South—for I do love with a peculiar affection our people of that region—cannot fail to result in a shower of contributions such as will refresh and invigorate those who have labored so incessantly for the success of the work committed to them.

More than a year ago the Dollar-a-Month plan was launched. A few hundred people have em-

braced it and sought to contribute to its success. There should have been thousands. When I say there *should* have been thousands, I mean just that. I mean it, even though I am far from blind to the fact that we have been and still are passing through an unprecedented depression.

Without presuming to count on a single member of a Congregational Church, we have over 32,000 whose names appear on the rolls of our own Christian Churches. Yes, the Congregational Churches are ours, too, now, but they have obligations assumed before the union which they are struggling to meet as well as have the group which was distinctively ours. If I could have my way, therefore, no one would be allowed to solicit a single subscription from our Congregational group. But here is what will inevitably happen if, and when, our own group subscribe their full five thousand memberships to the Dollar-a-Month Club: Members of our Congregational group will subscribe because you can't persuade them *not* to do so. Such is the compelling power of good wholesome example. When these spontaneous contributions begin to come in in increasing numbers it will then be our high privilege to undertake severe deprivations, if need be, to just as enthusiastically undertake on a wide front to help lift in some similar enterprise which the other group has long cherished.

A dollar for a whole month is not much, even for those who do not know how to meet their ordinary obligations without considerable planning and maneuvering. I know, I have been trying it! Here in Brooklyn, there are many meetings which it seems important for a minister to attend. Usually the meetings involve a luncheon or a dinner. The expense is from a dollar up. We usually manage it somehow. These meetings, however, are no more important than is the support of a college of such strategic value as is Elon. I am sure then when one sees what is involved one just cannot represent Jesus and turn down a proposition which means \$60,000 a year to our beloved Elon. It just cannot be that one in every six of our nominal membership are so impoverished that they cannot give one dollar a month for at least a year or two. The only kind of poverty which I can imagine as being so widely prevalent, is an impoverished vision.

Let us read again of the Macedonian Christians as described in II. Cor. 8:2. Their very poverty abounded unto their liberality. They possessed a Spirit-quicken vision to see what the self-denial of others meant because of their own experiences, and gave with an unparalleled generosity. To belong to a company of seers whose vision is keen enough and clear enough to behold the Elon that shall be, is to be inspired to covet earnestly a share in bringing to pass the lifting of the institution out of its difficulties. Five thousand Dollar-a-Month members ought to be secured before September.

P. S. SAILER.

Brooklyn, N. Y.

CHATTANOOGA COMRADES CAMP OUT.

On the 9th of June it poured, and on the morning of the 10th the clouds hung heavy, sometimes letting out a threatening drizzle. Hopeful campers watched the clouds but were not dismayed. They packed up their bedding, their cooking utensils, and their food and started for Bakewell, two miles above Soddy, Tenn. Their hopes were well founded, for there was no more rain and all the variegated vehicles crossed the rocky creek without mishap. Before noon they started arriving, three boys from Crossville, sixty miles away, then seventeen on a truck from Sherwood, a hundred miles distant. Camp leaders and speakers and two fraternal delegates from the last Alabama Christin Life Conference, were there to welcome

the arrivals. The first camp meal was in process within a short time and the first campers proved that they could make fires and use them for an excellent purpose. The rest of the delegations came in by truck and by car, from Soddy, Daisy, East Lake and Pilgrim Church, Chattanooga. Just when we had given up hope of seeing Pleasant Hill, the car arrived with delegates from the school who had been gathered from miles around, since it was vacation time and all students were at their homes. This made our fellowship complete with the exception of Grandview. Clouds must have obscured that view and frightened the viewers away.

Everyone who wanted to swim tried out the natural swimming hole, then returned cooled and refreshed, ready for the program of the afternoon. First, we had a brief business session and representatives were selected from each delegation to act as a camp committee to make and carry out regulations. At the afternoon session, we enjoyed hours with modern books and poetry, led by Miss Dorothy French and Miss Jean Pettit. We enjoyed particularly some original poems read by their creator, Orma Priddy, a Soddy High School girl. Since the theme of our conference was, "God in Nature and God in Man," it was altogether fitting that we should be thus introduced to the works of those people who had found God and had in their writings tried to interpret him to others.

Next on the program was a hike to the top of the overhanging bluff above the camp. It looked well nigh impossible to scale such a bluff and we thought it was before we reached the top. Manfully we struggled and gained the summit, then prepared supper as a reward for our valor, also to appease our ravenous hunger and to lighten our burdens on the way down. From this mountain top we could look down into the canyon that held our camp, then over the hills and into the valleys in two directions—a lovely vantage point.

Our Vesper service was held about the camp-fire at the camp site. Pleasant Hill conducted the service and Rev. E. E. White brought an inspiring message, "God in Man." He struck the keynote of the conference and many of his thoughts were carried over into the discussion conducted by Rev. A. L. DeJarnette later in the evening. Soddy conducted the camp-fire fun time and each delegation responded with stunts and general foolishness which added greatly to our fellowship and acquaintance.

The final service of the evening was a very impressive candle lighting service led by the East Lake delegation. The theme, "God in Nature," was carried out in this service, for the seven candles in the center represented the seven days of creation. After the service, the circle of candle light melted away and little spots of light marked the places where the campers were making their beds for the night. The candles of the boys clustered about the tent in the clearing and those of the girls were in and about the Boy Scout log cabin among the trees.

Nights are short for campers, especially the first night, and by 4:30 everyone was up. The rocky creek was the scene of the morning ablutions and many comparisons of number and size of bites of various kinds were made. Bacon and eggs and coffee was the popular breakfast and every little camp fire brought forth the same fragrant odor. Each delegation brought its own food and did its own cooking, so all shared in the responsibilities of the camp. Our early morning service was held at a little spring half way up the mountain. The efforts of the night before had dampened the spirits of the group, so the top of the mountain was too far away to attempt. Crossville delegates led a very impressive morning service, "The Roll-Call of the Trees," and helped

us to a deeper appreciation of the beauty of the forest about us.

At the usual Sunday School hour we met about the council ring for a real business session and for reports of the church groups. At this session plans were laid for a week of camping with a real summer school program next year. Everyone wanted such a program and voted to support it. Tennessee isn't going to be beaten by North Carolina, Alabama and Florida.

Daisy led the worship service at 11 o'clock, and Dr. Ensminger preached to the group which was scattered about in the grove, sitting on rocks and against trees, God's Cathedral walls. A wild and cultivated grapevine illustrated the nature sermon.

After dinner, our last camp meal, we held the final business session, heard committee reports and made plans for the next meeting. The award for the finest spirit was given to the new group among us, Sherwood. The fall meeting is to be entertained at Crossville.

As we sat on the ground after our final business session, there came toward us through the green lane, the women of the Bible. Hagar and Ishmael, driven away by Sarai; Ruth, Orpah and Naomi; Miriam and her maids; the Egyptian Princess who found the infant Moses; Rachel and Leah; and other familiar characters appeared before us as Mrs. Keyes read of their lives. Pilgrim Church had charge of this service and they brought us a charming pageant in our out-of-doors auditorium.

Our closing service was conducted by Rev. A. L. Hurst, of Pilgrim Church. This consecration and communion service was most impressive. Four young people had been selected by their groups to act as deacons, and they distributed the bread and wine to their companions in memory of our great Leader, who loved the out-of-doors and lived in it, close to his Father. We were all brought closer to Christ and to his Father as we sat there together in the midst of the beauty of nature.

Thus our first camp was brought to a close and over eighty-five young people packed up to return home after their week-end of inspiration and fellowship. Just as it rained before the camp, it rained after the camp, and we had something more to be thankful for.

AMERICA'S ANNIVERSARY.

The anniversary of the birth of America as a nation is here. The day of days for the American people; and well might it be, for the United States of America has become one of the greatest of nations on the face of the globe. It was founded on that great document, the Declaration of Independence, signed by courageous men who knew not what such a radical stand might mean to them, yet bold in their convictions for the sake of "life, liberty, and the pursuit of happiness."

George Washington, the one who led the young nation in its beginning and who was affectionately called "The Father of His Country," said: "If the citizens of the United States should not be free and happy, the fault will be entirely their own."

Our national hymn was written with such love and devotion and it stirs our hearts as we sing, "My Country, 'Tis of Thee, Sweet Land of Liberty." Yet, as we think of the present day ideas of liberty without law which so many seem to desire, we know that they have departed from the thought of the hymn writer, for we believe he meant liberty in conformity to God's law, the only true liberty. Such was the Pilgrim's pride; the opportunity to worship God according to the dictates of their own conscience, willing to face the perils of a new country that they might be established in the things of God.

The present generation has wandered far from the rules laid down by their Pilgrim fathers and

they ask not for the old paths, the paths that led to rest and peace. For this reason the music of patriotism does not swell the breeze, nor ring from all the trees; freedom's sweet song has been stilled because of the discordant strains of personal liberty.

Love of country has been replaced by love of power and love of money, the willingness to serve has been placed in the background and those who have served are not honored as they once were. Happiness has given way to care and those who have power and money are the most miserable. "Uneasy lies the head that wears a crown" is as true today as ever. It matters not whether it be a kingly crown or a crown that the world gives to those who possess power and money.

Well may we pray, "Our fathers' God, to thee, Author of liberty, protect us by thy might, great God, our King." Many feel that they are no longer accounted as citizens of our great country because unable to meet the requirements necessary to give them a share in the actions of the government. They know not what a day may bring forth. But many of these can truly say, "My citizenship is in heaven," for here we have no continuing city, but we seek one to come. We confess that we are strangers and pilgrims on the earth, that we seek a country, a better country, whose builder and maker is God. Wherefore, God is not ashamed to be called their God; for he has prepared for them a city and they shall go no more out.

W.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

OUR NEWEST MISSIONARY.

While many missionaries have been and are being called home for want of support, provision was recently made for sending out a medical missionary, and the following very interesting item from the *Congregationalist and Herald of Gospel Liberty*, June 22nd, tells of him and his sending out:

"Leonard Fiske Wilbur, M. D., is a quiet and unassuming young man, who looks even younger than he really is. His father is Judge Curtis D. Wilbur, of San Francisco, who served as Secretary of the Navy under President Coolidge, while he has an uncle, President Ray Lyman Wilbur, of Stanford University, recently Secretary of the Interior. Naturally, young Leonard Fiske Wilbur is a graduate of Stanford in both liberal arts and medicine. At present he is serving as an interne in Philadelphia, but early in the summer he expects to sail for China to become an assistant to Dr. Percy T. Watson in the Harwood Memorial Hospital at Fenchow, North China. At a luncheon given Dr. Leonard Wilbur by the secretaries in our New York offices, he said:

"It is not only medicine that people need; they need also to know Christ. Only gradually did I come to realize what Christ means to the world because I was born in a Christian home. I do not know any better Christian than my own dad. I am not going to China to preach, but to practice medicine; but I hope through my medicine to help bring people to a knowledge of Christ, whom they need more than anything else."

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JUNE 24, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,268.25
Berea, Altamahaw, N. C.	4.00
Dendron, Va.	5.00
Flint Hill, Star, N. C.	.29
Liberty, N. C.	1.14
United Christian, Lynchburg, Va.	4.47
Rosemont, Norfolk, Va.	8.13
Suffolk, Va.	25.00
Happy Home, Ruffin, N. C.	3.20
Durham, N. C.	12.46
Berta Johnson Class, Liberty Spring Sunday School, Suffolk, Va.	3.00
Roanoke, Ala.	1.00
Third Avenue, Danville, Va.	5.02
Berea (Nans.), Driver, Va.	2.95
Newport News, Va.	11.00
Cragford, Ala.	.50
Total	\$ 2,355.41

Individual and Church Offerings.

Previously acknowledged	\$ 1,779.96
Dry Run, Harrisonburg, Va.	10.92
Joppa, Harrisonburg, Va.	2.85
Palmyra, Harrisonburg, Va.	3.25
Berea, Altamahaw, N. C.	8.00
Shallow Well, Jonesboro, N. C.	1.00
J. A. Kagey, Mt. Jackson, Va. (Wood's Chapel Church)	5.00
Antioch, Elams, N. C.	6.00
Timber Ridge, Harrisonburg, Va.	14.53
Total	\$ 1,831.51

Specials.

Previously acknowledged	\$ 511.06
Rosemont Class, No. 3, Norfolk, Va.	3.00
Total	\$ 514.06

Coin Card Offerings.

Previously acknowledged	\$ 145.95
Mrs. W. B. Fields' Class, Reidsville S. S., Reidsville, N. C.	2.00
Women's Bible Class, Antioch S. S., Harrisonburg, Va.	1.00
Ladies' Bible Class, Linville S. S., Harrisonburg, Va.	1.00
Total	\$ 149.95

Summary.

Previously acknowledged	\$11,705.00
Sunday Schools, Regular	87.16
Individual and Church Offerings	51.55
Specials	3.00
Coin Card Offerings	4.00
Total to date	\$11,850.71

J. O. ATKINSON, *Sec'y.*

THE SEEDLINGS.

In every land the missionaries report the child as often the first link for parents with the church or Christianity in any form. At Inanda, South Africa, one may see a little girl wrapped in a blanket carrying her baby sister fully dressed, while by her side another sister herself "dressed" carries a naked baby sister. Amazingly quick they learn to slip from the front bench and kneel with covered eyes when Teacher says, "We will close with the Lord's Prayer." In Rahuri, India, when teacher did not come one morning because of a special meeting, Miss E. Loleta Wood reports with pride that the children went quietly through their exercises, one conducting prayers, one reading the Bible, and all joining in the hymns. And in Japa where little Aiko San refused to say her kindergarten prayer in a jazz restaurant because "it has to be quieter," another small kindergarten boy prayed, following summer vacation: "O Lord, if there is anything at kindergarten that I don't understand, please explain it to me."

FOR REVENUE ONLY.

Graduates of Mt. Silinda Training School are in great demand as teachers throughout Rhodesia. On one day a request came for 12 instructors. They are well trained and have advanced study in handwork which increases their value. Chief Makuyana sends all his boys to the school, says Mrs. Mabel Larkins Hack, but when urged to let the girls come he commented calmly and firmly: "We need to sell the girls to pay taxes to the government."

THE OPPORTUNITY OF THE SMALL COLLEGE.

In this article the comparisons are between the small college of from two hundred to four hundred pupils and the large universities with from twelve hundred to several thousand students. The comparisons are based on actual observations and founded on the history of the types of institutions described.

First, the faculty of the two kinds of institutions must be considered. In the large institutions the heads of departments are usually chosen because of their ability and their achievements in research work. The minds of these workers are centered on their research problems and not on their teaching. They are performing laboratory experiments, testing out hypotheses, writing books, and, as a result, they have little time for teaching. However, these large institutions have numbers of good teachers in their associate professors, or in their assistant professors, and these do some very fine teaching. The freshman classes in these institutions usually have the most difficult time both in adjusting themselves to the new situation in which they find themselves and in accomplishing their first year's work. Generally freshman classes are taught by fellowship students whose main interest is in the graduate work they are doing, and they are teaching as a side line by means of which they are making their expenses while working for their higher degrees. Meanwhile, the institution is getting a part if its teaching work done at a comparatively small cost. In general, the faculties of these large colleges are well equipped and prepared for their work, each is a specialist in his line, and, were they teachers instead of research workers and writers of books, their work would be a great success. It is the freshmen who are taught by fellowship students who suffer most in our great universities. Those who have their attention divided, those who are doing research work and writing books, and are devoting their time to matters outside of class-room activities can not and will not give the best of their lives to the students under them.

On the other hand, the faculty members of the small colleges are chosen not for their ability in research and in authorship; they are chosen for no other reason but for their teaching ability. They are not always Ph.D. men, for the men of the highest scholarship and research powers are usually called to the larger institutions of learning. Small college faculties are called from the ranks of the real teachers who are available for these positions, and, since they are not engaged in outside activities, they have the time and the opportunity to devote themselves entirely to teaching, to the direction of students, and to guidance, provided, they have the proper amount of energy and devote themselves whole-heartedly to their work. These men are employed for no other purpose than to teach, to instruct, and to inspire. They have plenty of time to make the necessary preparation for their work and to prepare themselves for the most effective teaching. They have time for conferences with the members of their classes and they can devote themselves fully and entirely to building character, to developing immature boys and girls into men and women of resourcefulness and power. This is preeminently the job of the faculty members of the smaller colleges.

If these professors realize the boundless opportunities before them, they become models which students may safely follow; they lead and direct into right paths, and they leave an impress for good on the minds of the student body which time does not efface. In case these professors lose sight of their high calling, how serious the matter becomes! By keeping in touch with the great

dynamo of eternal power, these teachers become character builders and life moulders, they develop statesmen and enable students to catch the broadest visions of life and duty. No person can estimate the influence of a Braxton Craven or of a Mark Hopkins.

Then the student body of the small institution differs greatly from the student body of the great university. The difference is noted in their spirit, in their morale, as well as in the homes from which they come. Prestige usually draws the wealthy to the great university. The renown of the large institution has its influence in bringing students to its campus. Then, in case of a state institution, free scholarships, free tuition, and the opportunity of lessening the cost leads many students who come from homes of moderate means to the state institutions. In general, the majority of the students coming to the large institutions are fine young people and make good in their college courses. Notwithstanding the fact that the teaching is of a mediocre kind, they do fine work and leave behind them a fine record.

In the smaller colleges are found students who do not, as a general thing, have so much wealth. If the small institution is a denominational college, then the majority of students are usually from the denomination that supports the college. The larger institutions are beginning to reject the students whose high school record does not place them among the "upper ten," and these students, if they ever get to college, must seek the smaller institution. Often these students have really better minds than those who were more spectacular in their high school work, and if the small college faculty members are alive to their obligations and their opportunities, they can develop this type of student into the best and strongest citizen. Often these students have the finest spirit, the best character, and the purest purposes and ideals.

Because of the small number in the small colleges, each student knows each faculty member and the faculty members are acquainted with each student. Each student has access to every member of the faculty for advice, encouragement, help, and inspiration. The faculty and student body are but a large family and they all have a community of interests. But, in the great university, the students are strangers to the greater number of the faculty, and the students are also often strangers to each other. There is the law school, the school of education, the school of engineering, the liberal arts college, and so many other schools that the interests of the students are greatly divided. In such an institution there can be no community of interests such as may be found in the small denominational college.

In the small college the "personal touch" between department head and pupil can be made of inestimable value if the professors will but make use of this means of helpfulness. Students are influenced by the lives of teachers who show an interest in them. This is by no means as fully true in the large universities where the professor often has several hundred in his class and just lectures. Occasionally even there certain students have access to certain faculty members, but this is few and far between. The professors there meet their classes and when the class period is over, the professor retires to his work room and the students do not see him any more until they meet him in class the next day.

While there are very great advantages that students derive from attending the smaller colleges, there are also dangers which these colleges face. The larger colleges and universities demand scholarship in the students. These institutions exist for the purpose of developing scholars; this is their aim and ideal. The student who does poor work may be tolerated there for a while, but when it becomes generally known that he does not try to

be scholarly, he is mercilessly weeded out and eliminated. The small colleges must also demand scholarship in their students. The scholarship morale must be kept up and the students must be taught to put scholarship first. If many outside interests are allowed to come and interfere, scholarship suffers. This, the small college must guard well against.

Then, if the small college is to be worth more to her pupils than the great university can be to the pupils who attend it, the faculty must do more than to hear classes and give haphazard lectures. They must have for their ideal the giving to the student body of the best in their power, they must inspire students to become scholars, to be strong and manly in character, to be resourceful, and good. The administration and the faculty must be united in this one aim and purpose, they must be loyal to the students and to each other if they are to succeed in this great quest. Thus may a small college rise to meet its great opportunity.

Unless a small college does more for its student body than the large institution, then the small institution cannot justify its existence. Consolidation is the program of today and consolidation

makes for better high schools according to the data in the hands of our school authorities. And the large college is but a consolidation of smaller colleges into one. It can have greater libraries and offer greater opportunities than the small college can offer. It offers religious instruction in one way or another. And for the small college to have just cause and reason for its continued existence, administration, faculty, supporters, and all concerned must, in ways indicated above, do more for the student body and give more thorough preparation for their work in life than the large institution professes to do. The small college has its place and it has its opportunity, but it must use its opportunity if it is not to be crowded out by the larger institutions of the country.

THOMAS C. AMICK.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever.—Beecher.

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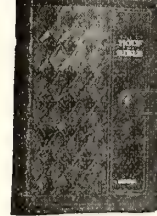
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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
REV. F. C. LESTER, *Editor*, Waverly, Va.

VIRGINIA VALLEY S. S. AND C. E. CONVENTION.

The annual meeting of the S. S. and C. E. Convention of the Virginia Valley Central Conference was held at Whistler's Chapel Thursday and Friday, June 15th-16th. Rev. B. J. Earp and his good people entertained in characteristic Virginia Valley hospitable way. The church faces a six hundred apple orchard, and is one mile from the beautiful Shenandoah Caverns, through which the convention was permitted to go as guests of the owners.

President Roy A. Larrick presided with dignity and kept the program moving on schedule and interestingly. Secretary R. O. Rothgeb kept all the minutes up to the minute and had them ready on adjournment to turn over to the Board of Christian Education for publication. Treasurer Walton E. Brill reported \$57.00 received from the Sunday Schools and Christian Endeavor Societies.

Reports were made by eighteen churches and sixteen churches were represented by delegates. All pastors except one were present. Superintendents were rather scarce. Four Christian Endeavor presidents were present. The total enrollment was 74.

The opening session was devoted to missions with a report by Convention Mission Secretary, Miss Verdie Showalter, and an address by Rev. J. L. Foster, who substituted for Dr. J. O. Atkinson.

Thursday afternoon, Norman Morris reported on the Home Department. Vernon Whitacre gave the annual address on "Love, a Word of Worth." The writer spoke on "The Church for Today."

The evening session was profitable because of a fine address by Rev. Minor C. Miller, ex-secretary of the Virginia Council of Religious Education, who spoke on "Aims and Objectives of Religious Education."

Special features of Friday morning were the model opening of Sunday School led by Roy A. Hosaflook, and the model teaching of a lesson for adult classes, and the model primary demonstration, and an address by Rev. J. L. Foster on the "Basis of World Friendship." Reports were made on Cradle Roll by Mrs. J. Warner Stearn, and on Organized Classes by Alfred Dofflemire.

A model Christian Endeavor meeting was the main feature of the Friday afternoon session, which was led by Orville Hoover.

Certificates for having attained 75 per cent of the required standards were awarded to the following schools: Winchester, Timber Ridge, Antioch, Linville, Leaksville, Bethlehem, Mt. Olivet (G), New Hope, and Wood's Chapel.

The convention voted to accept the invitation from Palmyra to meet there next year.

After paying all bills, the convention had \$40.00 to give to the Board of Christian Education.

Officers for the coming year were elected as follows: President, Roy A. Larrick; vice-president, Roy A. Hosaflook; secretary, R. O. Rothgeb; treasurer, Walton E. Brill.

Department secretaries: Missions, Vernon Whitaker; Home Department, K. B. Hook; Teacher Training, Charlotte Hillyard; Cradle Roll, Thelma Morris; Organized Classes, Alfred Dofflemire; Christian Endeavor, Orville Hoover.

Good will is a habit created and developed like every other habit, by practice.—*Anon.*

YOUTH FELLOWSHIP MEETINGS.

The Western North Carolina Youth Fellowship has prepared a fine program for their meeting at Shiloh Christian Church on July 2nd. Among those who are to share in this program are: Misses Jewell Truitt and Priscilla Chase, Carl Key, Herman Truitt, and Rev. Arthur Swartz. Special music will be furnished by the Hanks' Chapel quartette, the Albemarle quartette, and others. Young people in the conference should certainly make it a point to spend the first Sunday in July at this Youth Fellowship meeting.

The Eastern Virginia Youth Fellowship will meet on July 18th, at Glen Lake, near Holland, Va., with the Holland young people furnishing refreshments. "Making Christ Real in the Life of Today," is the theme for the meeting, and discussions will center on how this can be done in various phases of life such as the home, government and church. Announcements are being sent to all the churches in the conference, and it is expected that the attendance will be the largest in the history of this fellowship. All young people in this conference should plan to attend, and share in the program on July 11th.

The North Carolina and Virginia Fellowship met in an annual session on the evening of June 22nd, in connection with the Sunday School and Christian Endeavor at Virgilina, Va. Miss Birdie Rowland, of Greensboro, N. C., presided in her usual charming and effective manner. The principle address was made by Dr. L. E. Smith, of Elon College, N. C., and was a real challenge for youth to make the world better. Officers for the coming year were elected as follows:

President, Rev. J. E. Neese, Bessemer Ave., Greensboro, N. C.; vice-president, Miss Clarice Gunn, Reidsville, N. C.; secretary and treasurer, Miss Mabel Smith, McAdoo Ave., Greensboro, N. C.

It is expected that with this leadership the young people of this conference will go forward in Christian service.

The annual meeting of the Valley Virginia Central Conference Youth Fellowship will be held in August as a part of the annual conference. Prof. K. B. Hook is president of this group, and promises the Sunday School Convention that there will be a fine program for the young people when they meet in August.

VACATION BIBLE SCHOOLS.

Reports are coming in to this office telling of very fine Vacation Bible Schools which are being held in our churches. These schools make a real contribution to the life of boys and girls, and every church should seriously conduct such a school annually.

Dendron, Va., has recently closed a union school which enrolled nearly one hundred pupils. This was their first school, and seems to have been a complete success. The children were delighted, and the teachers were happy over the results.

A union school is in the process at Waverly, Va., with all four churches sharing in the expense and in furnishing the teachers. The enrollment the first week was one hundred and eight, and others will be enrolled this week. This is the third annual school for Waverly, and the children look forward to it as a high time in their experience.

In these schools, and there are many of them

scattered throughout our church, boys and girls learn hymns of the church, find scripture passages and study the Christian way of life. There are stories, games and handwork suited to the various ages of the children.

The girls make pictures, sew, paint, etc., while the boys are delighted with carpentry. They often make usable articles to give to the churches, and thereby not only busy themselves with delightful work, but find joy in making a real contribution to the church.

CHRISTIAN ENDEAVOR NOTES.

JULY 9, 1933.

WHAT IS CONSCIENCE? HOW TO TEACH AND TRAIN IT.

Daily Readings for this Week.

Monday—Conscience—Our Moral Standard. I. Cor. 8:1-13.
Tuesday—Guilty Knowledge. Gen. 42:21.
Wednesday—What One Counts Wrong. James 4:13-17.
Thursday—Conscience is Enlightened by the Christ Ideal. Phil. 2:1-16.
Friday—Conscience is Trained by Use. Heb. 5:14.
Saturday—He Knew He Had Done Wrong. Matt. 27:3-8.

PROGRAM.

Instrumental Prelude—"Dear Lord and Father of Mankind."

Opening Hymn—"Dear Lord and Father of Mankind."

Prayer—The Lord's Prayer in unison.

Scripture—Romans 2:11-16.

Hymn—"Open My Eyes, That I May See."

Introductory Talk—

Development of the Topic—

Hymn—"Jesus Calls Us O'er the Tumult."

Story—I. Kings 19:1-4, 8-15 (assign some one this scripture to put into popular story. The still small voice mentioned in this scripture may be used as the voice of conscience).

Benediction—"Into My Heart" (sung softly).

Additional Hymns—"I Would be True," "Have Thine Own Way, Lord," "O, Love that Will Not Let Me Go," "Saviour, Like a Shepherd Lead Us."

This can be made a most interesting meeting. Nothing makes a discussion more interesting than a presentation of important experiences of folks. Inner experiences which may be given without revealing the person involved should serve to acquaint the group with the natures and working of conscience. Assign as many as are willing to accept the responsibility, the task of interviewing friends outside the society for the purpose of discovering what conscience is and how it is developed. Try to obtain from each person interviewed an important experience in which conscience played a major part. After the account of the experience has been secured try to discover the person's point of view as to how his conscience was developed so as to function the way it did in this experience. In some cases the nature of the experience might be such that the person interviewed would not want his name revealed. No confidences should be betrayed.

Many can be found who regard individual conscience as a reliable guide in making any important decision. Others discount conscience and hold that it is entirely unreliable. Between these two extremes may be found all shades of opinion on the nature and function of conscience.

It is recognized at the outset that conscience plays a major role in determining our conduct. This being true it is important that we secure as clear a view of its nature as possible. If we discover in our study that it can be developed we should attempt to point out the most practical ways by which we can develop a conscience that will support a more Christian type of conduct.

E. R.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JOSHUA.

LESSON I.—JULY 2, 1933.

GOLDEN TEXT: "Be strong and of good courage; for Jehovah thy God is with thee whithersoever thou goest."—Joshua 2:9.

LESSON TEXT: Joshua 1:1-9; 23-1, 2, 14.

We are beginning a series of lessons on the early leaders of Israel. The lessons will be short biographical sketches of men and women, or accounts of incidents in their careers. As such they may be very valuable, for we can emulate the virtues of the good, and avoid the vices of the bad.

Moses My Servant is Dead.

God buries the worker, but carries on the work. The death of a great leader is not the occasion for giving up the task, but a call to greater consecration and a challenge to a new leader. Furthermore, God uses different types of people to carry on and out his work. Moses was a great organizer, a student, a law-giver, a quiet, modest man. Joshua was a warrior, a man of action, an aggressive man. Joshua did a work that Moses could not have done.

Now, Therefore, Go Over this Jordan.

Do not allow idle sentiment for the dead keep you from doing your duty to the living. It is no lack of respect for the dead to take up the incomplete tasks. Jesus said: "Let the dead bury the dead." Let the work of the world and especially the work of the Kingdom go on. This is, after all, the most fitting way to honor our dead.

Every Place that the Soul of Your Foot Shall Tread.

God gave the children of Israel the land, but they could have only so much of it as they put the sole of their foot upon. They were to possess by earning. The good land of education, of character, of spiritual resources have been given to us by God, but only insofar as we take them, as we appropriate them.

As I Was With Moses, So Will I Be With You.

There had been abundant evidence that God had been with his servant, Moses. It must have been reassuring to Joshua to have the assurance that in like manner God would be with him also. "I will be with thee, I will not fail thee nor forsake thee"—it was an exceeding great and precious promise to Joshua. It is the same to us. As God was with Moses and with Joshua, he will be with us, if we give ourselves to do his will as did Moses and Joshua. There is not a promise to them that is not still good on the same terms.

Be Strong and of a Good Courage.

Courage comes from the root word "cor" which means "heart." The gist of the message to Joshua is, "do not lose heart, do not be fearful as you face the dangers and difficulties which confront you." God cannot do much, if anything with a discouraged or "disheartened" man. He who would live happily and serve acceptably must keep up his courage.

This Book of the Law.

The secret of his courage was to be the Word of God, "the Book of the law." In meditation upon it and obedience to it, Joshua was to find that which would "put or keep heart within him." They that wait upon the Lord shall renew their strength. We break down, not from over-work, but from under-being. He who would face life bravely must feed upon the Word of God which is the Word of Life.

Then Thou Shalt Have Good Success.

The ultimate test of success is character. He who "observes to do according to all that is written therein," he who tries consistently and constantly to govern his life by the truths and principles of the Word of God will have good success. He will be a success according to God's standards of success.

The Lord Thy God Is With Thee.

As we set ourselves to walk in his paths or to do his tasks, we may be sure that "he is with us." He has not left us alone. To those who yield themselves to him, life becomes a great companionship and a great partnership.

And Not One Thing Hath Failed Thereof.

God is not slack concerning his promises. He can be counted upon. We may let him down, but he never lets us down. Joshua's words at the end of his life are more than the pious but ungrounded babbling of an old and forgetful man. They were a stirring testimony of God's faithfulness and his ability to keep his word. And to all those who order their lives by his precepts and in his spirit, there comes abundant evidence that he is able to do exceeding abundantly above all that we ask or think, and to supply all our needs from his riches of glory in Jesus Christ. If we do as God says he will do as we say. If we do what he tells us to do, we can expect him to do what we ask him to do.

FLORIDA CONFERENCES.

The Congregational Young People's Conferences for Florida have closed after most successful sessions. The second conference was held at the Las Clas Inn at Fort Lauderdale Beach. The previous conference had been for the northern area, and was held at DeLeon Springs. About one hundred young people were in attendance at those conferences.

At the northern conference, Rev. Lawrence A. Gedcke of St. Petersburg, served as Dean. For the southern conference, Rev. Orville D. Ullom, of Melbourne, was Dean. Rev. E. C. Gillette, superintendent of Congregational Churches in Florida, and Miss Pattie Lee Coghill, director of Religious Education and Young People's work, also participated in the conferences.

Mr. Chas. A. Hoyt, of Jacksonville, was the business manager. Miss Martha Race, of Jacksonville, taught dramatics and Leroy Hoyt was the bugler.

This was the eighth session of these young people's conferences and they have been a great factor in the young people's work of the Congregational Churches of the state.

Honors bestowed are as follows:

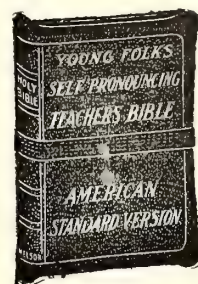
Immokalee North—"Spirit of Immokalee," Bob Bradbeer, St. Petersburg; "Spirit of Physical," Ralph Hubbard, Orange City; "Spirit of Mental," Ruth Lincoln, Daytona Beach; "Spirit of Social," Calvert Phelps, Lake Helen; "Spirit of Spiritual," Margaret Holloway, New Port Richey.

Immokalee South—"Spirit of Immokalee," Gordon Gillingham, Miami Beach; "Spirit of Physical," Margaret Wallace, West Palm Beach; "Spirit of Mental," Eddie Sands, Miami Beach; "Spirit of Social," Henry Witte, Sanford; "Spirit of Spiritual," Dorothy Archer, Key West.

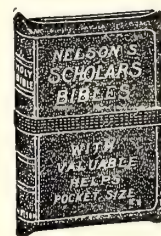
Rev. G. H. Veazey, Wadley, Ala., writes: "We have recently organized a C. E. Society in Corinth Church and New Harmony. We have a fine group of enthusiastic young people at each church. Prospects are bright for fine work. We are expecting good revivals this summer."

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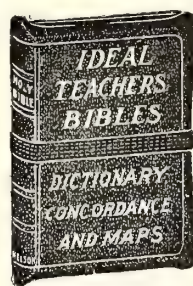
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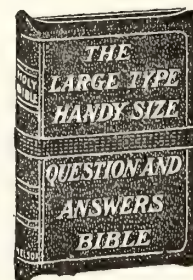
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MONDAY.

HIDDEN IN HIS PAVILION.

"In the secret of his pavilion he shall hide me in his pavilion."—Psa. 27:5.

David was much sinned against from his youth up. Because of his charm and accomplishments as a musician, and for his popularity with the people. Saul, his king, hated him and set out to have him done away with. First he called under the pretense of being the musician for him in his moody hours, and when he played Saul threw a javelin at him. David escaped. Then Saul assayed to compliment him and gave him a military commission and made him captain over a thousand men, but he was bullet-proof and he escaped. Then Saul offered him the hand of his daughter, with intentions of taking advantage of the nuptials and making away with him, but this failed. Saul then waged war with a neighboring country and offered him the second daughter if he would win the battle. He hoped that the young officer would be slain, but he won the war and the lady also. Again Saul feigned to be crazy and sent for David to soothe his evil spirit, and when he appeared he tried the javelin again, but missed. As a last effort, Saul himself waged war with David, and when sleeping David approached him and took his weapons away from him. David knew the Lord, trusted him and lived for him. Somehow he knew that he was kept by curtains of the impalpable pavilion of the Lord.

A chief machinist told me that once as they were repairing machinery aboard ship he was standing under a great piece of machinery hoisted above. Something said, "get away." He obeyed the voice quickly, and the machinery suspended above fell where he had been standing. It was the pavilion of the Lord.

Many incidents in life are similar, reminding us of God's protection to those who are truly his.

Prayer—Our Father, give us a conviction of what thou art to us in every-day life. Give us thy thought. Make us thy high tower. Hide us from dangers and draw us closer to thee.—*Amen.*

TUESDAY.

STRONG YOUNG MEN.

"Let no one think slightly of you because you are a young man."—I. Tim. 4:12.

John says: "I write unto you young men because ye have overcome evil, and because ye are strong and the Word of God abideth in you."

Young men are attractive. We all covet the time when we shall be young men and we likewise rue the age when we feel that we are no longer young and have to be referred to as an old man. Physical health, exuberant vitality, buoyant hopefulness, fresh enthusiasm, untarnished ambitions and undaunted courage, makes youth attractive, and there is no sin about these God-given qualities. They are the very essence of God's glory. It is the kind of life necessary for the conquest of the Lord. Christian life calls for strength, for men of moral convictions, for men of decision who make no compromises and surrender no principle, but throw all their manhood in the conflict against evil. "Quit you like men, be strong."

And young men can be all God wants them to be if they live at the source of strength. A na-

tion's strength is her young manhood trained for service. A locomotive's power is its steam-blast that sucks in the air from the heavens. The power of Christian forces is her young manhood infused with the Word of God and breathing in his Spirit from heavenly sources.

"Wherewithal shall a young man cleanse his way? By taking hold thereto according to thy Word." David said, "My strength is in the fact that thy Word have I hidden in my heart, that I might not sin."

Prayer—Our Father, who art in heaven, we pray for a daily portion of thy strength and thy spirit. We pray for vision to abide in him. We pray for the patience to wait on thee. Renew our strength day by day, that we may never weary of thy way or jointly the way, but may find always the riches and charm of Christian manhood and womanhood.—*Amen.*

WEDNESDAY.

A TALK TO YOUNG MEN.

"My son, give me thine heart, and let thine eyes delight in my ways."—Prov. 23:26.

When Zaccheus climbed the sycamore tree to see Jesus he contributed more to the Christian world than he ever dreamed of.

First, he started right. He was a young man and he loved the world, but he loved goodness greatly, and there was something about this man Jesus that charmed him. Thus, he was prepared to stand all the criticism and shut his eyes and ears to all but the Christ. The young man who can forget himself and what others may say and just hanker after God and the things of God. So it was on the limb of the tree he believed he would see Jesus, "and Jesus came to that place." Jesus always comes to the place where one is waiting for him.

The people said, "Holy horrors! That man is the worst in the city." They saw Zaccheus as a publican and sinner, but Jesus saw his kingdom. They saw a man they hated, but Jesus saw a son. What does he see in you?

In John Newton the world saw a drunkard, but Jesus saw a theologian and poet. The world saw a swearing tinker, but Jesus saw John Bunyan. The world saw a young man just peddling shoes, but Jesus saw D. L. Moody. The world saw a rum-seller, but Jesus saw John Whitfield. What does God see in you? Your friends see the worst perhaps, but God sees the best. It made Zaccheus a man to take Jesus with him. Take Jesus with you.

Prayer—Our Father of love and mercy, do thou see in us what we may be for eternity? Give us the will to take thee with us in our homes and on our way.—*Amen.*

THURSDAY.

THE SILENCE OF HIS PRESENCE.

"Be still and know that I am God."—Psalm 46:10.

"Empty wagons make more noise than the loaded ones," my professor used to tell me. A match makes more noise than the breaking of day or the bursting sun. All great movements of the universe are silent.

The Bible teaches us that it is in the quiet when the mind and spirit learns its best lessons and becomes aware of God. It is in silence that the Son of God comes forth with the radiance of glory.

We are carried away from our good judgment by noises. We limit our horizons and cloud our vision by worldly attachments. The Word so often enjoins us to be quiet and think. We need the ministry of quiet, of blessed sitting down

when conscience can speak to the inner self. This is a supreme reason for a quiet Sabbath.

Prayer—Our Father, make us willing to follow our Master and live alone with thee and pray much. We ask for Jesus' sake.—*Amen.*

FRIDAY.

HOW TO ATTAIN REAL SELF-KNOWLEDGE.

"Search me, O God, and know my heart."—Psa. 139:23-24.

This utterance of the Psalmist seems to us one of the most precious in the Scriptures. The human personality is the most delicate and complex of organisms, swayed by manifold influences. Especially in the moral sphere is it subject to temptation. We must watch and pray, and strengthen ourselves by divine grace.

It is self-love that fetters our search and deceives us. If we could but rid ourselves of this conceit, and be reduced to true humility, and cry in self-abasement, "God be merciful to me a sinner," we would make the first real advance in the new and higher spiritual life.

If we lay our whole heart and our secret thoughts open to our Maker and Judge, he will prove our best Friend, reproving us with tender and loving kindness. So we will become truly acquainted with our moral delinquencies, cast out our evil ways, be pure in word and deed, and rise to lives of spiritual holiness and beauty, walking in the way everlasting.

Prayer—By one of the parents, asking that we may be strengthened in faith and divinely led to do God's will, knowing that if we fully trust him we shall be guided aright. Ask in Jesus name.

SATURDAY.

IN THE SHEPHERD'S CARE.

"Having no hope, and without God in the world."—Eph. 2:12-16.

What tragedy in this snatch of a sentence—"no hope!" There comes to mind the remembrance of two funeral services. In the one, the cortege went with measured tread through leaf-shaded aisle, to a massive granite mausoleum in a magnificent cemetery. The father stood dumb with grief through the committal service. He had lived without religious conviction. Not long afterward he himself was placed to rest beside his loved ones.

There comes the memory of the other occasion. A girl was laid to rest. The interment was on a shoulder that projected from a mountain-side. Only a home-made headstone marks the site. These folks were mountaineers, and their hilly farm produced little more than bare necessities. But how the mother and father loved this girl!

The minister expected a trying time. Instead, when he reached the cabin home, the mother took him aside and narrated a rich experience. The night before, she and her husband, so deep was their anguish, tossed for hours and could not sleep. Then, together, they knelt in prayer. Some impulse came—an impulse that could not be repressed—that led the mother to light the lamp and turn to the Bible. She read from Luke how Jesus had met a sorrowing mother and raised her child to life. "He gave him back to his mother. The mountain woman's eyes were luminous. 'It is God's word to us,' she said. 'The good Father will keep our daughter safe. She cannot come to us; we shall go to her. The Good Shepherd will give her back some day, even as Jesus gave the boy back to his mother. Then we shall be together forever.'"

Prayer—Lord's Prayer, all joining.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THE KINGDOM REALM.

By JOHN G. TRUITT.

"The kingdom of God is within you."—
Luke 17:21.

There is something very precious in the earth. Jesus was willing to do more than give his life on the cross for it; he was willing to bear the sins of the world for it. I speak of the Kingdom of God. To know where Jesus intended to lodge, into what vault he intended to place so precious a treasure, is a fact most interesting, and sets forth afresh the marvelous grace of God in Christ Jesus. Isn't it wonderful beyond our minds to understand, unless we understand something of his great love, that *Jesus would lodge the Kingdom of God in the hearts of men*. It speaks of his redemptive power, of his willingness to share and be shared, and of his great faith in humanity. Whenever we hear someone belittling humanity let us ask them to consider Jesus. Jesus, who having the rarest of all treasures placed it in the heart-vault of the human race; and having the most expansive kingdom of all, said: "The Kingdom of God is within you." The safest place in all the world is within the hearts of men and women, and boys and girls. If for any reason whatever you have come to the place where you think differently, you are mistaken, and are only playing against the irrepressible tide of love.

These words of Jesus were in all probability made to Pharisees, but they convey no less faith in men; they may have been made to foes, but they set forth nevertheless an eternal truth; and let us not forget that Jesus entrusted the preaching of the Gospel to the Gentile world to a redeemed Pharisee—Paul. In the first place, then: *The place of the Kingdom of God is within you*. Emperors stake off their empires on the maps of the earth; Jesus placed his in the hearts of men. He did not say a great deal about this particular aspect of it to those who were his followers. He simply planted love with love and nurtured its growth. To the curiosity seekers hard by he said: "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the Kingdom of God is within you." To others he said, simply: "Come, follow me." The Lord said to Ananias concerning Paul: "Go thy way for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." And thus the borders of that kingdom grew—bearing that name by one willing to "suffer the loss of all things for his sake," meant then, as it still does now, the extending of that kingdom to the ends of the earth.

The place of the kingdom—why, there is a throne in every heart, and a prince in every person who loves Jesus. Every citizen is to be a son of God, heir, and joint-heir with Jesus Christ. The borders of that kingdom will not be extended by the sword, but by love—love for its Lord, and love for one another. Even a Samaritan (the Good Samaritan) can understand its precepts and will, if needs be, give his life for its principles. A sinner of Sychar can enthrone its Saviour, and win new citizens; and the broken and needy the wide world over may join in the prayer: "Thy kingdom come." And so the place of the Kingdom of God is not America, but in the hearts of the folks of America; not Japan, but in the hearts of the folks of Japan; not China, but in the hearts

of the folks of China! not Europe, but in the hearts of Europeans; and not in Africa, but in the redeemed hearts of Africans. We must test our citizenship in the Kingdom of God by our adherence to the principles of the Kingdom of God. And that brings me to my second point.

The Principles of the Kingdom of God are Within You. They are within you as Christ is within you. They are the new principles that motivate a new life in Christ Jesus. Three of these principles are outstanding and obvious to all. First, "God so loved . . . God gave." It is one principle doubly expressed. If you cannot love, after the manner of God's love; and if you cannot express that love in freely giving, then you cannot be "a soldier of the cross, and a follower of the Lamb." Love is first, for God is love. Giving without love is futile, as a tree without roots is lifeless. "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Why? "Because love suffereth long, and is kind, etc." "Love never faileth." If then we are to be joint-heirs, we must be joint-sufferers; yea, if we are to ever accept the "power to become sons of God," we must be like our Father in heaven!

Yes, "God so loved . . . God gave," and the second principle: God loved, and God forgave! This principle is exemplified beautifully in Jesus' own matchless story of the prodigal son. And it is set forth more beautifully still in his dealings with sinner-folk everywhere. It is brought to its supreme climax in his death on the cross! There it was that Jesus said: "Father, I forgive them, you forgive them, for they know not what they do!" "Love covers a multitude of sins," indeed. Can you love and give? Can you love and forgive? "The Kingdom of God is within you." Count me not irreverent with Scripture when I say in the light of this meditation: The Kingdom of God is up to you. There is no Kingdom of God except such as is within men. Oh! God, how thou hast entrusted us! How marvelous is thy grace, and how great is thy redemption! Help us to pray truly, "Forgive us our debts; for we also forgive everyone that is indebted to us." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

And the third principle is expressed: "God so loved . . . God gave . . . His only begotten Son," loving, giving, sacrificing. When the kingdom has more and more come; and when we are more and more like God—when his image more clearly shows in us (both individuals and nations) we shall be more loving, more forgiving, and more giving than can truly be said to be sacrificial, then we shall know more of the meaning of Christ when he said: "The Kingdom of God is within you." It is Christlike for him to trust us with the kingdom. It is divine for us to be true to that trust. All about us, individually and nationally, they are asking for the Kingdom of God, for a reign of real brotherhood, for a new day and a new deal. Let us look into our hearts and be sure that the Kingdom of God is there! "Seek ye first the Kingdom of God and his righteousness." Let us not expect a kingdom without—at least not a kingdom of love—until there is the kingdom within. Having the Kingdom of God within us let us go forth witnesses of his until by our faith and our works the Kingdom of God shall be truly among men.

THE ATOM AGAIN SUBDIVIDED.

Once was when man discovered the atom, and nothing could be smaller. Today the atom is quite a sizeable particle, and now scientists find their greatest delight in sub-dividing it. For some time we have been familiar with protons, and neutrons, and electrons—there are myriads of them floating around in the tiny atom, but scientists are now on the track of at least two new particles inside the atom, and these particles are being given serious consideration at the meeting of the American Association for the Advancement of Science which is in session at Chicago this week. We do not yet know what these new particles will be named, but we will try to wait patiently until a new name can be found.

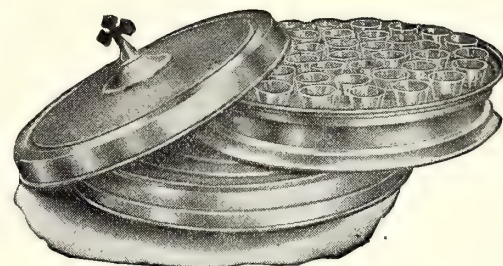
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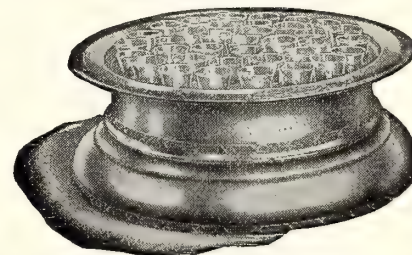
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim..... \$ 9.00
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Orphanage Friends:

We hope that Mr. Johnston will be sufficiently restored to health by the coming week to at least write you a short note. We understand that his operation, while of a major character, was quite successful, and that he is improving as rapidly as could be expected. Meantime we ask of you a hearty support of the work which is so dear to him. Few things could do more to help his recovery than a real response to the appeals which he has been making.

J. T. K.

REPORT FOR JUNE 29, 1933.

Brought forward \$ 6,279.74

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Danville, Third Ave.	\$ 5.01	
Bethlehem	2.96	
United, Lynchburg	3.23	
Kallam Grove	.24	
Berea	6.75	18.19

Eastern North Carolina Conference:

Liberty Vance	\$ 3.42	
Auburn	1.80	
Shallow Well	1.50	
Wentworth	5.72	12.44

Western North Carolina Conference:

Pleasant Grove	\$ 1.00	
Liberty	1.00	
Glendon	3.00	5.00

Eastern Virginia Conference:

Cypress Chapel	\$ 4.52	
Suffolk	25.00	29.52

Valley Virginia Central Conference:

Winchester	\$ 3.36	
Newport	.91	
Leaksville	1.64	5.91

Alabama Conference:

Pisgah	\$ 1.27	
Wadley	.87	2.14

Total for the week..... \$ 73.20

Grand total \$ 6,352.94

FAMILY ALTAR.

(Continued from page 12)

SUNDAY.

A SINGING RELIGION.

"And when they had sung a hymn, they went out into the Mount of Olives."—Mark 14:26.

With this statement, Mark concludes his account of the Last Supper. His words convey the impression that music ministers to men, girds them for crises and crosses. They suggest also that Christianity is a singing religion.

Music helps men to live. It helps folks overcome temptations. We can more effectively stand up for Jesus on Monday, if we sing "Stand Up for Jesus" on Sunday. We are better fitted to rescue the perishing during the week if we sing "Rescue the Perishing" on the Lord's Day. Music helps men to live!

And music also helps men to die. When the Titanic was rammed by an iceberg several years ago, most of the crew and many of the passengers were left to the mercy of a sinking ship and an angry sea. The ship's band became the center of those left behind, and the shipwrecked party gathered around in silence and serenity. As the folks

in the lifeboats made their way to land and safety, the strains of a great hymn reached their ears—"Nearer, My God, to Thee."

Yes, the Christian religion is a singing religion. It helps men to live and to die.

Prayer—By one of the parents, asking that we may come to know how effective music is in urging earnest souls to action; also that our lives may be brightened, as far as possible, by consecrated music.

THE HEART OF A JEW.

The *Virginian Lutheran* relates a pleasant item of news about William Wender, a Jewish resident of Woodstock, Va., where he conducted a mercantile business for twenty years. At his death recently the entire town expressed its appreciation of his sterling character. "Imagine the surprise of the churches in the town when it was learned that he had left one hundred dollars to each of the churches without thought of creed or color."

This was the heart of a Jew who had been shown friendliness in the community where he lived, and had gained the affection of those who knew him to such an extent that they made a demonstration in his honor when he was called over into the Great Beyond.

It was just a straw, but it shows what might be accomplished with kindness in dealings and honor among neighbors. Of course, Mr. Wender never became a Christian—or he may have done so—but his gifts show his love, and where love is surely God is not far away. At any rate the Christian principles are to be practiced toward and with all men. Prejudice must be done away with and that is the first step toward the Kingdom of God being fully established among the people—*Christian Evangelist*.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:

14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

And seeing the multitudes, he went up into a mountain.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

2 And he opened his mouth, and

taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

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THE QUESTION OF THE HOUR.**HOW MUCH PROFIT CAN WE MAKE?**

If you had stock in an industrial plant operating at a loss would you advise searching out and eliminating *every* waste and putting it on a paying basis through efficient management? Would you urge substitution of cheaper, but *poisonous*, chemicals for the sake of larger profits, though causing sickness and death among employees? Aside from such inhumanity, cruelty, and injustice, after sickness and death claims were paid, would there be increased profits?

A somewhat similar situation faces every voter in our country. We are all stockholders, in a vital sense, in our government. It is operating at a heavy loss which must be met by our citizens through some form of increased taxation either direct or indirect unless wasteful, unjustified sums voted by congress in the past are cut out and the nation's business is put on a thoroughly efficient basis with *no* wasteful favors, in any way to politicians or any one else. Some would have us stoop to pandering to the weaknesses and vices of our people as a source of increased revenue!

We are asked to sign on the dotted line for repeal of the Eighteenth Amendment to produce revenue to help balance the budget! Why overlook what would follow—increased expenses for the care of those who would be impoverished through drink (they also would no longer have property on which to pay the government taxes), the drinker's wife and little children becoming a charge upon the community, increase in medical and hospital care for those injured by drink, and sickness in families of working people where the money had gone for drink instead of needed food, clothing and shelter, thus undermining health; for care of the alcoholic insane that official records show greatly increase through use of intoxicants; the lowered efficiency of all workers both in government and private employ where they become addicted even to the use of beer, also the cost of increased accidents to persons and property.

To furnish every dollar of liquor revenue paid into government, state and local treasuries in the old days from four to five dollars were taken from the people, decreasing their purchasing power and robbing productive industry while enormously increasing the wealth of a few brewers and distillers and strengthening their "strangle-hold" on politicians and the so-called "free press."

No one would attempt to save money on running expenses of his car by cutting down on the lubricating oil and thus destroying his car. Yet it is proposed to help pay the running expenses of our government by injuring and destroying our people through the sale of intoxicants, even depriving the nation's infants and children of their milk and other needed food to build strong bones, teeth and nerves thus injuring them for life if the daily wage is spent for beer and other intoxicants. Can you think of anything more wasteful, foolish, cruel, heartless and inhuman? Look, in imagination, at those sickly undernourished children with their crooked legs, decaying teeth, emaciated bodies, listen to their pitiful cries for food and then sign on the dotted line for repeal knowing that God sees you trying to save yourself a few cents or dollars at such a price in human suffering, sickness, poverty and death!

GEORGIA ROBERTSON.

WEST TAMPA.

The members of Pilgrim Latin Congregational Church of West Tampa, Fla., are enthusiastic in their summer work. Open air gospel meetings are being held in a district of Tampa, where formerly there was a flourishing work among the Latin people. It is estimated that more than seventy-five listened to the gospel message in two meetings

the past week. Two branch Sunday Schools are conducted by church workers in other districts Sunday afternoons, though with very small attendance. But the opportunities for growth are large. The Daily Vacation Bible School during the past week has had an enrollment of over fifty and a good number more are expected the coming week. Several prayer band meetings are being held regularly. The attendance at the Friday night church prayer meeting this week was at least fifty.

The social activities of the different clubs are being appreciated and enjoyed by young and old. Friends are requested to pray for a still greater advance.

This church is always the first to meet its missionary apportionment each year, making contributions frequently, and going beyond the goal at the end of the year.

NOTICE.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Congregational-Christian Conference will meet July 4th, at Big Oak Christian Church. Each Sunday School and Christian Endeavor Society is urged to send a full report, their dues and delegates to the convention. We hope that the attendance will be better than that of any former convention, and that this will be the "most successful convention" we have ever had. Our program begins at 10:30 A. M., and let us be on time.

GEO. T. GUNTER, *President.*

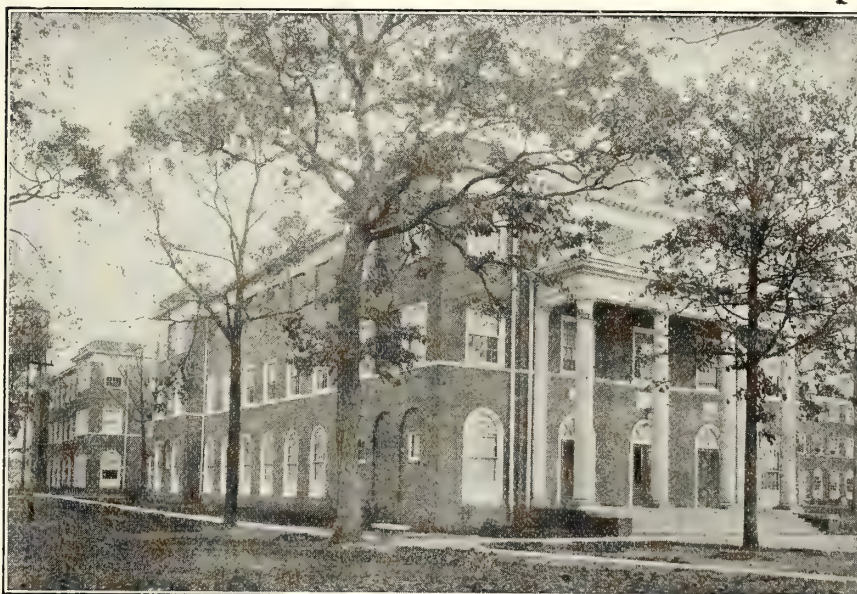
Nothing can excuse us from being less kindly towards others than God is. We are to be "imitators of God." (Eph. 5:1.)

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OBITUARIES

DOFFLEMYRE.

Mrs. Naomi Dofflemyre, wife of Bro. M. A. Dofflemyre, was born February 28, 1878, and died May 2, 1933, aged 55 years, 2 months, and 4 days.

Sister Dofflemyre was a member of the East Point United Brethren Church, but was faithful and loyal to Bethel Christian Church, of which her husband and eight surviving children are members. She was a woman of many fine Christian qualities, among which might be mentioned especially her kind and gentle disposition, and her interest in the moral and spiritual welfare of others, and especially of her children. Her home has always been a favorite stopping place for the pastors of Bethel Church.

Truly a good woman has gone, who leaves behind her a splendid example for others. Funeral services were conducted at Bethel, May 5, 1933, in which the writer was assisted by Rev. B. J. Earp, of the Christian Church, and Rev. Smith of the U. B. Church. A. W. ANDES.

A BEAUTIFUL LIFE.

On June 10, 1933, at 5 o'clock, P. M., we laid the body of Miss Bettie Slaughter to rest at Bethel Baptist Church, Welch, Ala. Rev. Lee, the pastor of the church, was in charge, assisted by Rev. Landers, Rev. Steely and the writer.

She was the daughter of the late Thomas Slaughter and wife. She leaves to mourn her departure an aged mother, two brothers and two sisters, several nephews and nieces, and a host of other relatives and friends.

Miss Bettie had been confined to her room and bed continually for the past eight years. She was the most patient, cheerful sufferer, and no one could leave her without feeling they had been on holy ground. She did more to honor her Saviour in her affliction than she did in her health. G. D. HUNT.

666

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HENKEL.

John S. D. Henkel, a native of Leaks-ville, Page County, Va., was born December 29, 1835, and departed this life at the home of his daughter, near New Market, Va., May 4, 1933, at the age of 77 years, 4 months, and 5 days. He was a member of the Lutheran Church, and well liked by a large circle of friends. He is survived by 4 sons and 4 daughters. Funeral services were held at Leaks-ville, May 7, 1933. A. W. ANDES.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JULY 6, 1933.

NUMBER 27.

.. THE SUN'S OBSERVATORY ..

Mosaics.—

One, when looking at a beautiful mosaic, hardly realizes the vast number of shades of color therein contained. We are told that the modern mosaics of Venice have as many as 40,000 varying shades to use in the creation of mosaics.

Price of Bread Goes Up.—

Bakers say that they cannot longer sell bread at the old prices. However, the increase is to be made as small as possible under the existing circumstances. Flour in 10,000-barrell lots has advanced during the past six months from \$4.00 a barrel to \$6.75 a barrel, and on July 10th, the new wheat processing tax of approximately \$1.38 a barrel will carry the cost of flour to double the former price. This increase in the price of flour looks good, if the farmer is getting it, but if it is all going to the speculator, it doesn't help at all. Indeed, instead of helping to increase the general purchasing power of the public, it will have the opposite effect.

Auto Thefts.—

During three months last year there were more cars stolen in Chicago than there were new cars licensed. For the entire year there were 34,246 automobile thefts reported in Cook County. And last week, the Illinois legislature talked of repealing the law against automobile thefts because it could not be enforced. Chicago enjoys (?) the distinction of being the worst auto-thieving city in the United States and naturally has the highest automobile theft insurance. For example it costs 75c per \$100 to insure a Chrysler in San Francisco, 95c in Washington, \$1.70 in Boston, \$3.05 in Manhattan, and \$9.18 in Chicago. \$91.80 to insure a \$1,000 car. Most of these cars are later stripped of tires, wheels, lights, batteries, etc., and then are deserted. Only a few of the cars are smuggled out of Cook County and re-sold.

The Origin of "Dixie."—

From an Almanac we pick up the following interesting bit of information: "Money gave the South its pet name of 'Dixie.' The principal bills issued by a bank in New Orleans before the war between the States were in \$10 denominations. They were engraved in English on one side and in French on the other. On the French side, the word 'Dix' (meaning ten), was very prominent and the Americans throughout the Mississippi Valley soon corrupted the pronunciation into 'Dixies,' and Louisiana became known as 'the land of the Dixies,' or 'Dixie Land.'" It was Dan Emmett who, in 1859, composed the first "Dixie Land" for a minstrel show then performing in New York City. It was later rewritten by General Albert Pike, who gave it the thrill which makes it immortal and stamps the name "Dixie" upon the entire South.

Graves of Tennessee Heroes to be Moved.—

To furnish power for Muscle Shoals, 300 miles away down in Alabama, there is to be constructed in the shadow of the Tennessee hills, on Cove Creek, a vast reservoir. And before this is done, graves of heroes who have slept there since America became a nation must be moved. The reservoir, when completed, will cover a space now occupied by 92 cemeteries, and engineers tell us that no less than 4,260 graves must be moved, among them those of pioneers who came over with Daniel Boone, and neighbors of Andrew Jackson, Davy Crockett and Sam Houston. The lake will also cover one whole village, and more than 65,000 acres will be submerged. Nothing will be left except a vast expanse of water, and it is a striking fact that this lake will be at the foot of Lone Mountain.

Stabilizing the Dollar.—

The question of the stabilization of the dollar seems to be the most important one in the minds of those who are meeting at the London conference. Indeed, it seems that the very fate of the conference hangs in the balances and may be tilted one way or the other by this question. It is certainly worrying other nations more than it is the American people. Arthur Brisbane dismisses the whole question thus: "This government issues good money. It will buy anything for sale in the United States. If foreign governments and individuals don't like that money, they need not take it. This country 'stabilizes the dollar' by putting the name of the United States on it, thus making it the best money in the world. If financiers here and abroad are interested in stabilization, based on comparisons between the dollar and foreign monies, let them attend to that stabilization themselves."

Measuring Roughness.—

Roughness of metal parts is the cause of wear, and for this reason automobile manufacturers spend thousands of dollars in the course of a year in polishing surfaces that rub on each other. In some cases surfaces are polished so well that irregularities are reduced to less than fifteen one-millionths of an inch, while on other surfaces not so carefully polished may be found hills and dales that measure as much as 150 millionths of an inch. In measuring the roughness or smoothness of metals, cross sections are usually cut, these are copper plated, and then microphotographs of the pieces are made. From these microphotographs it is easy to see the relative roughness of the various pieces of metal. By experimentation, it has been found that under a number of conditions material can be ground smoother than it can be lapped, and it is expected that thousands of dollars may be saved in the future by discarding the

once supposed more accurate lapping methods, that have been proved to have little merit.

Is Forty-five Miles an Hour Fast?—

Most any motorist will say "No." But it is. William Ullman, of Washington, D. C., is quoted in the *Literary Digest* as saying: "Assume a car weighing 3,000 pounds and having an engine horse-power of 75. It did not require a maximum outlay of the engine's power to bring the car to the speed in question. Fifty horse-power could do it fairly easily. But that fifty horse-power will not stop the car within a reasonably safe distance. . . . To bring the car to a stop within a distance of 90 feet requires 150 horse-power. It is obvious that brakes have to be vastly more powerful than the engine of a motor car." We are told also that in this stopping process a pressure of 16,800 pounds must be exerted upon the brake bands, and that this energy, of course, takes the form of heat. Indeed, it forms so much heat that there would be enough to raise two pints of water from the normal temperature of 70 degrees to the boiling point, or 212 degrees, in less than three seconds. 150 horse-power, 16,800 pounds of pressure, and a vast amount of heat to stop your car—forty-five miles an hour is fast.

The Real Issue in Repeal.—

In an article, or rather excerpts from a sermon, by Dr. A. D. Stauffacher, of Claremont Church, Claremont, Calif., recently reprinted in the *Congregationalist and Herald of Gospel Liberty*, is found one of the most concise statements of this issue yet coming to our notice. Dr. Stauffacher says: "The real issue in the ratification or non-ratification of the Twenty-first Amendment is this: Shall we repeal the Eighteenth Amendment with nothing to take its place except unknown, uncertain and indiscriminate state regulation, or shall we refuse to ratify any change in the present Eighteenth Amendment until we are given an opportunity to vote upon some constructive and clearly defined substitute? Shall we surrender the idea of a united, uniform method of handling the liquor traffic for forty-eight uncertain and very probably conflicting plans of dealing with this vital subject? Shall we not rather hold fast that which we have until the interests seeking change shall offer us something more definite than undefined state regulation? What we are asked to do is to re-legalize the liquor traffic, remove the hand of united and uniform control, with no knowledge as to what is to be substituted except uncertain and undefined state regulation." Men and women, too, are losing their heads and rushing forward into a morass from which it will be more than difficult to extricate themselves. It is time for sane, honest, Christian thinking. It is high time to ask the question: "What would Jesus do?"

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We wonder who said: "It's not your position that makes you popular, it's your disposition."

Troubles are like mad bulls—the faster you run from them the harder they chase you.—*Milton Lee.*

Rev. J. H. Dollar changes his address from 1501 Elm Street, LaGrange, Ga., to 303 Dallas Street, LaGrange, Ga. Mail for him should be directed accordingly.

Peace is the heritage of all and not of a few. The promise is: "Peace, peace, to him that is far off and to him that is near, saith the Lord; and I will heal him."—*Bishop Brent.*

Dr. and Mrs. W. A. Harper are serving as host and hostess at the Congregational headquarters at Chautauqua, N. Y., during the months of July and August. Previous to this Dr. Harper served as Dean of the Leadership Training School at Blue Ridge, N. C., until the 28th of June.

Especial attention is directed to the fact that the Eastern North Carolina Sunday School and Christian Endeavor Convention meets in annual session at Wake Chapel Church, Fuquay Springs, N. C., Tuesday and Wednesday, July 11th and 12th. The tentative program is printed in THE SUN this week.

Rev. J. E. McCauley, pastor of the Richmond Church, is in North Carolina, where he is assisting Dr. P. H. Fleming, of Burlington, in a series of revival meetings. Rev. M. F. Allen, who is now connected with the headquarters office of the Volunteers of America, is supplying for Mr. McCauley during his absence.

Rev. W. B. Fuller, Harrisonburg, Va., who has not been without some church work since his graduation from Elon College, writes June 28th: "I am anxious to get full-time work for another year. I know God has a work for me in his kingdom, and I am anxious to find it. I do not have full-time work and am anxious to have all my time engaged. Will be glad to correspond with any church or churches desiring a pastor."

It is learned that Rev. F. C. Lester, well-known in CHRISTIAN SUN circles as the esteemed and beloved pastor of our Waverly Christian Church, has resigned the Waverly pastorate and is in position to consider a call from any field desiring his services. Bro. Lester is one of our most consecrated, competent and capable ministers, and the pastorate will be fortunate that secures his services.

Rev. G. D. Hunt writes: "Tomorrow, Sunday, July 2nd, I am called to Pleasant Grove Church to bury Bro. Isom D. Harris. You remember him of many years, and his good wife, who preceded him in death a few years since. Bro. Harris was one of my best friends and one of the first friends I had in Chambers County. I received him into the church and baptized him about 42 years ago. God rest his soul in peace." Bro. Harris was a good man, and a pillar in the church and community.

Rev. and Mrs. R. T. Grissom, Fancy Gap, Va., are very happy and busy these days in Bible School and revival work in Carroll County, Va.

Under date of June 27th, they write: "We have been busy in Bible School and revival meetings the past two weeks. We closed our revival at Rocky Ford last Friday night. God wonderfully blessed us in the meeting there. Many re-dedicated their lives to God. Twenty made confession of their sins and faith in Christ and six came for church membership. Sixty-six were enrolled in the Bible School. The entire two weeks were profitable to all. Many more would have attended but for whooping cough prevailing in our community. We began our revival at Elk Spur on Sunday night and our Bible School began Monday morning."

BLUE RIDGE.

The conference which in the past has been held under the auspices of the Missionary Education Movement was this year strictly a Congregational-Christian conference. It was called the Blue Ridge Leadership Training Conference. The registration of regular delegates was 107, a larger number than at the Interdenominational Conference of last year. In addition there were several visitors registered and also about twenty-five children were registered in the Daily Vacation Bible School at Black Mountain, which was conducted by Miss Priscilla Chase and members of her class, as a demonstration project.

The chairman of the Conference Executive Committee was Dr. W. Knighton Bloom, and Dr. W. A. Harper was Dean of the conference and also taught one of the important courses. Miss Pattie Lee Coghill was registrar and teacher of the Young People's Materials and Methods course.

Other teachers were Dr. Ernest M. Halliday, of New York; Miss Martha Race, of Jacksonville, President Wm. J. Campbell, of Nashville; Dr. Malcolm Dana, of New Haven, Conn.; and Dr. Howell D. Davies, of Chicago. Dr. Bloom conducted the daily chapel service and Dr. E. C. Gillette conducted the daily vespers. The communion service on the final evening was conducted by Rev. Alfred W. Hurst.

One of the important services was the commissioning service for the student summer workers, who were going out for the summer work in the churches of the Southeast. About twenty-five were commissioned for full time or part time service during the summer. Three young ministers received their commissions from the Congregational Extension Boards at the hands of Dr. Ernest M. Halliday, as they were going into full time pastoral duties.

It was voted to hold a similar conference next year and Dr. Bloom was elected conference chairman, with Dr. Edwin C. Gillette as executive vice-chairman. Prof. W. A. Harper was re-elected dean of the faculty; Miss Coghill being also re-elected registrar, and Miss Annie R. Campbell, recording secretary.

E. C. G.

LANETT, ALABAMA.

I desire to say a few words to each of our Sunday Schools in Georgia and Alabama, concerning our Leadership Training School at Wadley, Ala., which will convene July 24th, and close July 30th. Now can't every school send at least one of their young people? Can't those nearby send more? Board is only \$4.00, and it may be paid in food. The registration fee is only \$1.00.

Now that is the substantial expense of the meeting. What can we do, where can we go and get such large dividends on our investment?

I do hope we may have a large attendance and a good school. Begin now to plan for it, and send one or more of your energetic young people. That is the sincere desire of your friend,

G. D. HUNT.

OPENING SERVICES AT WINSTON-SALEM.

The formal opening of the parish house and chapel of the United Congregational-Christian Church of Winston-Salem, N. C., will be held on Sunday, July 9th. The principal speakers will be Dr. Leon Edgar Smith, president of Elon College, and Dr. J. O. Atkinson, Mission Secretary. Rev. William T. Scott, who is the pastor of the church at Winston-Salem, deserves great credit for the work which has culminated in the services to be held on Sunday. Friends are cordially invited to attend.

OUR STARTLING RESPONSIBILITY.

Jesus is quoted as saying that "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

The campaign to secure 5,000 memberships in the Dollar-a-Month Club in behalf of Elon College has been launched. No man inspired by Kingdom ideals may now look back. We *must* go forward.

An Integral Part of a Vast Whole.

We now belong to a definite group—have become a part of its organic life—numbering more than a million souls. Together we possess potential power well-nigh irresistible. To make that potential power actual constitutes a glorious challenge.

In order to realize more vividly what overwhelming possibilities are suggested in such a great company of God-inspired people let us place them in columns of eight, with the units six feet apart, marching at the rate of three miles an hour. It would require forty-nine hours and thirty-six minutes to pass a given point.

If we, who are interested in Elon College, press this campaign to a successful issue, and do it now when difficulties seem multiplied as never before, we stand to inspire this great fellowship of more than a million to undertake the Herculean tasks which they are so splendidly qualified to give themselves to, and successfully carry out.

P. E. S.

MASSANNETTA SPRINGS.

The Massanetta Springs Conferences formally opened this week with the Camp for Intermediate Boys and Girls. There is an enrollment of 434. It is one of the largest Intermediate Camps held in the South, and probably in the whole country. Massanetta Springs has the distinction of holding the first Intermediate Camp in the South. They have now multiplied by the score until there are probably five or six thousand enrolled in these camps.

The Training School for Auxiliary Workers, under the direction of the Synodical President, Mrs. Alexander Maitland, of Richmond, opens at Massanetta Springs on July 25th.

While Massanetta Springs are owned and operated under the auspices of the Presbyterian Church, the gatherings there, especially the Bible conferences during the latter part of the summer are attended by representatives of the various evangelical denominations. The opportunity presented by our Presbyterian brethren should be, and is, appreciated by both ministers and laymen of our own denomination.

An occasion that should be kept in mind is the Music Festival under the leadership of Dr. John Finley Williamson, on August 4th, when 10,000 people are expected to be present.

Mr. Wm. E. Hudson is the genial and efficient conference manager, and those of our church who wish to attend at any time during the present summer, should communicate with him, addressing him at Massanetta Station, Harrisonburg, Va.

THE BLUE RIDGE CONFERENCE.

Twenty-eight college and theological students who will be employed the next eight weeks in church work were among the 125 who completed their course June 28th at the first Blue Ridge summer leadership training conference of the Congregational-Christian Churches. High school students and others in attendance at the conference returned to their home churches to be volunteer workers.

The conference which opened Tuesday, June 20th, was under the joint direction of the Southeast Convention of the united churches and of the Southern Theological Seminary Foundation of Vanderbilt University, Nashville, Tenn.

Dr. Ernest M. Halliday, of New York, general secretary of the national Congregational-Christian Extension Boards, under whose departments of missions the students will be employed, attended the conference and taught the New Testament class.

The students were commissioned for their work at a sunset service on the broad porch of the Robert E. Lee Hall, by Rev. W. Knighton Bloom, of Washington, D. C., chairman of the conference and secretary of the eastern department of missions of the extension boards.

The students will be assigned for periods of varying length to different churches to organize summer recreational and club activities among boys and girls and young people and to assist in Sunday School and church services. They have been assigned to remote mountain districts, to mining towns, to mill towns, to industrial regions and to seacoast cities to work in churches which ordinarily do not have special direction for young people's activities.—*Special to Greensboro Daily News.*

A NEW RECORD.

A new record, but hardly an enviable one, is established in collections on SUN subscriptions. We have only received payment on account from twenty members of THE SUN's family—and we *should have heard from two hundred.* We certainly thank the twenty, but we can not but wonder if some of the remaining 180 might not have done as well if they had only thought. If you mailed in your subscription after the 25th, it may not have reached us before the first of July. If your subscription was received after the first, it will be shown on next month's list, and the change on your label will appear the second week in August.

The list for June is given below:

Mrs. Mildred J. Barrett, Route 4, Littleton, Va.
 Mrs. H. L. Bondurant, Berkley (Norfolk), Va.
 Mrs. Lizzie Boyd, News Ferry, Va.
 B. F. Branch, Route 3, Raleigh, N. C.
 Dr. H. K. Eversull (new), 3442 Zumstein Ave., Cincinnati, Ohio.
 A. R. Flowers, Sims, N. C.
 Mrs. Sallie E. Giffin, Kernstown, Va.
 Mrs. M. E. Godwin, Chuckatuck, Va.
 Dr. R. C. Helfenstein, Highland Park, Dover, Del.
 Mrs. J. N. Malone, 305 Gilmer St., Burlington, N. C.
 W. E. McClenny, Suffolk, Va.
 Mrs. J. C. Picat, 814 B St., So. Norfolk, Va.
 Mrs. Stanley Pruden, Chuckatuck, Va.
 Mrs. H. E. Seymour, 1024 Seaboard Ave., So. Norfolk, Va.
 Miss Minnie Showalter, Broadway, Va.
 Rev. D. M. Spence (new), 2821 Vanderbilt Place, Nashville, Tenn.
 Mrs. Dora Steele, 711 Markham St., Durham, N. C.
 Mrs. C. H. Stephenson, 1220 Burlington Rd., Atlanta, Ga.
 Mrs. W. K. Wagner, Route 4, Suffolk, Va.
 Mrs. C. C. Parker, Roduco, N. C.

J. T. KERNODLE,
 Managing Editor.

Children must be given an opportunity to get an education. Child labor must be fought if we want the world to advance.—*Anon.*

JOHN WALTER WEST.

Funeral services for John Walter West, 68, prominent Waverly citizen and business man, who died at his home Sunday morning at 6:00 o'clock, were held Monday afternoon at 4 o'clock.

The services were conducted in the Waverly Christian Church, of which Mr. West was a deacon and treasurer for more than forty years. Rev. F. C. Lester, pastor, officiated, assisted by Rev. J. L. Foster, a former pastor, and Rev. A. B. Harrell, pastor of the Baptist Church.

Mr. West was born near Waverly, in Sussex County, August 16, 1864, and was the son of Henry Thomas West and Mrs. Susan T. West. He was educated in the Suffolk Collegiate Institute, at the time one of the leading preparatory schools of the East, and at the University of North Carolina.

He served as assistant cashier and director of the Bank of Waverly since it was organized in 1900. He was elected vice-president of that institution in 1928, and served in this capacity until several weeks ago. He was connected with the P. Fleetwood Company for twenty-five years, having begun his work in that company when he moved to Waverly in 1884. After leaving P. Fleet-

wood Company he operated the Waverly Peanut Company for twelve years. At the time of his death, and for many years before, he was general manager and principal owner of the Waverly Furniture Company, Inc.

In addition to being a deacon and treasurer of the Christian Church, he was also a teacher in the Sunday School for years. Mr. West served for many years as president of the National Peanut Shellers and Cleaners Association. He was several times a member and president of the Waverly town council.

Mr. West had been in failing health for a year and was taken ill about three months ago. Interment was made in the local cemetery.

He is survived by his wife, Annie May Capell West, one son, John W., Jr., of New York; three brothers, R. T., of Waverly; former Lieutenant-Governor Junius E., of Suffolk; and Caleb D. West, of Newport News; two grandchildren and several nieces and nephews. He was also the brother of the late Judge Jesse Felix West, of the Supreme Court of Appeals, who died in 1929.—*Waverly Dispatch.*

We kneel, how weak; we rise, how full of power.

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December....., 1932.

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117 W. Forsyth Street, Jacksonville, Fla.

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ON THE GO.

"Somewhere, right at this moment, in hobo jungles down by the tracks, hitch-hiking along one hundred highways, scuttling through the railway yards, atop freight cars or dead-heading it on the blind baggage, are between 200,000 and 300,000 American boys. For one reason or another, they have taken to the road. Sooner or later some of them are likely to turn up in your town." So writes Stanley High. So confirms the daily press. Also observation. A large per cent of American boys—and girls—are on the move, "for one reason or another."

This writer lives by the railway tracks in which a dozen freight trains pass daily. After counting and estimating on not a few days, there seems to be on an average of about fifty "atop these freight cars." They are going, it seems to matter very little. One freight going East this hour will carry its fifty; another going West shortly after will carry its fifty. There seems to be no East, no West, no North, no South, held in preference by these travelers, without money and without price. They are on the go. On the highway, the story is the same. Almost at every corner or bend in the road appears the hitch-hiker, the thumbing tourist.

Whatever else this may mean, one rather stubborn fact abides at the center. Hundreds of thousands of our youths, not finding conditions and things to their liking, in their own homes and surroundings, have left and are seeking new surroundings. Here is the real problem of our day: Either there is a lack of courage to face and conquer conditions as they are, or conditions as they are in the home and community are lacking in power to stimulate, to encourage and challenge youth to stick it out and conquer. The need of

the hour is courage, faith in oneself to face hardships, difficulties, dangers, and conquer them. Somewhere about the home, in the community, in the village, or in the city, there has been a loss of that faith that begets and stimulates courage to conquer. The sad loss of our time is not loss of confidence in banks, business enterprise, and ventures, but a loss of faith in self, in society and in God. Somewhere along the way to stop this tide of human youth flowing hither and yon, somebody must cry aloud from the housetops, until we have heard and obeyed that age-old revelation (true now and ever will be): "This is the victory that overcometh the world, even our faith." (I. John 5:4.)

This army of between 200,000 and 300,000 American boys, hitch-hiking along one hundred highways or atop freight cars, will halt in their march and fight the battle that wins today or tomorrow, or some other tomorrow, only when and as there shall be begotten in them, or they shall find somewhere, that faith that enables them to face the day with courage, and fight it out where they are, in that victory that overcometh, even our faith." J. O. A.

"THE OLD RUGGED CROSS."

There it stands. There is no getting around it. It has burned its way, or sung its way, into the heart of mankind, and he will not let it go. Take the song itself. In all the popular radio programs on the air during the past five years, this song was not only included, but held first place. Somehow the world will not let "The Cross" go, or rather "The Cross" will not let the world go. There it stands, once a symbol of a curse, a disgrace, a shame, humiliation. Today, it stands, the symbol of the source of unfailing strength, power, conquest.

Christ made the Cross the central figure and fact of his own life; he forced the men of his day to nail him to it, to crucify him on it. And the world since bears witness to the fact that sin can carry one to the Cross, but can go no further. "Thus far shalt thou go and no further," says the message of "The Cross," and the world knows that it is a true message. Our hope is just there. "In the Cross of Christ we glory," because we know that the Cross, the old rugged Cross, has never failed even against the most terrific onslaught of sin, of shame, and humiliation. Disappointments, trials, afflictions, despair may carry and nail us to the Cross, but they can carry us no further, for the Cross conquers and beyond it is the resurrection, the resurgence, of a new hope, a new faith, a new courage that cannot be conquered.

There is a thrilling book entitled "Fifteen Decisive Battles." Well, that book has one fatal failure—it left out the mightiest battle, the most decisive battle, of all time—the battle of Gethsemane when the Cross stooped and conquered all the hosts of sin. J. O. A.

ATTESTED FACTS.

Dr. William T. Ellis, world traveler, journalist, lecturer, gatherer of news from the four corners, calls attention, in a recent extensive syndicated publication, to what he regards as one of the most stupendous facts of our day. He says "This fact has not yet penetrated into the public consciousness, viz., That recent excavations in the Jordan valley have proved completely the story of the fall of Jericho before the army of Joshua."

Dr. Ellis says that "there are still current books which contend that Joshua was a legendary figure, a mere type-man, devised by early Jewish writers, and that the conquest of Jericho is only a fairy tale meant for pious use.

Dr. Ellis does not stop there, but adds that

"in the name of 'scholarship,' over-educated ignoramuses have been busily explaining away the historical character of the early books of the Bible. Had they even a modicum of the newspaper man's appreciation of facts, they would understand that the archaeologists's spade has sensationally and completely vindicated the accuracy of the Old Testament records."

"Recently Dr. John Garstang, who had already established his fame as the world's foremost authority upon the Hittites, has been excavating the site of old Jericho. The record of his finds reads like a fairy tale. He discovered the old city, destroyed as the Bible said, with its walls tumbled down. And, by means of the dated scarabs and pottery which he uncovered, he has proved that the city fell just at the time the Bible said it fell. He has demonstrated that Joshua was as real as Alexander the Great."

And yet, after these facts are substantiated by data that cannot be reasonably denied, there will still be "over-educated ignoramuses" declaring that Joshua, like Jonah and Isaiah and Daniel, were all myths, mere type-men.

Right today, so a recent writer, just returned from Russia, declares that in the Soviet schools, in the high places and the low, of teaching and of learning, Russian atheists are declaring that Jesus was a myth and the story of him a legend. All this in spite of the fact that the best attested character that ever came to earth in the past is that of Jesus, and the central fact, which authentic history has established beyond all reasonable doubt, was that Jesus died on the cross and the third day arose again. These are attested facts of history, and yet because about these facts there are great moral and spiritual truths, the immoral and the unspiritual are found to do battle against them. J. O. A.

"WHAT IS A COLLEGE FOR, ANYHOW?"

The Christian Herald for July asks that very pertinent question. Dr. Robert Maynard Hutchins, the youthful president of the University of Chicago, is the son of Dr. Hutchins, the venerated and beloved president of Berea College, Kentucky, that institution founded and sponsored by the church. The *New York Times* quotes the young president of the University of Chicago:

"Higher learning in America now calls for a large amount of nursing. Universities have developed the idea in parents or parents have forced it upon the universities, that the institution is in some way responsible for the moral, social, physical and intellectual welfare of the student. This is very nice for the parents; it is bad for the universities, for it deflects them from their main task, which is the advancement of knowledge. Parents whose children have neither character nor interest should keep them at home or send them to another kind of institution. Whatever may be the responsibilities of a college, a university is not a custodial establishment, or a church, or a body-building institute. If it were free to stop behaving as though it were, it would be a better university."

The elder Hutchins at Berea thinks quite differently. He believes that the college is a responsible institution, responsible for the kind of character that the college produces, for the moral atmosphere in which the student lives while at college, for the social conditions that obtain in college life and for the physical and intellectual welfare and direction of the student.

Knowledge is not sufficient. Greece, as a nation, was never so corrupt and so near her own undoing as when here universities were at the height of achievement in culture and learning. Rome was never so immoral and unsafe as when her scholarship was at its highest. No, knowledge is not enough. An inspired writer taught

us that "knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." (I. Cor. 8:1-3.) J. O. A.

MEETING GOD IN THE MORNING.

[Excerpt from an address delivered at the "Morning Watch" over radio station WBT by the Rev. Edgar H. Nease.]

Why is it most people who pray or who pretend to pray do so at night and not in the morning? I said "most people" because all those whom I know, with but very few exceptions, say their prayers at night, and seemingly have no sense of the need for God in the morning. It seems to me that the little prayer which many of us were taught as children and which many still teach their children gives expression to the underlying reason for praying at night and forgetting it in the early morning. Listen to that prayer again:

Now I lay me down to sleep;
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take.

The day is done. All of us have come short of the glory of God, and too few of us seek forgiveness from our sins. But the very fact that those who do pray, pray at night instead of in the morning, indicates that there is a sense of need which is not realized in the morning. Why is this so? Should it continue to be so with you and me?

At night the darkness enshrouds us and we, whether we are willing to admit it or not, are more or less afraid. The darkness makes us feel "If I should die before I wake"; and we turn to God and pray: "I pray thee, Lord, my soul to take." Not one who prays at night should quit. We should all pray then not for fear, but that our sins and failures of the day be forgiven. If you and I would like through the day to be conscious of the presence and sustaining power of our heavenly Father, we should be able to come to the evening prayer in a different and more Christ-like spirit than we usually show. Certainly we should ask forgiveness, but we should have more reason and time for thanksgiving and for letting God speak to us.

Now the only way to make this possible is to meet God early in the morning and live with him through the day. You have no time? You have time for anything that you consider worth while. If you come to feel your need for praying in the morning, you can find and take the time; and you will do so gladly.

If you meet Him in the morning, you can face and meet the day so that at nightfall you shall have—no matter what you have had to face of temptation or sorrow—the consciousness of peace, joy, satisfaction that abides forever, for you have lived in the presence and power of your heavenly Father.

I met God in the morning,
When my day was at its best,
And his presence came like sunrise,
Like a glory in my breast.

All day long the presence lingered,
All day long he stayed with me.
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the mooring,
With the presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek God in the morning
If you want him through the day.

—Author Unknown.

"THE WETS NOW RESPONSIBLE."

By REV. ROY C. HELFENSTEIN,
Minister of People's Church.

Many of the temperance people of the nation are sadly discouraged because of the results of the repeal elections being held. But they should not be downhearted.

Is truth to be forever on the scaffold,
Wrong forever on the throne?
No, that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above "His own."

The cause of temperance, though suffering temporary defeat today, must ultimately win, for it is God's will that humanity shall not be forever cursed by the demon alcohol. The Bible declares and all the history of mankind verifies the statement, that, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Again the Bible declares, "Woe unto him who putteth the bottle to his neighbor's lips"—woe to the person who is responsible for getting another to drink intoxicating liquors.

Intoxicating liquor has been the ruin of countless thousands of the brainiest and most promising men of the past. No man is safe in fooling with the stuff. And those who are responsible for bringing back the legalized liquor business will have much to answer for at the judgment bar of God, as well as to their fellowmen—for every such person will be in fact partly responsible for making drunkards.

The temporary victory of the wets does not indicate the strength of the wet sentiment of the state or nation, but rather it indicates the weakness of the dry sentiment in failing to give itself expression, thousands of ardent dries wrongly deciding not to vote on the question since the wets seem so determined to bring back the legalized liquor business. And these dries have simply concluded that the best way to prove that the wets are wrong is to let them have their way, and soon the wet regime will bring about its own destruction.

Within five years there will be an entirely different sentiment in our nation regarding the liquor business. A few thousand cases chronic indigestion and ulcerated stomachs caused from beer drinking, such as are so common in Germany among the beer drinkers, a few hundred tragedies from drunken auto drivers made drunk by beer, and continual fighting among the wets for preference, will disgust the more thoughtful wets themselves until they will join the temperance forces in the greatest crusade against the liquor business America has ever witnessed. And let no one be so foolish as to believe that 3.2 beer will not intoxicate. Drink with any alcoholic content will intoxicate, if enough is drunk. And if five drinks makes a person drunk, one drink makes him one-fifth drunk. No honest person who remembers the pre-prohibition days will contend that beer will not intoxicate. No honest person who has seen the beer drinkers in Europe will contend that beer does not intoxicate. Time will prove the falsity of such contentions. And time will show the lies propagated by the wets against prohibition. Moreover time will bring the American people to the place where they will denounce the brewers and their whole gang as enemies of our American idealism, and as such that their nefarious business cannot be longer tolerated. The brewers and distillers and the stockholders in the liquor making business are responsible for the wet propaganda that has created the wet sentiment throughout the nation.

When America has her next house-cleaning on the liquor business those really responsible will be made known.

Within five years time the entire attitude of the people will swing back to a stronger prohi-

bition sentiment than we have ever known. The liquor "dictators" will themselves be disgusted with the whole business. It will be interesting to watch them struggle with their own problem.

The dries should not be downhearted. They have tried to save the country from what the wets have determined to bring back—the social curse of the legalized liquor business. Prohibition was the worry of the dries. The present situation is the worry of the wets. It is their party now. Let's see what kind of a time they have of it, fighting among themselves.

Every loyal dry can thank God that he is not responsible for what happens from the legalized sale of liquor.

If the reports are true as it is declared present indications already verify that the bootleggers and those who have ignored the law by engaging in some form of the illicit sale of liquor are to be given preference for permits as distributors and dispensers, dealers, agents, etc., it will not be difficult to predict what a mess the liquor commissioners will be in, for men who ignored the nation's laws in time of prohibition, will laugh at any laws the wets may make for their own protection. Just watch and see.

But all honor to the people in business who say they will not take out a beer license under any consideration, as they would not stoop to be dispensers of liquor. And the temperance people should give their patronage whenever possible to those who refuse to sell the stuff.

In the old days, no saloon keeper or bar-tender was privileged to mingle in decent society, and the leading fraternities barred such from membership. The dispensers of liquor are looked down upon by the better class of people even in the countries of Europe where the liquor business has a strangle hold upon society. And no man regardless of his name or his wealth can make the liquor business respectable in any state of the nation.

The saddest part of the whole matter is the fact that hundreds of young men will ruin their entire future lives by engaging in some line of the liquor business because of the false promises of easy money. The sentiment of the people is bound to change, and for a young man to be branded as having once been engaged in the liquor business, will be a fearful handicap to any young man five years hence.

One of Dover's most influential citizens has expressed the sentiment of hundreds of thousands of Americans when he said: "I would rather see my son or my brothers in their graves, than to see them engaged in selling beer."

It is bad enough to drink the stuff, but it is a ten thousand times' greater offense against God and man to sell it, or in any way engage in the damnable business.

Many who lost their money in the financial crash, and many who have never known the experience of having much money will be tempted by the luring promises of "getting rich quick" through the liquor business. But thousands will have the greatest disappointment and deepest regret of their lives because of yielding to such a temptation.

Money wilfully secured in any way from the liquor business will some time be a blighting curse to the possessor or his family. Liquor money has always had the curse of God upon it.

The prohibition laws may be repealed, but never can the effect of alcohol upon the human body, upon the home, and upon society be repealed; never can the intoxicating and demoralizing consequences of liquor drinking be repealed. Never can the curse of alcoholic liquor be repealed. Happy will be those who refuse to have anything to do with the stuff, whether it be labeled by the name of beer, wine or whiskey.

Dover, Del.

CONTRIBUTIONS

SUFFOLK LETTER.

A vacant house. What a waste and what a tragedy! Several thousand dollars had been spent in building the house. It was on a valuable lot. Prominent people had lived in it. Its walls had echoed with mirth and weeping, joy and sorrow. But the children went away and established homes of their own. The parents have died. The house was vacant. The roof was rapidly decaying. The doors sagged. The windows were dirty. The walls were dingy. The house needed painting. People passed by and looked on it with disgust. Others said: "It should be torn down."

But someone had a vision of something better than destruction. A contractor was consulted and plans were made for improving this piece of property. Carpenters and painters and other workmen were directed to carry out the plans of rehabilitation. What a change has been wrought! The unsightly has been made beautiful. The dilapidated has given place to form and comeliness. Today it is a beautiful home. Now it will be an inviting place for passersby, and it will become a sweet home for a happy family. This change has been wrought by human minds and human hands at work.

There is but a step between decadence and progress. A little work and a little paint wisely directed and used will make a great change in a building. And a little soap and water wisely used on the human body will make it possible for skillful hands to work wonders and a few yards of goods and a little paint and powder artistically applied. The sale of paint for the home has improved the home life of humanity. And the sale of cosmetics has certainly made it possible for the human face to be more attractive. It would be cruel to discourage the use of anything which will improve the appearance of mankind (and womankind). As long as "man looketh on the outward appearance" he will approve the charming and the beautiful. God is interested in beauty. Sin has made wrecks of the handiwork of God. Sin has marred the human face. God would make man as beautiful as the blooming flowers. He would make the human face radiant with light and glory.

The church is undertaking to do for the world what carpenters and painters have done for many homes. By the foolishness of preaching the Gospel it is trying to salvage the wrecked and lost souls of mankind. Jesus came to seek and to save that which was lost. He offers the lost a home. He gives them a new life. He removes the scars from the human face and points it with the radiance of his glory. He fills the empty life with vision and power. He challenges the human will to undertake great things for the Kingdom. He makes life worth living. He calls man to worthwhile endeavor. He improves the homes in which people love and live.

An empty life cannot be beautiful. Life should be filled with the compelling purpose of spiritual motives. There is something disappointing about a life unless God is in it. A Godless or Christless life is like a vacant, unkempt home. Jesus stands at the door, knocking for admittance, waiting to come in and make life beautiful, useful and happy. Think of the waste of unbelief. Think of the dissipation of living without salvation. God has provided every resource for improving human life, and these resources are within our reach.

Life should be good and true. Real goodness

is not negative but positive in its expression. It must be busy. Every day brings new tasks for one who seeks truth and goodness. These tasks are spiritual and divine. "I must work the works of him that sent me," was the attitude of Jesus. How glorious is that work which cleanses and renews one's inner life. How sweet to have fellowship with Jesus, after you have worked for him. Spiritual work will make life beautiful. "I am come that they might have life."

I. W. JOHNSON.

DOES IT PAY TO GO TO COLLEGE?

This is a question that is coming to the forefront in the minds of parents and children. Wherever you go with the appeal of the College, those who are to go and those who are to pay the cost of going are constantly confronting you with the question: "Will it pay?" As a rule, they mean, will it pay in dollars and cents.

A few days ago, I was talking with a young man who is a high school graduate—has a good personality and more than an even chance to win in life. He has a fairly good job, is making a good living and some to spare. He has never been to college. In response to my appeal, he said: "I am making so much now—if I should resign my position and go to your school and graduate four years from now, could you guarantee that I could get as good a position as I now have? Or, could you guarantee that I would make as much money as I am now making?" Certainly, I could make no such guarantee, but I could assure him that he would be much better prepared for life after four years of college experience than he now is. There is a great deal more to life than making money. There is a certain degree of satisfaction in having taken advantage of cultural opportunities, designed to improve the better side of one's nature and fit him for higher and better things. From every standpoint, I would say that it does pay to go to college. I know that there are a number of successful men and women who have never gone to college. I also know that there are a number of men and women who have gone to college who are utter failures, but there are certain advantages, certain experiences and certain opportunities that come only to college-bred men and women—experiences that are really worth-while. From a financial standpoint, I think as a rule, the college-bred individual is capable of accumulating more money than those who are not, and this is putting the advantage of a college education on a low basis.

About a year ago, a man who is a farmer in the State of North Carolina, came into my office and said: "Well, I want to enter my boy in school. I have another boy who graduated from this college and is now teaching. Last year he saved, above his expenses, \$1,000 in cash, and that's more than I expect ever to clear on my farm again. I expect to send this boy through college if I have to mortgage everything I have, because I think it pays." He entered his boy in school and paid his bills.

A quarter of a century ago, it was unusual for a young man or young woman from a rural section to go to college. Today, it is the usual thing for young men and young women from country districts to go to college. Business men today deal largely with men and women who are without college training. The young man and young woman today, who does not go to college will find himself or herself, twenty-five years from today, dealing largely with men and women with college

experience. Rather than an exception, it is a rule of young people today to take advantage of higher education, more so than at any day previous to our own. Is it necessary and profitable for young people to take the time and go to the expense of preparing themselves as best they can for the positions that they are to fill? It is not so expensive to go to college today. You can go to the average small college as cheaply as you could secure room and board in a good boarding house in the average city three or four years ago. Our expenses at Elon College are not extravagant. They are as follows:

Tuition	\$100.00
Matriculation	50.00
Room Rent	\$50.00 to 75.00
Student Budget	10.00
Board (College Dining Room), per mo.	10.00
Board (Club Dining Room), per mo...	14.00

This applies to all dormitories on the campus with the exception of East Dormitory. East Dormitory is the only original building on the campus. It has been closed for two years. We are now completely overhauling it. It is for the accommodation of our young man students. It will be completely modernized and will be a first-class rooming house with all modern facilities. It will be a little more expensive than in the other dormitories, but it will be worth a great deal more.

Room rent in East Dormitory will be \$40.00 per semester, which is \$15.00 higher than North Dormitory. Those desiring accommodations in this dormitory should send in their application and request at the earliest possible date. We can only accommodate so many in our new quarters. If you know of young people who would be interested in coming to Elon College, won't you please send us their names and communicate with them yourselves? I am sure you will be willing to cooperate in securing your friends as students for Elon College.

L. E. SMITH.

NEVER ALONE.

It was sin that led Jesus the Christ into the Garden of Gethsemane, and it was the burden of the sins of the world that caused him the terrible anguish. He was alone, the disciples upon whom he looked as his closest companions, were asleep. The awful night well nigh broke his heart before he had completed the work which he came to earth to accomplish. But God sent an angel to minister unto him that he might be sustained and made stronger for the final ordeal.

So, because Jesus our Saviour went through the Garden bearing his load of sorrow and care, willing to bear it in perfect submission to the will of God regardless of the cost to himself, we never have to go alone, for he who was tempted in all points like as we are, is touched with our grief and he will hold our right hand, saying unto us: "Fear not, I will help thee; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." O, blessed promises!

It is sin that causes the waters of trouble to roll; it is sin that causes the fires of affliction to burn so fiercely; then is the time when we can only pray the prayer of Gethsemane, for words will not come. But we are not alone with our sorrow and grief, for he who was the companion of the three Hebrew children in the fiery furnace is also our companion, and though the darkness hides him, he is ever in the shadow keeping watch above his own, and his voice speaks to us, and his presence clings to us.

Out of the darkness the words come: "Fear not, for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters, I will be with thee, and

through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle under thee." Whatsoever the trial may be; and howsoever the body may weaken under the strain, yet his grace is sufficient (more than enough) for his strength is made perfect in weakness.

As a child clings to the one who is holding it when it feels that it is falling, so in our weakness we too cling to the One on whom we depend, and his angels ever bear us up—up—until we are indeed dwelling in the secret place, abiding under the shadow of the Almighty, covered with his feathers, trusting under his wings. Yes, standing upon the promises of God.

Some one has said that God has never promised his children immunity from sorrow, but he has promised to help them bear it. He has not promised a calm voyage, but he has promised a safe arrival.

"A peace there is in sacrifice secluded:

A life subdued, from will and passion free.

'Tis not the peace that over Eden brooded,

But that which triumphed in Gethsemane.

"And he who is himself the gift and giver—

The future glory and the present smile;

With the bright promise of the glad 'forever,'

Will light the shadows of the 'little while'."

W.

A TYPICAL PRISON FARM.

By CHARLES H. GOOTEE, *Evangelist.*

[The following opens up a vast vista of work being done and yet to be done in our Southern prisons. There is great need in our churches for lives consecrated in prayer to carry these poor, needy ones constantly to the Throne of Grace and to pray our Lord to thrust forth laborers into the great harvest field.—HOWARD A. KELLY, M. D., John Hopkins Hospital.]

The farm contains 8,000 acres of land, almost all under cultivation, growing oats, berries, potatoes, grain, sugar cane; they have a large refinery and make their own sugar. There are ten separate prisons on these acres, housing about 200 prisoners on the average—one woman's prison, with about 100 women. The prisoners are white, black, Mexican, Hindoos, Indians, and other nationalities, under gun guard and bloodhounds. The whites and blacks are separate. They say one prison has 200 white convicts, another has 200 black or colored convicts; they are never mixed. Each separate prison has its captain and guards. Some of the guards with guns are prisoners—trusties—and are given the position with the promise of promotion, and each is paid \$2 per month, with the penalty attached that if they allow a prisoner to escape, their gun will be taken from them as well as their position of trust, and they will be put back in the ranks of confined prisoners. The chaplain is a fine Christian minister, who really knows what it is to enjoy salvation. He told me that very few prisoners escape. The chaplain insisted I should speak in each camp and yesterday I spoke a gospel message in seven of the prison chapels, with an average of 200 men at each service and about 100 women. The souls of most of them were hungry and responsive to the messages of the personal Saviour, the man Christ Jesus. There were, I think, some 700 or 800 who stood for prayer. Of course, there is no way to find out what is accomplished in these services, except in "follow up" meetings, which was your wise suggestion.

The prisoners are classified: Young men; second termers; desperadoes, etc. It is really one of the greatest institutions I have yet visited. The farm is located almost in a forest on the banks of the Mississippi River. All the officers are genial, affable and kind, and I ate a good old Louisiana chicken dinner, followed by ice cream and French coffee, in one of the officer's

dwelling, on Sunday. I have never before been in such a congregation of prisons.

The prisoners were asked by the chaplain: "What shall we bring you: a musical entertainment, a movie, popular addresses?" And they replied: "Give us the blessed old Gospel," and the Lord helped me by his spirit to talk to them from I. Tim. 1:15—"Christ came into the world to save sinners; II. Cor.—"If any man be in Christ, he is a new man;" John 3:7—"Ye must be born again;" Matt. 1:21—"Thou shalt call his name Jesus, for he shall free his people from their sins;" and Gen. 7:1—"And the Lord said unto Noah, Come thou and thy house into the ark." In the woman's prison from Acts 16:14—the conversion of the saleslady at Paul's open air meeting near the riverside, "And a certain woman named Lydia, a seller of the purple, of the city of Thyatira . . . whose heart the Lord opened." At the close of the message, a long bench was placed out in the chapel, and all who desired Christ were invited to kneel. At least fifty or more knelt—some weeping—some white—some colored. Among them, a beautiful auburn-haired young woman—a diamond thief—and another woman in for life for holding a light while some

one slew her husband. I wish you could have attended that meeting. The chaplain, a very careful speaker, arose and said he felt the presence of the Holy Ghost and exhorted those present to a careful Christian conduct among other prisoners.

This partly describes what the Lord allowed us to do for him from 6 A. M. to 6 P. M. We left in the chaplain's car to drive back sixty-four miles to Baton Rouge, amid forest roads, hills and swamps which the chaplain told me were infested with highway robbers, and got back to the hotel about 6 P. M.

Twenty-two miles from Baton Rouge is a leper camp with 500 population, which I want to visit next time. A visitor is not allowed to touch door knobs (which are opened for him), nor to shake hands with any one, or touch a piece of furniture; a preventive against the disease, which Christ healed.

I go to Montgomery, after meetings in the prison here, to open several services day and night for 1,500 prisoners in the Alabama penitentiary. Will thank you for your prayers. The Lord gives me renewed strength, but I have been awful tired lately—so much crime, crime, crime!

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Type in Junior's Bible
2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. 10 Mercy and truth gathered; righteousness kissed each other. 11 Truth shall spring

- Nos. 02112. French Morocco leather, overlapping cover, round corners, gold edges \$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4¾ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better 10 Gen. 15. 1. 11 Ps. 66. 1. 12 1st Cor. 13. 1. 13 1st Cor. 13. 1. 14 1st Cor. 13. 1. 15 1st Cor. 13. 1. 16 1st Cor. 13. 1. 17 1st Cor. 13. 1. 18 1st Cor. 13. 1. 19 1st Cor. 13. 1. 20 1st Cor. 13. 1. 21 1st Cor. 13. 1. 22 1st Cor. 13. 1. 23 1st Cor. 13. 1. 24 1st Cor. 13. 1. 25 1st Cor. 13. 1. 26 1st Cor. 13. 1. 27 1st Cor. 13. 1. 28 1st Cor. 13. 1. 29 1st Cor. 13. 1. 30 1st Cor. 13. 1. 31 1st Cor. 13. 1. 32 1st Cor. 13. 1. 33 1st Cor. 13. 1. 34 1st Cor. 13. 1. 35 1st Cor. 13. 1. 36 1st Cor. 13. 1. 37 1st Cor. 13. 1. 38 1st Cor. 13. 1. 39 1st Cor. 13. 1. 40 1st Cor. 13. 1. 41 1st Cor. 13. 1. 42 1st Cor. 13. 1. 43 1st Cor. 13. 1. 44 1st Cor. 13. 1. 45 1st Cor. 13. 1. 46 1st Cor. 13. 1. 47 1st Cor. 13. 1. 48 1st Cor. 13. 1. 49 1st Cor. 13. 1. 50 1st Cor. 13. 1. 51 1st Cor. 13. 1. 52 1st Cor. 13. 1. 53 1st Cor. 13. 1. 54 1st Cor. 13. 1. 55 1st Cor. 13. 1. 56 1st Cor. 13. 1. 57 1st 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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—Amen. S.

THE CHILD—MOVIES—MISSIONS.

We may know what our children are taught at home and in Sunday School, and even what they learn in day school, but what are they absorbing in the movies, in the literature they read, in the contacts they make on the street, in other homes, and during the summer? Are they learning respect for parents, regard for the rights of others, reverence for God, the importance of self-control and the nobility of truth and life and purity, unselfish interest in other boys and girls, or are they coming to covet free license, self-indulgence and money, without regard for law, justice or true love?

Children can be taught and inspired to admire high ideals and loving service, or they can be left to drift on the rocks—to their own destruction and that of others. A recent study has been made by the Motion Picture Research Council as to the influence of popular movies on children. These studies are being published by the Macmillan Company with a summary by Henry James Forman.

Many do not seem to realize the tremendous importance of early training or the influence of the imagination on health of body, mind, morals and religion. It is estimated that in the average weekly attendance of 77,000,000 at motion picture theaters in the United States, at least 13,000,000 are under the age of twenty-one and 12,000,000 are under the age of fourteen. Dr. Edgar Dale of Ohio State University says that children of all ages attend the movies for two hours on an average of once a week, about twice the time they spend in church or Sunday School, if they go at all. Many attend movies two or three times a week, or more, if they can beg, borrow or steal the money. This is a menace to health as well as to morals and interferes with other more beneficial recreations and with reading. What would have been the result if modern movies had been a dominant influence in the lives of Livingstone, Moffatt, Judson, Duff, Hudson, Talyor, Grenfell or Isabella Thoburn?

British parents of education and character apparently give more careful oversight to their children's recreation than most American parents. The *British Weekly* publishes a list of children's answers to the question: "What are the loveliest things you know, persons not included?" The girls mention such things as the following: Cool wind on a hot day, the scrunch of dry leaves underfoot, looking down from a hill, the smell of rain, an organ playing, the moon in the clouds. Boys' lists include: The feel of running, a swallow flying, a mounted policeman's horse, the feel of a dive, a thrush singing.

Evidently it is possible to develop in children an appreciation of beauty, power, heroic service and a sense of reverence for God. They have imaginations, shall they be used for good or for evil? Boys who have been detected in crime and

degenerate habits have acknowledged that their impulse to steal, to kill, to impurity, and to vandalism have been stimulated by the movies. In classifying some 1,500 pictures Dr. Dale reports that their chief emphasis is largely on crime, sex, murder mysteries, and detective stuff. Over 70 per cent of these movies centered on crime, illicit love and drink. Boys report that in the movies they have learned how to "make love," how to "get the drop" on a rival, and how to stage a hold up. Is it any wonder that property rights are disregarded, that true love and fidelity are discredited and temperance is held up to ridicule? Shall our children learn to imitate the criminal and the debauched or to admire missionary heroes and heroines?

What changes would Christ make in amusements? Christian parents cannot reform the non-Christian stage, motion pictures or the dance; they cannot drive out crime or enforce chastity or honesty or total abstinence from strong drink; but they can surround their children with high ideals; by precept and example they can teach obedience to the laws of God and man; they can uphold the noble characters and can endeavor to fill the lives of their children with the most wholesome education and recreation. The safe and sane course—one that has proved its effectiveness—is to lead children to Christ while they are young, to help them make contacts with worthwhile people—personally or in books—and to enlist their interest in worth-while pleasures and service—in partnership with their parents. An excellent opportunity is offered in missionary hero stories—*Missionary Review*.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JULY 1, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,355.41
Ramseur, N. C.	2.25
Biscoe, N. C.	1.30
Ether, N. C.	.46
Holy Neck, Holland, Va.	6.29
High Point, N. C.	1.80
Union, Dendron, Va.	1.15
Bethlehem (Nans.), Suffolk, Va.	4.70
Piney Plains, Raleigh, N. C.	2.00
Wadley, Ala.	1.18
Wakefield, Va.	1.88
Pleasant Hill, Liberty, N. C.	1.80
Lebanon, Semora, N. C.	1.07
Timber Ridge, High View, W. Va.	1.15
Hanks Chapel, Pittsboro, N. C.	3.52
Pleasant Ridge, Ramseur, N. C.	2.78
Total	\$ 2,388.74

Individual and Church Offerings.

Previously acknowledged	\$ 1,831.51
Mt. Carmel, Zuni, Va.	17.75
Noon Day, Wedowee, Ala.	1.41
Bethel, Harrisonburg, Va.	1.65
Concord, Harrisonburg, Va.	2.75
Windsor, Va.	5.00
Ebenezer, Morrisville, N. C.	4.00
Total	\$ 1,864.07

Specials.

Previously acknowledged	\$ 514.06
Burlington S. S., Burlington, N. C.	26.69
S. S. and C. E. Convention, Virginia Valley, Hooks Mills, W. Va.	8.00
Total	\$ 548.75

Summary.

Previously acknowledged	\$11,850.71
Sunday Schools, Regular	33.33
Individual and Church Offerings	32.56
Specials	34.69
Total to date	\$11,951.29

J. O. ATKINSON, Secretary.

THE CHALLENGING WORLD.

FACTS PRESENTED BY MISSIONARIES IN MANY LANDS.

"We have never had such opportunity to present Christ as Lord and Saviour as we have now. The Scriptures sell readily anywhere, any time, and high caste and low caste listen to the Gospel." —PRESIDENT A. A. PARKER, *Leonard Theological College, Jubbulpore, India.*

* * * *

"I wish I could make America see the challenge in the Philippines! One converted Mohammedan in the Southern Islands said he could have one hundred Mohammedan children in every village in a Christian school if he had the teachers. We must not fail in this great opportunity." —MRS. H. E. LYONS, *Manila.*

* * * *

"We have a splendid opportunity for work among the neglected Batak people. The entire country of the Simahunguns, about 120,000 souls, is still deep in the darkness of heathenism. Until the Dutch Government took control of this district, cannibalism was practiced openly, so that human flesh could be bought in the markets. The chiefs are opposing Christianity because the old heathenism formed the foundation of their power . . . A woman in the village of one of the biggest chiefs said, 'We are tired of the ways of spirit worship.' Through the influence of missionaries, the people are beginning to be critical of their own customs. The time is here when this entire territory could be taken for Christ." —REV. A. H. PRUSSNER, *Sumatra.*

* * * *

"The evangelistic campaign was tremendously enthusiastic, and of those who came to the Street Chapel, at least 3,500, or one-fourth of the total attendance, stayed for a further discussion of Christianity. Over one thousand registered as interested enough to ask for follow-up calls from the workers. Already thirty have joined on probation as a result of these meetings." —*Report from Chu-Shihkou, China.*

* * * *

"The results (of the evangelistic campaign) are very encouraging, both as to the evangelistic enthusiasm of our workers and members, and as to the willingness of the non-Christian Chinese to listen attentively to the Christian message. . . The Chinese are beginning to realize that the fundamental weakness of China is not so much a matter of organization, but rather a lack of moral qualities on the part of the people as a whole, and that such moral forces can be supplied only through Christianity." —DR. WALTER W. DAVIS, *Peiping.*

OUT FOR LIFE.

By ALICE E. GWINN.

I had been in Japan about a week. Some of my compatriots were doing their duty by me in showing me the sights. It was a dull October day; the leaves were off the trees and the water in the park pool was stagnant and dark. I was weary and beginning to relax after the excitement of leave-taking in America and a very stormy voyage. This sight-seeing brought me no thrill. On the contrary I felt depressed, and I was tired

of the curious gaze which everywhere seemed to be fixed upon the "foreigner." Then, after a lapse in the conversation, one of my companions turned to me and said, "And you are out for life?" "Out for life"—how like a sentence it sounded! "Out for life"—was I indeed, amidst all this?

* * * *

One Sunday after three or four weeks in Japan, I went to a Japanese church service. I was, as I recall, the only foreigner in the audience of some two hundred people. It was Communion Sunday. Hymns were sung to well-known tunes, the Bible was read, and the deacons gathered around the table. Scarcely one word had I understood, and yet it all seemed very familiar. I had been used to scenes such as this since childhood, but I suddenly realized that I had never really pictured people of Japan, China, India, and Africa sitting down to the Lord's Table. It had never quite come home to me that these others were partaking of the bread and the wine which symbolized that they were one in blood and one in body with Christ—children of God; Him whom I called "Father" they too called "Father."

I was in the rear of the room, but the deacons were drawing nearer now. Could I partake of the communion this day? If I partook, it must be a pledge—a pledge of brotherhood. There must be no room left for "a holier than thou" feeling; no boastful pride of the Westerner. I must become one at heart with them; else what place was there for me—a missionary? The deacons came to me—and I drank.

* * * *

After five and a half years, furlough time came. I went home and was called upon to speak among the churches. Often there was a questioning spirit: "Why are you a missionary?" "Have we a right to inflict our religion upon others?" "Isn't our presence resented?"

I was glad for some of the changing attitudes back of those questions; glad of the widely increasing feeling that the people of the East are to be respected, their desires considered; that neither their material nor spiritual resources are to be exploited; and that there should be limits to our Americanizing spirit. Many have come to feel thus—that giving in pity and disdain is not true brotherhood, and that there is little room for the arrogant teacher—and so they question all. But brothers must share as well as hold one another in mutual respect. Those to whom much has been given bear a correspondingly great responsibility. One still must give. There is a greater reason for giving of life and money! for here is true worth, that which arouses our respect, but worth which cannot come to full fruition without opportunity.

We are not resented when we come to share that which to us is life itself. And if it is life to you, need more be said as to why we must share?

* * * *

"Out for life"—it is seven years since those words first rang in my ears. Does it sound like a sentence now? No, rather it is an open door. In the words of Tagore:

"Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger.

"I am uneasy at heart when I have to leave my accustomed shelter; I forget that there abides the old in the new, and that there also thou abidest.

"Through birth and death, in this world or in others, wherever thou leadest me, it is thou, the same, the one companion of my endless life who ever linketh my heart with bonds of joy to the unfamiliar.

"When one knows thee, then alien there is none, then no door is shut."

"Out for life?" Yes, I hope so.

* * * *

It was three years ago that I wrote this, and now I am returning home to be with my parents. With all that is being said today about missions, and with the idea that many in America have that foreigners are not welcome in Japan, you may think that I welcome this "commutation of my sentence." But I want you to know that it is no spirit of disillusionment or lack of faith that is taking me home; nor am I resigning from the Mission, but am to be classified as "temporarily engaged in other work." There are strong ties of affection that bind me to Japan, and my years of study of Japanese mean an investment which will bring me back when circumstances permit.—*Missionary Herald*.

FROM KAGAWA.

Dr. Robert Steward Spencer, missionary to Japan, has sent a copy of Toyohiko Kagawa's written comments upon "Rethinking Missions." The article is quite long, but the following condensations are given:

"Rethinking Missions" tries to interpret to us a Christ without the cross, as Christianity. From its fifth page to its last I failed to find the word "cross" in this book. It is this lack of the cross which constitutes its weakness. This lack of the cross is the greatest reason why I am disappointed in the Report.

This Report has forgotten that the starting point of foreign missions is a commission from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization.

The Report lacks militant spirit. This book seems to have forgotten that the religion of Jesus was the religion that drove the money-changers from the temple—and the sellers of sheep and bullocks. If Jesus had followed the methods taught in this book, he would not have been crucified, probably.

The Report seems to forget the necessity of the pioneering of unoccupied territories. Livingstone gave his life for Africa; Hudson Taylor suffered in China, and Judson fell in Burma. Compared to the hardship of their days, we of the present lack the spirit of adventure. Even in Japan but few places are even touched by evangelism; and no one has yet reached the fishing villages and most of the laboring class.

One of the things that astonishes me in this Report is that the foreign missionaries are urged to connect with the European and American business men in the Orient. There may, of course, be exceptional cases, but in general, Western commercial men have hitherto been a great hindrance to the Christian movement. In general, the main reason why Christianity makes little progress in the Orient is because the business men and the governments of the countries from which the missionaries come are acting in direct opposition to the teachings of Christ.

I am dissatisfied with the place this Report gives to the church. The idea of "Christian fellowship" is good, but why not call that "the church"? The weakness of the Christian movement today is because the liberalists are not unified among themselves. It is true that there are many hidden followers of Christ at present, like Nicodemus and Joseph of Arimathea in his time, who do not come to church. In Elijah's day there were seven thousand such; but we must demand as a standard such strength of conviction as to enable all to confess Christ clearly before God

and men, even in the face of persecution and the cross.

This Report lacks the flaming enthusiasm to Christianize the whole world. The trend is toward retrenchment, rather except in the rural districts. But if money is lacking now, there are many ways to work without it.

This Report has no vision of the Christianizing of the economics of Oriental countries. Both in China and Japan there is no way to save the villagers and the laboring classes except through co-operatives. And we believe that the movement of Christian love has the possibility of realization only through these co-operatives. If the Christians of the world will engage in world-wide co-operative movements, and plan international trade through co-operatives, and also educational co-operatives and mutual aid co-operatives, war and even the communistic movement will cease to exist.

Though I have spoken thus frankly, I am not forgetting the gratitude due to these commissions which have prepared this Report. Aside from its first eighty pages, there are many things for us to learn from this book. It agrees with its emphasis on co-operation, on community consciousness, and on the necessity of establishing rural churches. But I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing a movement started in the Book of Acts attempt to do so without the help of the Holy Spirit.—*Western Christian Advocate*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

PROGRAM.

Seventh annual meeting of the Youth Fellowship of the Eastern Virginia Congregational-Christian Conference.

Place—Glenlake Park Tabernacle, seven miles west of Suffolk, on Highway 58, leading to Holland.

Time—Tuesday, July 11, 1933.

Theme—"Making Christ Real in the Life of Today."

MORNING SESSION—9:30.

Call to Order, President.

Song Service—Rev. J. F. Morgan, Norfolk, Va.

Worship Service.

President's Message, Mr. C. Warrington, Norfolk, Va.

Business Session.

Reports of Superintendents:

Devotional Life, Mr. Watson Cobb, Norfolk, Va.

Moral Standards, Mr. Aubrey Todd, Norfolk, Va.

Leadership Training, Miss Lottie Mae Cross, Suffolk, Va.

Service, Miss Emily Tidwell, Suffolk, Va.

Publications, Mr. Lanson Granger, Norfolk, Va.

Special Music.

"Making Christ Real in Recreation," Mr. Robert Speight (followed by discussion, led by Rev. A. H. Steinback, Norfolk, Va.).

Special Music, Misses Nancy Eley and Annie Glen Darden, Holland, Va.

"Making Christ Real in Government," Rev. H. S. Hardcastle (followed by discussion).

Roll Call of Churches.

Adjournment for Lunch.

AFTERNOON SESSION—2:30.

Call to Order, President.

Song Service, Rev. J. F. Morgan, Norfolk, Va.

Worship Service.

Reports of Committees.

Business Session.

Installation of Officers, Dr. Ellwood Jones, of Franklin, Va.

Special Music, Messrs. Elliott Johnston, Mac Swanner, Everett Holland and Marshall Harrell, Holland, Va.

"Making Christ Real in the Home," Mr. John Hogge, Newport News, Va., and Mr. Harry Pitt, Norfolk, Va. (followed by discussion, led by Rev. O. D. Poythress, Norfolk, Va.).

Special Music, Mr. Francis Coskes, Elberon, Va.

"Making Christ Real in the Church," Rev. F. C. Lester, Waverly, Va. (followed by discussion).

ROOFS.

The road is wide and the stars are out and the breath of the night is sweet.

And this is the time when *wanderlust* should seize upon my feet.

But I'm glad to turn from the open road and the starlight on my face,

And leave the splendor of out-of-doors for a human dwelling place.

I never have known a vagabond who really liked to roam

All up and down the streets of the world, and never have a home.

The tramp who slept in your barn last night and left at break of day,

Will wander only until he finds another place to stay.

The gypsy-man sleeps in his cart with canvass overhead,

Or else he crawls into a tent when it is time for bed;

He will take his ease upon the grass so long as the sun is high,

But when it is dark he wants a roof to keep away the sky.

If you call the gypsy a vagabond, I think you do him wrong,

For he never goes a-traveling but he takes his home along;

And the only reason a road is good, as every wanderer knows,

Is just because of the homes, the homes, the homes to which it goes!

They say life is a highway, and its milestones are the year,

And now and then there's a toll-gate, where you pay your way with tears.

It's a rough road and a steep road, and it stretches broad and far,

But it leads at last to a Golden Town, where Golden Houses are.

JOYCE KILMER.

TENTATIVE PROGRAM.

Thirty-Ninth Annual Sunday School and Christian Endeavor Convention, Eastern North Carolina Conference, Wake Chapel Church, Fuquay Springs, N. C., July 11 and 12, 1933.

Convention Theme is "Forward With Christ."

First Day—Morning Session.

10:00—Call to Order, President.

10:00—Song Service.

10:10—Devotional, Rev. S. E. Madren.

10:20—Address of Welcome, Rev. J. Ray Dickens.

10:30—Response, J. A. Kimball.

10:40—Enrollment.

11:00—Report of Executive Committee.

11:05—Miscellaneous Business.

11:10—Special Music.

11:15—Address, Dr. J. O. Atkinson.

12:00—Announcements and Adjournment.

First Day—Afternoon Session.

1:30—Call to Order, President.

1:30—Song Service.

1:40—Devotional, R. A. Whitten, Jr.

1:50—Report of C. E. Superintendents:

Junior Dept., Miss Genevieve Woodson.

Intermediate Dept., Mrs. T. A. Park.

Senior Dept., Rev. T. Fred Wright.

Address, Rev. T. Fred Wright.

2:40—Reports of Departmental Sunday School Secretaries:

Home Dept., Mrs. Sam Coghill.

Cradle Roll, Miss Estelle Murray.

Primary and Beginners, Mrs. M. B. Newman.

Senior, Miss Lois Liles.

Intermediate, Miss Myrtle Bridges.

Adult, Rev. E. M. Carter.

Teacher Training, Rev. J. Ray Dickens.

Literature, W. A. Newman.

Missions, Rev. M. T. Sorrell.

Organization and Expansion, Rev. J. A. Denton.

(Convention adjourns for Group Conferences and discussion of reports.)

Cradle Roll, Primary and Beginners, led by Mrs. M. B. Newman.

Senior and Intermediate, led by C. J. Strickland.

Adult and Teacher Training, led by Prof. L. L. Vaughan.

Literature and Missions, led by Prof. E. W. Boshart.

Home Department, Organization and Expansion, led by Rev. J. A. Denton.

4:00—Announcements and Adjournment.

First Day—Evening Session.

7:45—Call to Order.

7:45—Devotional, Rev. Robert Kimball.

8:00—Report of Music Committee, Geo. M. McCullers.

8:10—Musical Program.

8:40—Orphanage Program, C. D. Johnston, Supt.

Second Day—Morning Session.

9:30—Call to Order.

9:30—Devotional, Rev. E. M. Carter.

9:40—Miscellaneous Business.

9:50—Reports of Committees.

10:00—Election of Officers, etc.

10:10—Address, Rev. F. C. Lester.

10:30—Round Table Discussion, led by Rev. F. C. Lester.

10:50—Unfinished Business, Announcements.

11:00—Special Music.

11:10—Address, Dr. L. E. Smith.

Adjournment.

CHRISTIAN ENDEAVOR NOTES.

JULY 16, 1933.

OUR NEED OF FRIENDS.

Daily Readings for this Week.

Monday—When Paul Needed a Friend. Acts 9:23-30.

Tuesday—A Widow's Need. Ruth 1:19-22.

Wednesday—Our Lonely Lord. John 16:32.

Thursday—Our Mutual Support. Ecc. 4:9-11.

Friday—Unfailing Friendship. Rom. 16:1-9.

Saturday—When Down and Out. Luke 15:1-16.

PROGRAM.

Instrumental Prelude—"When Thy Heart With Joy O'erflowing."

Call to Worship—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the great and first commandment. And a second like unto it is this, thou shalt love thy neighbor as thyself."—Matt. 22:37-39.

Hymn—"When Thy Heart With Joy O'erflowing."

Scripture References—(Have these read by three readers): Acts 9:23-30; Romans 16:1-7; Philippians 5:10-20.

Prayer—

Hymn—"What a Friend We Have in Jesus."

Introductory Talk—

Poem—

THE HEART OF FRIENDSHIP.

Here's to the heart of friendship, tried and true,
That laughs with us when joys our pathway strew;
And kneels with us when sorrow, like a pall,
Enshrouds our stricken souls; then smiles through all

The midnight gloom with more than human faith.

Here's to the love that seeks not self, and hath
No censure for our frailty, but doth woo,
By gentle arts, our spirits back into
The way of truth; then sheds upon our lives
A radiance that all things else survives.

—Anonymous.

Development of the Topic—

Hymn—"I've Found a Friend."

Benediction—"Father, lay upon our hearts a consciousness of the sacredness of friendship. May we recognize in this relationship a bond that binds lives together into a perfect unity of sympathy, understanding, and purpose. May our friendships reflect the matchless friendship of Jesus revealed in his daily association with his fellowmen.—Amen.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

CALEB.

LESSON II.—JULY 9, 1933.

GOLDEN TEXT: "Blessed is the man that maketh Jehovah his trust."—Psalm 40:4.

LESSON TEXT: Joshua 14:6-14.

Caleb, the Kenezite.

Caleb was not an Israelite by birth. He was the son of Jephunneh the Kenezite. There are evidences that his name meant "dog." But he had faith in the God of Israel, he had courage, he had an indomitable spirit, and he got the promise. There are men and women of other races who have qualities of mind and heart, who have capacities and talents, that we might well envy. There are evidences of faith among those whom we call "heathens" which is more vital than many so-called Christians have.

Taking God at His Word.

It had been forty-five years since Moses, the man of God, had promised that Caleb should have the land which he had spied out. Forty-five years is a long time to wait for anything, especially when a man is forty years old when the promise is given. But this man had faith in the promises of God. He did not know when the promise would be fulfilled; he did know that it would be fulfilled. This is faith—taking God at his word, believing what he says, acting as if it were true, doing our part confident that sooner or later God can be counted upon to do his part.

As It Was in My Heart.

The ten spies brought back a report that magnified the difficulties. Caleb and Joshua brought back a report that recognized the difficulties, but which magnified the possibilities and their resources. In sincerity of heart he stuck by his convictions. He was not stampeded by the majority. We wholly followed the Lord. He was not afraid to stand up for what he thought was right. One feels that it might be well if more members of the church had the spirit of Caleb as concerning the challenging situations confronting the church today. One wishes that more people were standing by their convictions—their deep, inner convictions—as concerning the liquor traffic. Too many people are surrendering their convictions, and compromising their conscience in this matter.

Four Score and Five Years Old.

He was old in years, but he was young in spirit. At the age when most men are of necessity in retirement from active work, Caleb was just getting ready to undertake a difficult task. He had grown old gracefully and gallantly. Because he had wholly followed the Lord his God he believed the best was yet to come. And because he had put his trust in Jehovah, he was not to be put to shame.

Give Me this Mountain.

It is the lure of the difficult. Here was a man asking for the hardest place. And the amazing thing about it all was that the man was eighty-five years old. To subdue the wild and war-like people who lived in that mountainous section, to clear the land and to make it livable, was a man-sized job. But Caleb was that kind of a man. He was a man of faith and men of faith ask for hard places.

There are so many today who are seeking for easy places. So many young people would like to have good, easy, big-paying jobs to begin with. So many parents try to shield their children from every discomfort and every difficulty. Caleb speaks a silent rebuke to all such. Those of us

who believe in God ought to covet for ourselves the difficult things and the difficult places. Look out for the fellow who picks the easy place. The world has been blessed by those who have not been afraid of the difficult.

The Anakim, Cities Great and Fenced.

Caleb was no ostrich. He did not refuse to look at the difficulties. He knew the Anakim were there, big, strong, husky warriors. He knew the cities were great and fenced. He saw the difficulties, but he refused to yield to them. He had an eye to see the unseen.

If So Be the Lord Will Be With Me.

Caleb was concerned about only one thing. He simply wanted to be sure he was doing the thing the Lord wanted him to do. If the Lord would be with him, he could drive out the Anakim and he could take the fenced cities. He was able, not in his own strength, but in the strength of the Lord.

Because He Wholly Followed the Lord.

He got Hebron for an inheritance because he had in season and out of season followed the Lord. Godliness is profitable unto all things, having the promise of life that now is and of that which is to come. Caleb knew the truth which the Psalmist expressed: "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass. If we seek first the Kingdom of God and his righteousness, all these other things shall be added unto us."

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Additional Hymns—"Galilee, Bright Galilee," "Just As I Am, Thine Own to Be," "O Jesus, I Have Promised," "Blest Be the Tie that Binds."

Assign the following subjects for brief talks. The program committee will doubtless think of others to add to these:

1. "Why I Want Friends." The person who speaks on this may secure statements from a number of other young people to supplement his or her own. Combined with this may be the topic, "Why I Need Friends."

2. "What My Friends Mean to Me."

3. Ask an older person to speak on the same topic, "What My Friends Mean to Me."

4. Ask an elderly person who has been blessed with many friends to speak on the subject, "Some Great Friendships in My Life."

5. Ask some one who has a keen imagination to describe the life of one person who has never cultivated friends, but who has depended upon money and the things which money can buy for satisfaction, and another who is friendly in spirit toward everyone and has an inner circle of special friends.

This program is the first of a series of three on the general theme of friendship. The three are "Our Need of Friends," "Problems of Friendship," and "Friendship With Those of Other Races." Probably at no time in life are we as eager for association, one with another, as in our youth. Our standards and ideals of life are being formed and these are built to a large extent out of our associations.

Not only do we need friends in time of trouble, but also in time of happiness. Any good fortune brings greater joy when we share it with a friend. Friends play an important part in most of our good times. Our happiest hours are spent in association with those whose interests, likes and dislikes are similar to our own. Most of us do not need to be convinced that we need friends, but we do need to cultivate a greater appreciation of their true value, so that we may be worthy of them, and capable of the finest quality of friendship for them.

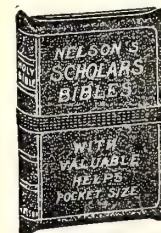
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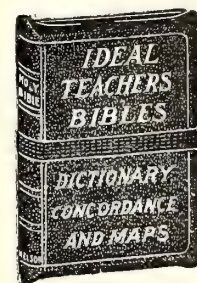
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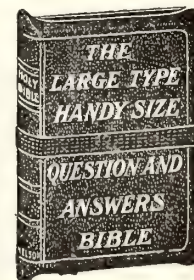
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

HE WHO CAN'T BE JEALOUS.

"Be not overcome with evil, but overcome evil with good."—Rom. 12:21.

It is said of Charles Gounod, the great musician, that he was instinctively jealous of others who rose to eminence to shine with him, but he diligently fought this weakness by saying, "Only mediocre souls hate more easily than others do. The good are never injured. The little only are injured." He killed his weakness by drowning it in love for the good in others.

Prayer—Dear Father, we pray thee for thy love as it is in Jesus Christ, our Saviour, that our passions may be for good and that we may bare no petty jealousies to mar thy spirit in us. In Christ's name we ask it.—*Amen.*

TUESDAY.

DELIBERATE GOODNESS.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue and if there be any praise, think on these things."—Phil. 4:8.

"Whatsoever a man soweth that also shall he reap."—Gal. 6:7.

The good and the beautiful certainly ennoble life and inspires to the higher standards. Goethe the musician, said: "An intelligent being should never go to bed without having read a beautiful picture or listened to beautiful music, so as not to allow to sleep within him for a single instant the sensation of perfect beauty."

The sublime spectacles of our experience impress us nobly and translate themselves spontaneously in everything we are about to do. It is a good motto to avail ourselves of every opportunity, as far as possible, to escape the wrong and the ugly and the prosaic; the sway of the artificial; to go, at hazards, to famous sights, visit great folks, and spend much time with the beautiful and the good, that we may become like him.

Prayer—Our Father, bless us this day with a longing desire for the good, and with a life service that is good and beautiful for thee.—*Amen.*

WEDNESDAY.

NEVER FRIENDLESS.

Every one deserted me, but the Lord supported me and gave me strength."—II. Tim. 4:16-18.

Paul often found himself alone from human friendships, but each so sharp a contrast gave him a new opportunity to understand more clearly that God was with him and never deserted him. He was one who could, out of his own experience, say, "God will never leave thee or forsake thee."

We are reminded of the young man who stood alone with the prophets on the mountain and was so disturbed that the enemy was great in numbers, and there were only two of them. But the prophet assured him that "they that be for us are greater than they that be against us."

Though alone, Paul realized that the Lord stood with him. Do we realize the full meaning of this? God does just the very thing that man fails to do—whatever the cause, if it be of the Lord, "we shall come off more than conquerors." Friends

may forsake us; co-workers may cease! lions may be there! giants may be there! hosts of enemies may be against us—but the blessed assurance of a Christian is: God is also there, and He is more than them all.

Prayer—O Lord, deliver us from every evil way and evil work. We pray that we may do the best that lies in us to bring others into the kingdom for thy everlasting care and blessing. In Christ's name.—*Amen.*

THURSDAY.

AN ADOLESCENT CHILD AND HIS SACRIFICE.

"And he went down with them, and came to Nazareth, and was subject unto them."—Luke 2:46-52.

The finding of Jesus among the doctors of divinity in the temple indicated that a mighty change was taking place in his physical nature. It was a boy they brought with them to the temple, and a boy they had lost; but it was a young life standing on the threshold of manhood, they found when they returned.

The incident reminds us that in the period called change or adolescence, a young life is capable of great spiritual feeling and thought. There is a desire to serve God, to remain near the church, and attend to the more important business of the soul and life. The attitude of Christ is beautiful. It is really sacrificial, for he obeys his parents and goes back with them, sacrificing his own wishes to become obedient unto them. This is the first recorded act of self-sacrifice in his life. A child is capable of sacrifice. In spite of the much-discussed theory of natural behavior in the child, there may be angelic behavior. A newsboy will give the skin of his body and die in pain to restore a girl to health.

The list for a children's excursion had been made. No more could go. One little girl had cried because she could not leave her housework. Next morning, the train was ready to start, and Mamie came dashing along, saying: "I can go. A neighbor will do my work today." The women in charge knew not what to do—they had one hundred and sixty now. One of the ladies made a little speech: "Yesterday, Mamie could not go; now she is here. She has never had a day in the country. What girl will stay at home and give Mamie her place?" There was a great silence, and then—nine girls stepped forward. That was the spirit of sacrifice.

Prayer—That our little ones may learn the beautiful lesson of obedience to parents from the example of the Saviour.

FRIDAY.

LIFE'S GOLD AND SILVER PICTURES.

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:8-14.

A governor of one of our states tells this incident of his own life: "When I was a young man, I thought my father was compelling me to milk too many cows; so I ran away from home and turned up in St. Louis. I fell in with two young men there, and went down to the levee one evening with one of them. I myself did not drink, and while my companion was not drunk, he had enough to be funny. He made a slighting remark about one of the girls of the Salvation Army, who was singing there. She came over and put her arm on his shoulder, and said, 'Young man, you ought not to drink. Your mother would be very sad indeed if she knew you were here tonight in this condition.'

"I went uptown the next day and hunted up a firm from which my father had often bought machinery, told my story, and asked them to advance the money to take me home, and I am here today

because of the words spoken by that woman. But I often wonder where I might have been had it been another kind of woman that spoke to us that night."

Probably the woman went home disheartened believing she had toiled all night and caught nothing for the Master. How little did she dream that she had spoken the word that saved a Governor for a state.

Prayer—Lord's Prayer, all the circle joining.

SATURDAY.

THE HABIT OF LIVING WITH GOD.

"If a man love me, he will keep my words; and my Father will love him, and we will come in unto him and make our abode with him."—Jno. 14:23.

Read Psa. 63:1-8.

As Christians, we should get the habit of living with God. If this is vague to us and we do not know how, turn to the story of the life of Jesus. He gave us the example. He was always talking with his Father and he consulted him in every thing which he was about to do. It was his habit to feel constantly for the Father's presence. This is so simple that such a habit is entirely possible to us all.

The radio reveals to us the presence of persons, powers and things of beauty in the air all around us, even the things of other countries are thus made present with us; and we are cultivating this radio to its highest development that we may more and more be conscious of mere presence of life in the air. Without this instrument we would never sense these things. How much are we habituating ourselves to the instruments that reveal the divine presence? We have the instrument of faith, the Word, Jesus the Lord, the Holy Spirit, and by tuning in our souls in harmony with him we discover the continued presence of the living Father. Apart from these we are deaf and dead to his presence.

Prayer—Dear Father, thou art our God, early and always we desire to see thee. Help us. Let us walk with thee. Vouchsafe unto us thy abiding presence. Overshadow us by thy love. Inspire us to do kindly acts and to follow in the steps of him who ever went about doing good.—*Amen.*

SUNDAY.

THE CROWNING JOY.

"My Father's house is peace."—Gen. 28:20-22.

The end of life's way is to rest in the Father's house in peace. To this end we have the Sabbath for our good, and to this end we have the church, and to this end we are called to live his life.

But this house is for only those who crave and claim it, which means that if we wish to obtain it we must live in filial nearness to him day by day, and continually aspire to those things that make for peace.

There are cares and trials that drag us down and would keep us from it, and, when struggling with these we need the same Lord to help us who helped Jacob. He who knows thy weakness and thy failure will grant his unfailing presence, unfading vision and unsparing help.

With him for our guide, what stronger arm do we need to lean upon? In him is compassed all my need and fulfilled all my hopes. However, troublesome and difficult the way, he traveled a rougher one before me, and with him beside me, it will be the same as though he led me into his peace.

Prayer—O Lord, thy banner o'er us is love. With thy presence we are not lonely. The end of the way is blessed. Be with us, and lead us to thy house in peace. In Christ's name, we ask it.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THE BREAD OF LIFE.

By JOHN G. TRUITT.

"Labor not for that meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."—John 6:27.

With what tender compassion these words were uttered. To a multitude which had been seeking him Jesus was speaking. He would speak gently, and with all the concern of his soul to them. For those who put him to death he made excuses, and for them he prayed a prayer. Surely now a misunderstanding multitude—a multitude which had been wanting to make him king, to have a nation filled with meat and drink miraculously given, and might and power from above—would be the object of his tender compassion. Every word he was speaking to them would be later traced in his own blood. Every word would be treasured by them in the coming years, and treasured also by the coming generations—even as you and I treasure them now.

"Labor not for that meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." He had delivered his discourses, fed the teeming multitudes, slipped out of their designing hands, and made his way across to the other side of the sea; and "when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus." Seeking Jesus! What a goal! They might have had mundane motives, or been misled in their movements, but their business was beautiful and their object glorious beyond their ability at the time to comprehend. Jesus would understand that. And as to a beloved, shepherdless multitude, he spoke: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." "Ye seek me, not because you saw miracles (spiritual things), but because ye did eat of the loaves (material things), and were filled," says Jesus. As glorious as was his feeding of the five thousand, he is reminding them, there is something far more glorious than that. Love, not loaves, was to be the eternal bedrock of their beings. Peter, who was standing in this multitude and heard this message, would hear it re-echoing into his own life and experience later. Love not loaves, and faith not fishes, would find a new meaning in his life in the years to come.

It is a message for our day. Let us see what some of its implications are. "Labor not for meat that perisheth." It is easy enough for us in this day to understand that. What with the breaking down of our banks, our businesses, our material values, our economic systems, our world commerce and trade we understand right well what is implied by "the meat that perisheth." In other words we, like the multitudes that thronged Jesus have had a wrong standard of values. Worldly wealth, wrongly acquired, may fill our fancy and our stomachs, but it impoverishes our souls.

The word "labor" used in this text is a word meaning, to labor, to work, to trade, to transact business. Transact not your business for the meat that perishes. What a wrong figure, for how useless and worse than useless is decaying meat! We may try to overlook the things of faith, and friendship and love and confidence if we will, but sooner or later we shall be asked to give an account, and we shall find our hands empty—or what is worse, tremendously soiled!

There are men standing at the bar of common public opinion today, who when they look back upon their boundless opportunities to serve and bless, and who see how they have missed the mark in hugging their millions, who would give it all now to have a new record—clean, right, honest, and above all suspicion, for the meat they have amassed is mortifying and their hands are foul with the decaying confidences of a betrayed public. And that which is perhaps far worse is the fact that many have been jealous of their positions, and longed for the same opportunity to gather the perishing meat of materialism. Indeed, have not we all been caught more or less in the meshes of rank, and putrifying materialism? "Man shall not live by bread alone (material), but by every word that proceedeth out of the mouth of God (spiritual)."

A poor sinful woman at the well of Sychar one day learned that there are two kinds of bread. She learned that the disciples of Jesus had gone into Sychar to seek one kind of bread, and she further learned that the man who waited at the well had, "bread to eat that ye know not of." The material bread becomes a spiritual power when we recognize its rightful source and its proper design. There is nothing wrong, *per se*, with material bread, but when it becomes the only bread sought, and when spiritual eyes become so blinded that they can see none other, then it is, indeed, a perishing product, and death itself walks in its wake! Go with me to Chicago. Find two great personalities. Insull, driving his bargains to gain wealth for self; Jane Addams laboring for gain to others! There are the two ends of the pole. The one seeking to make men, municipal governments, and national governments, as well, serve himself! The other seeking to harness righteousness, opportunity, and faith in such a way as to make them work for countless under-privileged across the world—and especially in and about Chicago. The world confers its most coveted Nobel peace prize upon the one and makes the name of the other something new with which to hiss its disapproval. "For a morsel of meat Esau sold his birthright." "Is not life more than meat, and the body more than raiment?" Yes, and a thousand times, yes! "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Spirit."

Jesus knew well the material and spiritual forces. With the spiritual force he commanded the material. He recognized how the two worked. And they are still active in our world today. A few weeks ago our whole civilization was writing and thinking about the fact that Gandhi was going on a three weeks' fast. There was comment from every quarter. Results of that fast—or the consequences to the little man undergoing it—were considered matters of first importance in international circles. Does that not illustrate how spiritually minded our world can be after all—and that after all the spiritual is the basic and biggest fact of life? And did not the world wake up to a great surprise, and rub its eyes afresh, when it was announced at the end of the three weeks' fast, which it was thought would surely end the life of Gandhi, that he was none the worse physically for the fast? And the verdict of the physicians was that there "seems to be some spiritual strength" that went beyond their scientific researches!

You and I, cross-section of the common people, are prone under the pinch of this strange new

day, to think that if we had a bit more of the world's bounty all would be well. Let us not be too sure! It was in a day when our country was filled with grain that millions went hungry; and a day when the granaries of the earth were bursting with bounty that other millions starved literally to death! In a day when money was more nearly in the hands of everybody than any day before, it lost its power, so that now for several years it has been an illusive quantity at best. Not full dinner-pails, but common goodness, sheer righteousness, is required to make peace and happiness. Not a two-car garage, but a two-fisted honesty is the need of the hour, in home, in business, and in government.

(Continued on page 15.)

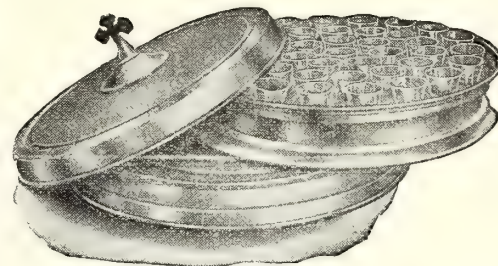
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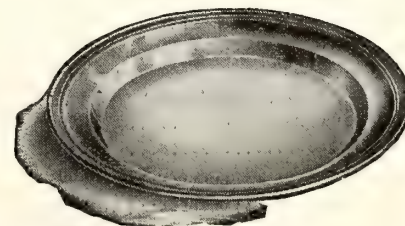
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

It is a great joy after spending seventeen days in the hospital on a hospital bed to be able to return home and lie down on your own bed in your own home. For seventeen days we have fought a trouble that came on us unexpectedly and caused us untold suffering, but we are happy to say we are on the road to recovery and while we are going to be confined to our room for a week or ten days, we hope to soon be back in the office carrying on the work that we love so well. This explains why no letter has appeared in the corner from our pen for the past several issues. Very regrettable to us, but we were just too ill to even think of dictating a letter.

Being sick and confined to the hospital and undergoing an operation we sometimes think is not the worst luck that could come to us. We work sometimes from one year's end to the other and we really don't know whether anyone cares for us or not, or even thinks of us. But when we are compelled to be confined to a sick room in the hospital, our friends who are interested in us, show their love and interest by coming a long way, sometimes, to just shake hands and wish us a speedy recovery. Many of them friends that we really did not realize really cared or were interested in us. Many friends who could not come would fill our hands each morning with many beautiful letters, expressing their sympathy and wishing us a speedy recovery. The many beautiful flowers that filled our room each day from friends who were interested in us, and the many prayers that went up from churches and different church organizations in our behalf, make one feel that life is really worth living and that our friends do really care.

So, while I am too weak to dictate this letter, and it is also against my physician's orders, I just felt I wanted to express my gratefulness for the great interest my friends had and the kindness they showed me during my illness. No one appreciates friends more than the writer.

Yours in the work,

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 6, 1933.

Brought forward \$ 6,352.94

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Zion \$ 2.11

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4.11

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Ramseur 3.50

6.35

Eastern Virginia Conference:

Newport News \$ 17.23

Mt. Carmel 5.12

Union, Surry 3.00

Bethlehem 3.43

Holy Neck 6.33

35.11

Valley Virginia Conference:

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Four years were required to make the plates. Shortly after the plates were made, three books were printed. Since that time one of the volumes and the plates were destroyed by fire, a second copy was lost. The one at the Fair is the only one remaining in the world.

The book is about three-quarters of an inch long and a half-inch wide.

Faith is truly a light in the soul, but it is a light which only shines upon duties, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow, and accordingly it guides us but a single step at a time. —Thomas Upham.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Is. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A.D. 31.
Is. 9. 1, 2.
Is. 42. 7.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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"THROUGH THE AGES."

Modern social work is not new—at least the basic philosophy behind it is not. This is revealed in "Through the Ages," just published by the Family Welfare Association of America which contains quotations from forty books and writers running from modern times to the forty-fifth century B. C., on the just, kind and human way of helping people who are in trouble.

The Egyptian Book of the Dead, written forty-five centuries before Christ, counselled the good men to give "bread to the hungry, water to the thirsty, clothing to the naked." Confucius and Buddha, living in the sixth century before Christ, advanced ideals of justice in the treatment of the poor.

Cicero, known chiefly for the difficulties he has caused Latin students, is not usually thought of as a philosopher on social welfare. However, in the first century B. C., he voiced one of the basic approaches of modern social work:

"We are above all things to consider the spirit, the zeal, and the meaning with which a favor is conferred. For many confer numerous favors with a sort of recklessness, without any judgment or principle. . . . In conferring or requiting kindness, the chief rule of our duty ought to be, if all other circumstances are equal, to confer most upon the man who stands in greatest need of assistance."

The Jewish savant, Maimonides, living in the twelfth century, set forth the eight degrees in the duty of charity. The lowest degree was to give, but with reluctance and regret. The highest degree approximated what is now known as modern "case work," wherein each person is treated according to his individual characteristics and needs, and he is helped to become self-reliant and self-supporting. Maimonides wrote:

"The most meritorious of all, is to anticipate charity, by preventing poverty; namely, to assist the reduced fellowman, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity."

The modern practice of welfare agencies in keeping records of the various individuals helped was foreshadowed in Ecclesiasticus: "Where many hands are, deliver all things in number and weight; and put all in writing that thou givest out, or receivest in."

Chaucer, William Langland (the author of "Piers Plowman"), Ralph Waldo Emerson, Charles Dickens, Charles Kingsley and Norman Douglas are among the authors who have written on the duty of helping one's fellowmen in trouble and quotations from whose works are included in "Through the Ages."

THE SUN'S PULPIT.

(Continued from page 13.)

If we lose sight of the spiritual values of life, and business—the sweat-shop; for instance—a thing which it took fifty years to eradicate, may return overnight. The Sabbath, which has been a spiritual heritage of untold beauty and power throughout the life of our country, may be wiped out in a single year. And with it may go family and home—and hope!

But that is a picture too sad to contemplate, and if you and I and the Christian people across the world will wake up to our opportunities a new day is ours. Again the multitudes seek Jesus! Again we are being schooled in the real values of spiritual things. Our land has become a laboratory for love, and confidence, where we may put them to the test, and find them good.

If, like Jesus, we will say our speech and mean it every word, a new day will be born.

Our text began with something we were asked not to *labor for*, and it ends with something which we are told the Son of Man *will give!* Think of those contrasts. Here is something for which we labor, and slave—we want it so badly that we barter our very souls for it, and when we have it we find that "all that glitters is not gold," that it is a "meat that perishes." On the other hand, we listen to the divine voice within, and "go about doing good," forgetting ourselves in honest service, seeking not our own, but another's good—"seeking the Kingdom of God, and its righteousness first"—and lo! we have a *gift* of everlasting life in our hands! Like "the other wise man," of Henry Van Dyke's beautiful story, we may not get to the manger, being so hindered

with helping others, but, thank God, we shall arrive in time to share our love and sympathy at the cross.

"Labor" . . . "gift." "The wages of sin is death, but the gift of God is eternal life." And that self-same multitude asked Jesus what they should do to have everlasting life, and he answered: "This is the work of God, that ye believe on him whom he hath sent!" "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Coming and believing are one. Action and faith go hand in hand, for "works without faith is dead." This believing on Jesus is a personal commitment of oneself to him in an act of real faith and religious devotion—a true partaking of the spiritual bread, the bread of life!

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OBITUARIES

PASCHAL.

Mrs. Eliza Wilkins Paschal departed this life Sunday, May 21st, being 69 years, 2 months and 7 days of age.

She was the daughter of the late Henry and Mary Wilkins, and the wife of Deacon W. A. Paschal, of Bethlehem Christian Church, Alamance County, N. C.

There were eight children, three of whom preceded her to the grave.

She joined Union Christian Church when quite a girl, where she was a devoted, loyal member until about nineteen years ago, when she transferred her membership to Bethlehem, where she held it until the end.

She was a quiet, good, unassuming Christian, true to every vow, a devoted wife, loving mother, and friend to all.

During her latter days, she was, because of declining health, not permitted to attend church nor visit those whom she loved. But she did not murmur nor complain, but had a strong hope, a living faith, and an enduring patience. She loved God, awaited his coming, and fell asleep quietly and peacefully.

The last rites were conducted by the writer, assisted by Dr. W. C. Wicker, Revs. J. F. Apple, G. C. Crutchfield, H. E. Lance, S. E. Madren and G. C. Phillips.

The large church house was packed. We laid the body in the grave at Bethlehem, there to await the resurrection. The mound was covered with beautiful flowers. May the gracious Father bless and keep the bereaved.

J. W. PATTON.

SPITZER.

Thomas J. Spitzer was born October 30, 1855, and died June 25, 1933, making his age 77 years, 7 months and 25 days.

It was my privilege to receive Brother Spitzer into the Christian Church at Mayland some years ago. He loved his

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church, though in recent years he was not physically able to attend very often. The service was held at the Bethlehem Christian Church, June 26,

He is survived by his widow, who a few days before his death, was compelled to go to the hospital for an operation, and on that account could not be present at his funeral. The service was held at the Bethlehem Christian Church, June 26, 1933, and the remains laid to rest by the side of an only son who died in infancy. Rev. B. J. Earp assisted in the service.
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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JULY 13, 1933.

NUMBER 28.

.. THE SUN'S OBSERVATORY ..

China Orders 36 Planes.—

There has been received from the Chinese government an order for thirty-six airplanes of the pursuit type by the Curtis Aeroplane and Motor Company of Buffalo, N. Y. These planes are to be powered by nine-cylinder engines capable of developing 700-horsepower. The planes are said to be of the same type as being used by Colonel Charles A. Lindbergh in his flight to Greenland, and will be capable of a speed of 200 miles an hour.

The Dollar Drops.—

Once again the American dollar has dropped, when compared with the pound sterling. On the money market the first of this week the pound was quoted at above \$4.80, within easy striking distance of the old parity of the British pound, \$4.86. In line with the dropping of the dollar, prices of commodities continue to rise. Cotton soared more than \$2.00 a bale to the highest level in over two years; rye advanced 8 cents a bushel; and wheat, after hesitating and then turning downward, came back with an advance to above \$1.10 a bushel.

It's Dangerous to Stay at Home.—

According to statistics of the National Safety Council, "home accidents" caused 28,000 deaths in 1932. The chief causes of these accidents were falls, burns, scalds and explosions. Approximately 34 per cent of home fatalities occurred in the kitchen. The total of all fatal accidents reported for 1932 was 88,000, thus one-third of the total number of deaths from accidental causes were attributable to the home. However, the number of accidental deaths in 1932 showed a decided decline over former years, for there were 97,415 in 1931, and 1930 held the record for all time with 99,300. The automobile was accountable for 29,500 deaths in 1932, against 33,675 in 1931 and 32,929 in 1930. Of course, due consideration has to be given to the fact that home accidents are based upon a population of around 120,000,000, while accidents of other kinds have a much smaller base for their ratio.

The Truth Hurts.—

The large majorities for repeal in the States that have acted on the 21st Amendment, are laid to the fact that the dries have stayed at home. "Actual figures," says F. Scott McBride, general superintendent of the Anti-Saloon League, "show that the repealists have received an average of less than one-fourth of the votes, even in the wettest States." This does not change the significant fact that these States have voted to repeal prohibition, nor does it alter the fact that other States will do the same thing if a majority of the best

element of the population stays at home and trusts to Providence to defeat repeal. It isn't done that way. The country is deciding at this moment whether it will or will not have a wide open orgy of liquor selling such as the palmiest days of the saloon never knew. And—the truth hurts—the Church of Jesus Christ is the determining factor in this question.

A \$10,000 Orchid.—

In the year 1908, a shipment of 1,000 dormant, unpotted orchid plants of a common variety known as *Cattleya Gigas* was sent to a florist in New Jersey. Half of these or more were sold in small quantities to other nurserymen. The rest were put in the importer's greenhouse. In 1910, one of these plants produced a pure white blossom—something never found in a *Cattleya Gigas* before or since. The most valuable orchid in the world, it was sold to a European firm for \$10,000. Because it was what horticulturists call a "sport" there is only one way in which this *Cattleya Gigas Alba* can be propagated. Its seeds are useless, for if sown they would revert to the colors of its comparatively common parents. So, each year, an expert with a sharp knife, cuts off two or three of the pseudo-bulbs from around its base, making new plants of them. Only once a year does an orchid bloom, so not for years yet can ordinary citizens boast the wearing of the *Alba*.

The Great Lakes and the Gulf Meet.—

On June 22nd, a flotilla of barges from New Orleans, bearing spices, coffee and sugar, entered the Chicago harbor. This was the first commercial cargo to traverse the new inland waterway from the Gulf of Mexico to Lake Michigan. It marked the completion of the new artery of commerce projected by Mr. Hoover during his term as President. Secretary Dern, of the Department of Commerce, tells us that the territory served by this waterway and the other proposed units of the Mississippi Valley system "produces 70 per cent of the country's agricultural products, 50 per cent of its manufactured products, and 60 per cent of its exportable surplus, and within its giant embrace reposes 98 per cent of its iron-ore deposits, 82 per cent of its coal, and 70 per cent of its petroleum stores." The project thus completed was built at a cost of \$102,000,000. The following facts are given by the Associated Press: "The waterway proper extends ninety-six miles, from Lake Michigan at Chicago to the Illinois River at Utica, Illinois. Five powerful locks, capable of lifting and lowering 30,000 tons of freight a day and separated by miles of virtual lakes, make possible the operation of the channel. The locks make up for the difference of 129 feet elevation at the ends of the waterway."

Religion Steps Across the Line.—

For the first time since the forming of the Canadian Dominion, there is a religious tie between that country and the United States. The United Church of Canada has become affiliated with the Federal Council of Churches of Christ in America, which was organized with the purpose in view of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them." While less complete than the relationship of many of the churches of the United States, this affiliation provides for active participation in most of the Council's activities. The United Church of Canada is the largest denomination in Canada, numbering, in 1931, 671,443. It was formed in 1925 by the union of the Canadian Methodist Church, the Presbyterian Church in Canada, and the Congregational Churches of Canada. It is interesting to note in this connection that the Christian Churches in Canada did not unite with this body, but remained an integral part of the body operating in the United States, and later thereby became a part of the present united body of Congregational-Christians.

An Emperor Interviewed.—

Some months ago, Roy Wilson Howard, chairman of the Scripps-Howard newspapers, editor of the New York *World-Telegram*, and one-time head of the United Press, left for the Orient. Since then he has interviewed many of the leaders among both Chinese and Japanese. It was last week, however, that Mr. Howard attained the impossible. He rolled up to the imperial palace in Tokyo, and there had an audience with His Imperial Majesty Hirohito, 124th Son of Heaven, Emperor of Japan. An hour later a 988-word cablegram was splashed across the first page of the 25 Scripps-Howard newspapers of America. For the first time in history a Japanese Emperor had granted an audience to an American newspaper man. Mr. Howard thus described it: "Our meeting occurred in the Phoenix Hall, formal audience chamber, which is a relatively small, but gorgeously lacquered room, hung with tapestries but devoid of furniture except for the Emperor's chair, set between two ancient cloisonne vases of huge proportions. The Emperor wore the simple khaki uniform of a generalissimo, a service cap tucked under his left arm and his left hand resting on the hilt of his sword. At my introduction he extended his right hand in Western fashion for a firm handshake." Court etiquette, we are told, forbids the queting of the Son of Heaven, but it was stated that the Emperor thinks friendship between Japan and the United States important to world peace.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. B. J. Howard, pastor, writing from Chapel Hill, N. C., July 6th, says: "Sunday, July 16th, is Home-Coming Day, Damascus Church, Orange County, N. C. An interesting program for the entire day is being arranged. A good occasion is anticipated."

Rev. M. L. Weekley, pastor, under date of Harrisonburg, Va., July 3rd, writes: "We celebrated the centenary of Antioch Church yesterday. It was a great day, and Antioch begins its second century united, with a new consecration and with high hopes for the future and the closing of a good year." Rev. R. H. Peel, a former pastor, now of Gasport, N. Y., was the principal speaker for the occasion.

The North Carolina *Christian Advocate* points out a way now through which the preacher, long in small type on the 10th and 16th pages, can now get into big type on the front page. Hear the *Advocate*: "Homicides and suicides have become so distressingly prevalent that the papers do not feature them any more. The most successful way to get on the front page is for a preacher to declare for repeal."

Rev. G. C. Crutchfield has been called to the pastorate of the Graham Providence-Memorial Church, and began his work there the fourth Sunday in June. Bro. Crutchfield is pastor of Berea (Alamance), and has been engaged in a revival meeting there, with deep interest and large congregations, the past week. With Haw River and Carolina churches, Bro. Crutchfield has a full-time and busy pastorate of churches well and conveniently grouped.

This is passed on from Justice Timberlain for what it may be worth to whom it may concern: "The mayors, governors, and run-of-mine politicians who have had their photographs published showing them with their noses eclipsed by the beer-mug's foam, may one day wish they could call in all those revealing pictures. This country may have gone beery for a time, but it has no irresistible passion for electing guzzlers to office just because they can guzzle."

Rev. and Mrs. R. T. Grissom, Fancy Gap, Carroll County, Va., write under date of July 3rd: "Our Daily Vacation Bible School closed at Rocky Ford with an enrollment of 66. We feel that the school was beneficial to all. We have had a very good school also at Elk Spur, which will close Saturday, the 8th. Our people here seem interested in school work. During the month of June we had eight conversions, four of whom were received into church membership. We have had a good revival at Elk Spur the past week. The work is very encouraging as well as delightful and inviting."

The Raleigh *News and Observer* reports 26 arrests for drinking in Raleigh last week end. The week before it reported 23 arrests for the same offense. Hearst's wet Washington *Times* reported 525 in custody—211 of these for drunkenness—adding: "This sets an all-time record for the number of arraignments." Strange reports these! We were assured that with the coming of beer there would be big money and the bootlegger would be put out of business. Instead we are threatened with a tide of drunkenness in

Raleigh and in Washington.—N. C. *Christian Advocate*.

Mr. Frank Kent, noted columnist in the *Baltimore Sun*, thinks that President Roosevelt knows how to handle the press and get the service he wants from the quill drivers. Recently he told about it: "The press is petted, placated and promoted in an unprecedented way. Everything is made as easy as possible for it. The Presidential conferences are jolly, informal affairs with Mr. Roosevelt calling the reporters by their first names." Then follows the statement that the reporters may use the White House swimming pool and tennis courts, their wives were given a dance at the Executive Mansion and their children can play in the sand box. Mr. Kent is a great admirer of our President and rejoices that reporters have at last come into their own at Washington.

We heartily congratulate Rev. R. Lee House, happy pastor of our Newport News Church, and we felicitate the church also, on the following from the Newport News daily press, July 6th, 1933: "The Rev. R. Lee House was re-elected pastor of the First Congregational-Christian Church at the annual business meeting of the congregation, held last night. Mr. House is beginning his third year as pastor of the local church. At the same time it was announced that he expects to leave today for New York to spend six weeks at the Union Theological Seminary for additional study. Election of officers of the various church activities and the transaction of routine business, marked the meeting. In the election of officers the report of the nominating committee, of which Mrs. T. G. Hyatt, was chairman, was adopted as submitted."

Rev. J. H. Dollar, pastor, United Congregational-Christian Church, LaGrange, Ga., under date of July 3rd: "We closed our series of evangelistic meetings June 18th. Rev. O. D. Poythress, South Norfolk, Va., was with us for the two weeks and did us much good. The meeting was quiet and not largely attended, because in recent weeks there has been such an up-turn in business that our people are working day and night. Thirteen members were received into the church. With the renewed strength from the meeting and with improved conditions, I feel that the work will move on more smoothly in the future." Bro. Dollar, since going to LaGrange, has wrought zealously, heroically, to save the church and clear it of indebtedness, and now rejoices in the prospect of success, hoping within a few weeks, certainly by November 1st, to be ready to pay off the last dollar of indebtedness and dedicate the church. Surely, abundant fruits have resulted from the labors of Bro. Dollar in these less than two years of his pastorate at LaGrange.

Sunday, July 9th, was a memorable and a glad day at the United Church (Congregational-Christian), corner West Academy Street and Lockland Avenue, Winston-Salem, N. C. It was the first service in our new building there, and a delightful day it was. There was Sunday School at 9:45 A. M., worship service and sermon at 11 A. M., evening worship and sermon at 8 P. M. It was the formal opening of the parish house and chapel. At the morning service, 150 or more glad worshippers gathered for the formal opening. Rev. W. T. Scott and the good wife, who had labored so faithfully and hopefully for this day, and their co-workers, were wreathed in smiles of good cheer and welcome to all who came. Dr. L. E. Smith, of Elon College, was present and taught the Bible class in the church

school, took part in the morning worship and preached the 8 P. M. sermon on "The New Testament Church." Other visitors who took part were: Rev. J. L. Foster, of Elon College, Miss Priscilla Chase, of Albemarle, representing and speaking for the Church Extension Board (Congregational), and Mr. Fisher, secretary of the Y. M. C. A., and of the Ministerial Association of Winston-Salem, speaking words of greeting and welcome for the ministers and churches of the city, and J. O. Atkinson, Mission Secretary, who brought a message in the worship service at 11 A. M. Good delegations from Salem Chapel and Belew Creek were present, and helped to make the occasion joyous. We hope to give to SUN readers a cut and description of the building in next week's issue. Heartiest congratulations and felicitations to Rev. and Mrs. W. T. Scott, the laborers and the leaders in this great, good task.

Mr. Walter Phalti Lawrence, Canton, N. C., and Miss Ruth Alexander, of New York City, were happily married in the home of Dr. and Mrs. C. H. Rowland, Greensboro, N. C., Saturday, July 8th. Of the event, the *Daily News*, Greensboro, gives the following account: "In an impressive ceremony yesterday afternoon at the home of Dr. and Mrs. C. H. Rowland, 315 North Edgeworth Street, Miss Ruth Alexander, of New York, formerly of Elon College, was united in marriage with Walter Phalti Lawrence, of Canton and Elon College. The bridegroom is a nephew of Dr. and Mrs. Rowland. The vows were taken at 1:30 o'clock in the presence of a limited group of relatives and intimate friends, about twenty in number. Dr. Rowland, pastor of the First Christian Church, officiated. The bride is the youngest daughter of Dr. and Mrs. W. S. Alexander, of Brooklyn, N. Y. Her father, formerly pastor of the Elon College Christian Church, is now pastor of Hyde Park Christian Church at Brooklyn. The bride was graduated from Elon College in 1930, receiving a bachelor of arts degree, and since that time has been working in New York City for the New York Life Insurance Company. She was a member of the Beta Omnicron sorority and of the Pshkaleon Literary Society at Elon. Mr. Lawrence, who like the bride is a native of Elon College, is the only son of Mrs. Annie Graham Lawrence, of Elon College, and the late Dr. Walter Phalti Lawrence, who was head of the English department at Elon College. He is a graduate of Elon and of the State College of the University of North Carolina. At Elon, he was a member of Kappa Psi Nu fraternity. He is now connected with the research department of the Champion Fibre Company at Canton."

AN EPISODE OF JULY FOURTH!

On July 4, 1833, a Temperance Society (believed now to be the first Temperance Society ever organized in the South), was organized in our Pleasant Hill Christian Church, near Liberty, N. C. On July 4, 1933, this society celebrated its 100th anniversary. The program was worthy of the occasion and attracted wide attention and deep interest. Rev. W. A. Plyler, D. D., the versatile editor of the North Carolina *Christian Advocate*, was present, and wrote of the great event in his paper for July 6th, the following very interesting account:

"Last Tuesday, July 4th, an unusual celebration was held at Pleasant Hill Christian Church, six miles east of Liberty and on the road from Burlington to Siler City. It was the centenary of the Pleasant Hill Temperance Society, which like Oliver Wendell Holmes' wonderful one-hoss shay had run a hundred years to a day, but unlike Oliver's shay it is still going strong. Last Tuesday, it added 307 new members to its rolls, mem-

bers who pledged hostility to ardent spirits. This seems to be a prophecy that another hundred years of prosperity lies ahead for this growing giant.

"This society which was organized in 1833—the year 'the stars fell'—has for the last fifty years met every July 4th, at Pleasant Hill Church and every December 25th, at Cane Creek Friends' Church, four miles east of Pleasant Hill Church. Cane Creek Church is the mother of all Friends' Churches west thereof and the oldest between that point and the Pacific Ocean, according to the words of high authority in Quaker history.

"The program of the day was most interesting from 10:30 in the morning to 4 o'clock in the afternoon. A male quartette provided music. Among the other features 26 children rendered an acrostic that was doubly interesting—interesting in itself and interesting because it was rendered sixty years ago and two of the children taking part at that time were United States Senator J. M. Dixon, of Montana, and Prof. Zeno H. Dixon, a cousin of the senator, who was present last Tuesday and read a most interesting and informing history of this society.

"The two addresses of the day were delivered by Judge Johnson J. Hayes and A. W. Plyler, of Greensboro. A. W. Plyler spoke during the morning session and Judge Hayes in the afternoon. Judge Hayes made a great address, his subject being: 'Why I Am Against Liquor, and Why I Shall Vote to Retain the Eighteenth Amendment.' We wish all the people of North Carolina might hear this address.

"The great crowds packed the big church both morning and afternoon, enjoyed a picnic dinner at noon and had a good time all the day long.

"Rev. D. V. Pike, the president of the society, directed the business in an admirable way, was re-elected president, and Miss Pearl Carter was re-elected secretary. This society makes history and preserves it by placing all its records in the archives of history at Raleigh, and these records have been repeatedly of service to University students in original research."

Rev. T. J. Green, Ramseur, N. C., is pastor of Pleasant Hill and this church still remains one of our most loyal, active and wide-awake churches.

PROGRAM.

Following is the program for the Eastern Virginia Sunday School and Christian Endeavor Convention, to be held at the Holland Christian Church, Holland, Va., Tuesday, July 8th, beginning at 10 A. M.:

Morning Session.

- 10:00—Call to order, Rev. J. F. Morgan, President.
Song Service, Rev. O. D. Poythress.
Devotionals, Rev. Elwood Jones.
- 10:10—Report of Executive Committee, Rev. R. E. Brittle.
- 10:15—President's Message, Rev. J. F. Morgan.
- 10:40—Treasurer's Report, J. W. Folk.
- 10:45—Appointment of Special Committees.
- 10:50—Song Service.
- 10:55—Reports of Departmental Superintendents:
Cradle Roll, Mrs. M. T. Whitley.
Beginners, Mrs. W. H. Johnson.
Primary, Mrs. R. E. Brittle.
Juniors, Miss Doris Eure.
Intermediates, Mrs. F. A. Osborne.
Seniors, Miss Mary Lee Godwin.
Young People, Miss Lilye Holland.
Adults, J. W. Roberts.
Youth Fellowship, Miss Irene Cotten.
Home Department, Mrs. Annie Staley Calhoun.
- 11:45—Group Discussions:
Children's Division, Mrs. R. E. Brittle.
Junior and Intermediate, Miss Doris Eure.

Young People, Rev. R. L. House.

Christian Endeavor, Mrs. W. B. Williams.

Adult, E. L. Daughtrey.

12:45—Adjournment for Lunch.

Afternoon Session.

- 2:00—Call to Order, Rev. J. F. Morgan, President.
Song Service, Rev. O. D. Poythress.
Devotional Service, Lanson Granger.
- 2:15—Report on Missions, Mrs. R. T. Bradford.
- 2:25—Report on Leadership Training, Rev. J. E. McCauley.
- 2:30—Report on Church Literature, Dr. W. M. Jay.
- 2:35—Address, "Our Church Enterprises," Rev. F. C. Lester.
- 3:15—Reports of Committees.
Miscellaneous Business.
Adoption of Departmental Superintendents' Reports.
- 4:30—Fellowship Period.
- 5:30—Supper.
- 7:00—Vesper Service, Christian Endeavor in Charge.
- 7:40—Return to Auditorium.
- 7:45—Unfinished Business.
- 8:00—Musical Program, Entertaining Church.
- 8:20—Inspirational Address, Rev. R. L. House.
Adjournment.

WESLEY'S PRAYER.

Dr. Adam Clarke, in his autobiography, records that when Wesley was returning to England by ship, considerable delay was caused by contrary winds. Wesley was reading, when he became aware of some confusion on board, and asking what was the matter, was informed the wind was contrary. "Then," was his reply, "let us go to prayer." After Dr. Adam Clarke had prayed, Wesley broke out into fervent supplication. "Almighty and everlasting God," he prayed, "Thou hast sway everywhere, and all things serve the purpose of thy will. Thou holdest the winds in thy fists, and sittest upon the water-floods, and reignest as King forever. Command these winds and waves that they obey thee, and take us speedily and safely to the haven where we would go." Wesley arose from his knees, made no remark, but took up his book and continued reading. Dr. Clarke went on deck and found the vessel under sail, standing on her right course. Nor did she chage till she was safe at anchor. Wesley made no remark on the sudden and favorable change of the wind. So fully did he expect to be heard that he took it for granted that he *was* heard.—

Mrs. J. G. Mantle.

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ASSOCIATE EDITOR

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE WESTERN NORTH CAROLINA CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference met in annual session at Big Oak Church, Moore County, N. C., July 4th. The general theme of the convention was "Making Christ Real in Our Lives Today." President George T. Gunter, Ramseur, N. C., called the convention to order promptly at 10:30, and the commodious church auditorium was filled with delegates and visitors who remained throughout the day for the very interesting program. Sixteen Sunday Schools out of thirty-four in the convention were represented by delegations, and others were represented by letters and reports.

Miss Lillie Horne, Elon College, N. C., secretary-treasurer of the body, had, with great care, prepared a table with statistics showing amounts paid in by the various Sunday Schools of the convention, the number of teachers and officers, and helpful statistics and data. This table should be printed and preserved.

There was a general regret that Supt. C. D. Johnston of the Orphanage, owing to recent illness, was unable to be present, but Rev. J. L. Foster made an able and timely substitute, and, with the singers from the Orphanage, gave the convention some working idea of the relationship of this institution to our Sunday Schools.

J. O. Atkinson, mission secretary, was permitted to bring to the attention of the convention the relationship of missions to the Sunday School and, in a measure, what the Sunday Schools of the convention were doing for missions, calling attention especially to the fact that it was no small part of the task of every Sunday School to help

lift up the Christ, exalt and honor his name before a world in need of him, in places nearby and in places remote.

Dr. L. E. Smith, of Elon College, in a great address, revealed to the convention something of the relationship of this institution to our churches and Sunday Schools, showing that after all Elon was our College.

Our Sunday Schools and Christian Endeavor Societies, as they meet from time to time, have a personal and practical interest in these enterprises, since they in turn make their contributions and appeals to the schools and societies.

Rev. E. C. Brady, Hemp, N. C., reported for the Department of Teacher Training, pointing out in his report the need for teacher training, and emphasizing the Summer School of Leadership Training at Elon College as a place where teachers in Sunday School and leaders in Christian Endeavor may get help in their work.

There were other written reports from departments making valuable suggestions as to how departments might be helped and guided in their great task of bettering their Sunday Schools.

Rev. Arthur Swartz, Albemarle, N. C., made a most timely and impressive address on the theme of the convention: "Making Christ Real in Our Lives Today." The speaker emphasized the fact that we would not make Christ real by depending upon creeds and dogmas nor going back to the past beliefs and achievements, but by going direct to the life of Christ and appropriating that life to our own needs, problems and experiences.

The people of Big Oak Church and community spread a bountiful repast at the lunch hour, and the great gathering enjoyed the fellowship around the festive board, and under the wide spreading oaks for a season.

Brother George T. Gunter, who had served the convention so efficiently for several years past, declined re-election and the nominating committee brought in the name of Rev. Albert Swartz, Albemarle, N. C., and the body unanimously voted to adopt the committee's report and make him president to succeed Brother Gunter. A standing vote of thanks was expressed to Brother Gunter for his efficient service and to Miss Horne for her very industrious labors, not only in keeping the records, but in compiling valuable statistics for the convention.

After a day of delightful service and sessions, the body adjourned to meet Tuesday after the first Sunday in July, 1934, with the church at Antioch, Randolph. It was indeed a good day, the only regret being that so few pastors of the convention were present and more Sunday Schools represented.

J. O. A.

TODAY'S YOUTH AND TOMORROW'S WORLD.

That title makes a large order which the distinguished journalist and author, Stanley High, accepts, but he delivers. It is just a volume of 186 pages from the Friendship Press, New York, but what a volume! Look at some of the chapter topics: "Everybody's Business," "Speed," "The Kick-Back," "Skins," "Blood and Bugles," "When Do We Eat?" "America First," "Why the Church?" "What Can We Do About It?" In this thrilling and revealing volume, Stanley High really brings one face to face with the mind, make-up and methods of today's youth, and lets one feel that one is really coming to grips with the youth of today and getting a new hold upon him and a more thorough understanding of him. Having lived and lolled around with many, many youths of today, having come to understand and to love them, and they him, he undertakes to point out something of the world of tomorrow that will result from the lives, characters, conduct of the

youths of the present, for it is the youth of the present who will be the world of tomorrow. He is writing of all sorts and conditions of youth—white, black, yellow, brown, and all the rest. He quotes the youth in high and luxurious places, and then he quotes them in the low and needy. For instance this:

"My father's workin' and my mother wants ten cents' worth o' sugar, and there's the money." A grubby little hand slapped the coin smartly on the counter. Having sought shelter from a sudden rain in the corner grocery store across from the gray bulk of a cotton mill, I watched the transaction. The small customer trotted out with his purchase and the grocer turned to me. "That's the first cash money I've seen from that family for six months," he said. "I've got \$125 in their store book. Don't know when I'll get it. Fact is, I don't know how they and a lot like them get by. Eleven of 'em and nobody working since last fall."

And so Mr. High thinks "it doesn't take much imagination to get the point of view of these foreign-born immigrants who live across our back fence."

Here, indeed, is a great and marvelous opportunity for a church to step in with its message of hope, faith, universal brotherhood and Fatherhood, and help this youth get ready for his world of tomorrow. He thinks that we can do a great deal in these days in helping youth shape his world of tomorrow, but we can only do it by understanding the youth and bringing to the youth a message that he can grasp, setting before him examples he can emulate, stirring within him the ideals of high and honest living. This concluding paragraph is flung as a clarion call and a challenge:

"There are many movements of youth today. A new one is called for: a youth movement that accepts Jesus' program as its platform and which takes Jesus' spirit as its driving power. Enough of today's young people will read this book to start such a crusade and make it a success in tomorrow's world."

How we could wish all our ministers, our Sunday School superintendents, our teachers of Bible classes, all teachers in church schools, could and would read Stanley High's altogether vigorous and refreshing volume. It is more than worth the price in cloth of \$1.00, paper, 60c, for which the Friendship Press, 150 5th Avenue, New York, will deliver the book, and happy is he or she who secures and reads it.

J. O. A.

PITY THE POOR PREACHER.

Do this on many accounts, but especially because he cannot go home immediately after Sunday School. No doubt he would, since a large per cent of his congregation enjoy (?) this privilege and possibly he would like to share this liberty. (?)

At any rate, that's the way a youngster in a certain parsonage felt about it:

"Three little children in a parsonage home were attentive listeners to their mother as she told them what she hoped they might be when they grew up. One was to be an organist, another a singer, and the youngest, about three years old, was to be a preacher. This prophecy struck dismay into his heart. 'I don't want to be a preacher,' he fairly howled. 'I want to go home right after Sunday School!'"

That youngster was without doubt a member of a city Sunday School in which there were organized classes, who on adjournment considered their morning worship ended and immediately turned to other occupations—automobile rides, an outing in the country, the golf links, a visit to friends many miles away. This writer spoke to

an organized class of over one hundred men at a Bible school some Sundays ago. At the conclusion, the president of the class urged all to remain after Sunday School, as services would begin in the main auditorium in about ten minutes. Our estimate was that about one-fourth of the class remained and three-fourths called it a day, so far as church services were concerned. The juniors and intermediates seemed to be leaving in even larger proportions. The preacher, under such circumstances, does feel forsaken and lonesome, and this youngster in the parsonage sized up the situation and revolted from being caught in the situation as his father was, who could not leave as soon as Sunday School was out.

J. O. A.

TALL AND SMILING.

The *Congregationalist* and *Herald of Gospel Liberty* last week carried the following about our friend and brother, Dr. Fred P. Ensminger, so well and favorably known to many CHRISTIAN SUN readers:

"Such is Fred P. Ensminger, who is charged with the supervision of our churches in Kentucky, Tennessee, Alabama, and the 'panhandle' of Florida. The smile reveals the unquenchable optimism of the man, while the long legs are exceedingly useful in climbing in and out of upper berths. Mr. Ensminger was undoubtedly born for a traveling life. He originated in Florida and graduated from Rollins College, where he returned to teach mathematics after studying theology at both Andover and Harvard. But after four years he turned his attention to something more exciting—the Congregational Latin-American Institute in West Tampa, Fla., which he directed from 1905 until 1913. At this time this missionary venture among the Cuban cigar-makers was housed in a variety of buildings scattered over a block of land. It consisted of an English-speaking church, a Spanish-speaking church, a day school with about 100 pupils, and boarding homes for both boys and girls. For eight years, Fred Ensminger put all that he had of energy, money and heart into this venture, until his health was threatened and he took refuge in Colorado, where he was in the pastorate for seven years. In 1920 he returned to the Southland, serving first as a general worker in the Carolinas and then by a succession of shifts acquiring his present territory. He is particularly enthusiastic concerning our rural churches in Alabama. He loves men, and they put their confidence in him. As for generosity, in his case it has almost developed from a virtue into a fault. His heart is almost as big as the vast territory which he serves. His Christian faith shines from his ever-smiling countenance."

J. O. A.

A PERTINENT QUESTION ABOUT SODOM.

Our distinguished neighbor, the *North Carolina Christian Advocate*, rises to inquire if "Washington, D. C., is to become a modern Sodom." The *Advocate* views with alarm and testifies as follows:

"The *Washington Times* of June 19th, carried the following news story:

"Station houses and the police court of the District of Columbia were jammed today when a new all-time record for arrests was rolled up over the week-end.

"More than 500 Washington citizens—525 to be exact—found themselves in custody. Of this number, 211 were charged with drunkenness. The records show that for the 24 hours ending at 8 o'clock this morning, 84 persons were locked up for imbibing too much, while for the previous period 127 who had drunk not wisely but too well landed in durance vile.

"When police court opened today 257 persons were arraigned on various charges, the majority being intoxication.

"This sets an all-time record for the number of arraignments . . ."

"In the same week, the *Washington Post* carried the headlines: 'Sergeant-at-Arms of House Accused of Being Disorderly and Drunk,' followed by this statement: 'Sergeant-at-Arms of the House Kenneth Romney was arrested last night on two charges, drunkenness and disorderly conduct, as the result of an alleged disorder in the Pennsylvania Hotel.'

"The *Herald* and the *Post* are reputable newspapers that give the news. This is a deplorable state of affairs and should cause the citizens of this country to take alarm at the way we are headed."

So much for the *Advocate*. Well, why not? Hasn't the National Government, with seat at Washington, acknowledged its inability to control the liquor traffic, and now, like Pontius Pilate, proposes to pass over this responsibility to lesser lights and more helpless authorities, the States, and wash its hands in the innocence of the great transgression? Washington is asking the States "to repeal," and that it may have no further responsibility in the matter, impotently suggests to the States, when they have repealed, to do what seemeth good to them in all matters of control. So why shouldn't Washington find more than 500 of its citizens—525, to be exact—in custody for drunkenness in one day? Why shouldn't it be setting an all-time record for itself in this particular? It has told the country that if it wishes to get back to prosperity, make drunkenness easy and abundant, and then collect revenue from the poor unfortunates.

And so, when the States shall, at the behest of the National Government, undertake to do that which it says it cannot do, why should there not be multitudes of Sodoms in these various States, Washington having set the pace and given the advice and urged the procedure that leads in that direction?

So far we are asked to repeal, and we are repealing with a vengeance. Possibly, we shall continue to repeal. We are just in for "repeal." Some years ago a speaker for the then prevalent Populist Party in North Carolina, had regaled his audience for an hour with abuse of the things that were—the whole *status quo*. A listener interrupted to inquire, "Since you have told us for an hour about things you do not want, tell us in a moment or two, please sir, just what you do want." . . . Not anticipating such an interruption, the speaker replied: "I do not know what we want, but I do know that we want it mighty quick." *Vox Populi* at this present time does not seem to know just what it wants, but it wants it very much and right now."

J. O. A.

BRING BACK THE MOURNERS' BENCH.

Where is repentance in Methodism? For the last twenty-five years or more that historic piece of furniture, the mourners' bench, has been empty. It is time to restore it to its former place of prestige and power and once more to sound the "altar call." But this fact must be observed, that the time demands a much more commodious bench than ever the fathers needed, and a more forcible summons to repentance than any camp-meeting preacher ever voiced.

We need also to allow some strong Old Testament breezes to blow through our sermons. A little of the realism of Amos and Hosea would do no harm in this flabby age of sickly sentimentalism in religion. Men must be brought face to face with God. Masculine evangelism is the need of the present hour. Preachers must again "cry

aloud and spare not." Let the axe be laid at the root of the tree. Thorough! Thorough!

And what shall we cry? Many ancient sins are still with us in both old and new forms. They are as deadly as ever, notwithstanding modern sophistication. But the years have uncovered a vast group of iniquities that the fathers overlooked. It is time, therefore, to preach the whole gospel of repentance. The true prophet of God knows no preferred iniquities, no exemptions among sinners. It will no longer do to fiddle only upon the three strings of dancing, card-playing, and theater-going in calling men to the altar. Nor ought we to depend solely upon stories of the degradation of the drunkard in order to enforce conviction of sin—though from the present outlook we shall soon have a new crop of inebriates. Secret sins, open sins, sins of the individual, sins of society, sins in social life, sins in industrial life, sins in political life, national sins, international sins—let no iniquity be left out.

Why not begin now, for the first time in the long history of the church, to sound a comprehensive altar call, to cease playing favorites anywhere? This is the requirement of Jesus. He would not be content with our poor half-gospel.

Bring the church herself to her knees. Here is the place to begin. Call church members to the altar. On what count? Non-attendance at the prayer meeting? Indulging in questionable pleasures? Gossip? Yes, but O ambassador of God, as you value your high commission, do not stop with these. Search out the very depths of our sins. Do we profess brotherhood and act like pagans? What do we put first, our church organization or the Kingdom of God? What are we so zealous about, the glorification of Christ or the satisfaction of personal ambition? Are we comfortable or suffering? Christians? Yes, ask these questions. Let the Spirit of God speed these arrows home.

Pick out five smooth stones and go after the Goliath of our social sins. No place here for cowards. This giant has been strutting back and forth through the earth having his own way for centuries. It is time for the show-down.

The mourners' bench is widened to accommodate the leaders of our wicked economic order. Make room for the defender of race prejudice. Open a place for the malefactor of great wealth and the stock gambler. Here comes the hard-hearted industrialist. Ask him about starving women and children. Let him in. Furnish a seat for the unjust judge and let Amos talk to him for a while. Preach, man, preach! Tell them the truth for once. Their own souls and the Holy Spirit are both on your side and you are sent to save them.

Sound the altar call into the ears of the sword-rattler and the wily diplomat. Open the Word of God. Fling its truth at them until they cringe under the weight of their colossal iniquities. Tell them of the love of the heavenly Father against which they are sinning. Tell them of their fellow-men until pity is stirred in their hard hearts. Picture a world free of war, a world in which all men shall live together in peace and mutual respect. Call upon those international sinners to return to the family of God even if it takes seemingly endless hours of struggle with the powers of darkness.

Bring back the mourners' bench. Call all men everywhere to repentance. Let there be no temporizing with sin, no omissions, no exemptions. Preach the whole gospel to a dying world. Make haste. The time is short.—*Editorial in Zion's Herald, Boston.*

•Don't mind being a rolling stone. Be frankly an active stone until you find the arch that is waiting for you.—*S. S. Drury.*

CONTRIBUTIONS

SUFFOLK LETTER.

On the Fourth of July, while visiting my father at the old home in Isle of Wight County, two trees furnished a suggestion for this letter. One of these trees is a beautiful white oak which stands at the front gate near the road. When I was a small boy my father bent the body of this oak and sawed out the top to make it more beautiful. It was not more than two inches in diameter at that time. It grew rapidly and when I was old enough to begin using a hatchet, I cut a niche in it and stripped a piece of bark about three inches wide and twelve inches long.

Several years have passed since that incident. Nature has been at work every year. The tree is two feet or more in diameter. But the scar is there today. Nature will not remove the wound inflicted in its youth. The best nature can do is to perpetuate life, under such conditions, and heal the sore made by thoughtless youth. But the scar will be on that tree when it decays and returns to the dust from which it came.

The lesson of this tree is self-evident. Life is pliable and plastic in the time of youth. But it is exposed to the dangers of reckless and thoughtless conduct. Self-expression without thoughtful guidance can do much damage to others. The hatchet in the hands of a thoughtless boy inflicted a wound which nature cannot remove, without leaving a scar. When youth is wounded life will always carry the scar. The wounds may be inflicted innocently. But innocence cannot repeal the laws of the moral and spiritual world. Wounded youth. Scarred manhood and womanhood. That is the tragic story of life. How careful youth should be with the body. It is the temple of the Holy Ghost. It is sacred. Jesus lived in a body when on earth. The body may be wounded in youth by drink, dissipation and other sinful indulgences. The scars will remain in old age. The mind may be wounded by foul and sinful thinking. Frivolous and unrestrained imagination may fetter the future development of the intellect. Later you will find the scars. The soul can be marred by sin in youth. One sinful act may wreck the whole life. Look for the scars in the after years. God may forgive and forget in his mercy. But the scars will be there.

I passed from the oak to the orchard. When I was in my teens I planted a pear tree in the orchard, not very far from the oak. The pear tree is large and beautiful. It was loaded with pears on the Fourth of July. I gathered pears and ate some of them. It brought fruit for the work of youth. It was rewarding the work done by youth, with spade and shovel. Youth is the time for work as well as play. When the energy of youth is wisely guided and used, it has the opportunity of planting seeds which will, in turn, develop and ripen into an abundant harvest. Trees may be planted in youth, and you may gather fruit as a reward for your labor.

Youth has the choice between making scars or planting for fruit and a good harvest. Keep the body free from disease and vice in youth, and old age may be rich in good health and bodily comfort. Train the mind to think on goodness, truth and beauty and the flowers will wave in glorious profusion and fill the air with rich perfume for you; and the heavens will sparkle with radiant diamonds when the shadows fall; and the nightingale sings its song of praise. Love God and righteousness in youth. Lift the moral and spiritual standards above sordid pleasure and

physical satisfaction. Then life will have less scars and more fruit; less sorrow and more joy; less pain and more pleasure.

I. W. JOHNSON.

SHOULD THE SUNDAY SCHOOLS HELP?

Elon College was founded by the Christian Church and has been supported through the years largely by the church and friends of the church. Some years ago, an effort was made on the part of the College to interest the Sunday Schools of the Convention directly in the College by inducing them to make regular contributions for the support of the College. The Board of Trustees assigned two tuition scholarships of \$100.00 each to each Conference constituting the Convention. These scholarships were to be awarded on the basis of contributions made by the Sunday Schools to the College. One scholarship was to be awarded to the Sunday School giving the largest total amount and the other was to be awarded to the Sunday School giving the largest per capita amount. This allowed the smaller schools to have an even chance with the larger schools. It was the hope of the College that by assigning these scholarships that the Sunday Schools would, accordingly and in proportion, increase their offerings to the College. It would seem that this venture on the part of the College has not been very satisfactory. The churches have not responded as we had hoped. In no instance, has the church receiving the scholarship, contributed the amount given by the College in scholarships, and in only two Conferences did the total amount given equal the amount of the scholarship assigned to the Conference.

I was interested recently in attending a Sunday School and Christian Endeavor Convention. The reports revealed the fact contributions had been made regularly by a number of churches to Missions and to the Orphanage, and in only four instances had contributions been made to the College.

The College had been offering to the Sunday Schools of this Convention \$200.00 in scholarships. When the program was over, there was a bit of money left, and the Convention cheerfully voted to divide the funds on hand between the Mission Board and the Orphanage, notwithstanding the fact that the College had given two young people of the Sunday Schools of that Conference a tuition scholarship of \$100.00 each. One church in this Conference won both scholarships, whose total contribution to the College fell short of the price of one.

This seems to me to be a fine opportunity for the Sunday Schools to manifest their interest in our College, also interest their young people in the educational institution of their own church.

The College is willing to cooperate and do everything in its power to assist the Sunday Schools and the young people of our denomination in realizing their ambition for a thorough training for life.

Now, we are coming to another fifth Sunday, and soon it will be here. I am appealing to every Sunday School in the church to help us at this time. Money is very scarce. We need funds with which to pay actual expenses of the office and traveling expenses of canvassers who are in the field securing students for another year. Now is the time you can render a service that will really count. Won't you respond to this appeal?

L. E. SMITH.

ROSEMONT DAY.

Sunday, July 2nd, was observed in the Rosemont Christian Church, as "Rosemont Day." The weather was warm, and many of our people were away, and others were sick, so the attendance was not what we expected, but we had a splendid time anyway.

Mr. J. M. Darden, Suffolk, Va., was the speaker at the 11 o'clock service, using as his subject: "Why We Should Be Proud of Rosemont." It was a splendid message, and the audience heard him with profit and pleasure. Rosemont is always glad to have Mr. Darden visit her.

At the evening hour, Rev. M. S. Eagle, Rector of St. Brides Episcopal Church, Norfolk, was the preacher, and he gave a fine message on "Love of God," which was enjoyed by all present.

The pastor had offered a small award for the best paper on the subject: "Why I Am Proud of My Church," to be read in connection with the observance of the day. Papers were written by Mrs. O. S. Mills, Mrs. H. E. Roane, Miss Elizabeth Mills, and one of our fine boys, Jimmie Laubach. All these were very good indeed.

The following by Mrs. O. S. Mills was read at the morning service on "Rosemont Day":

WHY I AM PROUD OF MY CHURCH.

I am proud of my church for so many reasons I scarcely know which one to mention first.

I am especially proud of our new building, which is so beautiful in its simplicity and convenient in every way; built with windows on all sides to let in the light and sunshine, instead of keeping it out, as is the case with some churches.

Of course, it is all sacred, but the auditorium is especially so to me, for when I enter it there comes over me a spirit of reverence and worship. I love our Sunday morning and night preaching services, because everything seems so peaceful and quiet in the auditorium, and one has a better opportunity to think and worship.

I am glad my church is situated "by the side of the road, where the race of men goes by," to impress all with the fact there is a God and men still take time to worship him.

Being a member of the Women's Bible Class, I am very grateful for our wonderful classroom where we meet each Sabbath morning to learn more of God's Word, and sometimes to discuss vital everyday problems.

I love my church because of its high standards and ideals. We may not live up to all of them, but are better for the trying. I should hate to belong to a church whose standards were about on a par with the world.

Another commendable thing about our church is that we aren't so stingy and selfish we're afraid to give anything outside, but contribute to missions, orphanage and benevolence.

We usually meet our denominational obligations also. When so many churches aren't paying their current expenses, we should be especially grateful that so far we've been able to meet ours; and the good part about it, there is so little said about money. The aim of our church is to give the Bible way, tithing and "as the Lord has prospered us," and we do not have to resort to entertainments and such like.

One of the sweetest things in our church is the good fellowship spirit. Strangers are often impressed with our real sociability and not just official hand-shaking.

I love the spirit of harmony which pervades our church. We may not always see alike, but are usually big enough to overlook any difference of opinion.

The choir has sometimes been called "the pastor's battleground," but I'm happy to say we haven't given ours much trouble so far.

I'm glad we are taught in the Bible to "for-

sake not the assembling of yourselves together." One may be able to worship God at home, but Sunday wouldn't mean much to me if I couldn't gather with my family and friends in the house of God to worship.

Last, but not least, I love this church because of its pleasant associations. My father and mother worshipped there, my husband and I, and now our children have grown up in it and have learned to love it also. MRS. O. S. MILLS.

The Sunday School and Young People's Societies also had good programs in observance of the day, and all who attended went away with a new appreciation of their church.

J. F. MORGAN.

PORTSMOUTH.

First Church, Portsmouth, Va., is very happy at this time, when most churches are laboring under heavy burdens, to report that much has been done to preserve the spiritual welfare of the church thus far in the fiscal year, and has also improved the church property by extensive repairs and remodeling, at a total expenditure of well over one thousand dollars.

On May 21st, a revival meeting was begun, which lasted through June 4th. Rev. J. F. Morgan, pastor of the Rosemont Church, Norfolk, was in charge of the singing, and the church was fortunate enough to secure the services of Samuel Leonard Davis, well-known blind pianist, for the duration of the series. The preaching was done by the pastor, Rev. R. A. Whitten.

Although many satanic forces appeared to exert themselves to the greatest degree possible, it is felt that the power of God laid a strong hand on the congregations, and several converts and additions to the church resulted.

On June 5th, the church was turned literally into a workshop, with a large number of carpenters, painters, and electricians working at top speed. After four weeks the main auditorium of the church, the Sunday School auditorium, and some of the classrooms have received three coats of paint. The old lighting fixtures have all been torn out and a new, modern, lighting system installed; the choir loft has been remodeled; the organ has been redecorated; panel doors have been placed at the entrance to the baptistry; old linoleum in the vestibules has been replaced by a permanent rubber tile, through the courtesy of a member, and the woodwork on the outside of the church has been covered with new paint.

The greater part of the painting was engineered by and is being paid for by the Ladies' Aid Society of the church, while the other improvements were authorized by the church membership and the Sunday School. The complete job was made possible by a member of the church, who has been kind enough to advance the money for the aggregate bill.

On the evening of July 3rd, the pastor's birthday anniversary proved to be a very happy and fortunate one, both for him and his family. Members of the church met in the Sunday School auditorium and presented him with an old-fashioned "pounding," consisting of nearly every variety of edibles. At the same time, the church kitchen was favored with a miscellaneous shower of kitchen necessities, and new glassware, crockery, and enamelware to the value of approximately \$40.00. This added to the depleted stock of the kitchen, makes it possible for the ladies of the church to have an abundance of kitchen and dining room ware with which to prepare and serve meals at the various church functions.

Sunday, July 9th, was observed as "Home-Coming Day," at the church, with Rev. P. Houlder Brown, recently resigned pastor of the Berkeley Church, speaking at the morning service, and

Dr. Charles Eldred Shelton, pastor of the First Congregational Church, Portsmouth, delivering the message at the evening hour. E. Baily Barco, of Norfolk, was at the organ, his special organ solos, augmented by special vocal music, completing an enjoyable musical program.

R. A. WHITTEN, JR.

TUNE IN.

Again and again in my morning devotions, I see marvelous possibilities which I am sure are capable of realization if we yield ourselves to divine leadership.

This morning I caught a vision of a large company of our own Christian group sitting in their homes listening to the radio over Station WBAW. You never heard of that station, did you? Well, it was so named because it is used by the Whole Brotherhood at Work.

You who read Dr. Smith's stimulating article in THE CHRISTIAN SUN of June 29th, regarding the Dollar-a-Month Club, I am sure, would be greatly inspired to hear his rich voice coming over the air this morning with the announcement

that the first thousand memberships have been fully subscribed. Less than four hundred right now will make that experience possible in the very near future.

Listen! "This is Station WBAW, President Smith speaking: We have just enrolled the one thousandth member of our Dollar-a-Month Club. I am hoping to be able to announce one week from now that fifteen hundred have signed. I want to thank all who have cheered our hearts up to now, and pray the company may grow rapidly. Good-bye until next Thursday." (I sincerely hope President Smith will take no offense at using his name, and quoting him as saying things which he has not yet said.) P. S. S.

All the gold we leave behind us,

When we turn to dust again

(Though our avarice may blind us),

We have gathered quite in vain;

Since we neither can direct it,

By the winds of fortune tossed,

Nor in other worlds expect it;

What we hoarded we have lost.

—John Godfrey Saxe.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Blest harbor of souls, the Church of our Lord! Her portals beckon, her shelter is secure. Some day, O righteous Author and Preserver, the Church shall possess the earth; if we cared enough, that day might be now. Great God, our Father, make people know that the Church's sustenance, its expansion, its triumph, is in human hands and that if truly we desire to build the Church, thou wilt build our bodies into fitting and able instruments for the holy service. In Jesus' name.—*Amen.* S.

GIFTS OF GOLD.

Quite a few of our churches have brought together their gifts of gold and silver trinkets and have sent them in, or are sending them in, to be smelted and refined and sold to the Government in nuggets, the money to go for missions. All of our churches in the Southern Convention, who have not had experience with this campaign, have the opportunity of collecting and sending in any trinkets lying around and doing no one any good, which trinkets the Government can now use and for which it will pay cash, and certainly no better purpose could claim these trinkets than missions.

We have already noted that the Southern Baptist Convention put on such a campaign throughout its churches, realizing many thousands of dollars for missions.

Our Methodist friends are putting on the campaign in many churches. The Nashville *Christian Advocate* last week speaks of the matter in the following manner:

"The Wise Men of the East brought their gifts to the Babe of Bethlehem, and by so doing immortalized themselves as well as supplied the Holy Family with the means to escape the power of cruel Herod. Southern Methodists, imitating the first bearers of gifts, are bringing into the treasury of their Board of Missions many gifts of gold, silver, jewels, wedding rings, and family keepsakes to be converted into money and used to carry on missionary endeavor. Of priceless worth to the owners are many of these gifts; of inestimable value to the cause of missions they will prove. If you have a contribution, make it now."

J. O. ATKINSON, *Mission Sec'y.*

THE JAMMING PROCESS.

It is the unselfish service to all men that the church has tried to offer. Contrary to this spirit a lot of people do not believe in foreign missions. They say that we have no business trying to jam our religion down the throats of unwilling nations. Well, as one who has seen missionaries at work all over the world, I have yet to see the jamming process in operation. It is a strange fact that those who insist that we keep our religion at home enthusiastically argue for the sending of nearly everything else abroad. I remember once in East Africa watching a line of natives returning to their bush villages after several years in the gold mines of Johannesburg. At least a dozen of them had, swung over their backs, a well known American-made sewing machine. No one raised any objection, I suppose, to the conversion of these natives to sewing machines—even though the machines were bound to rust almost immediately in disuse. But try to convert them to our religious ideals, and what a storm is raised! We are to convert the world to our automobiles, our clothes, our chewing gum, and our cigarettes. That, we are told, is good business. But when

we send out missionaries to convert them to Christianity, we are informed that that is intolerable.

I do not agree. The fact of the matter is that the biggest race that is on at the present moment is a race between various sets of ideals. Most of the world—Africa, India, China, even Europe—is trying to make up its mind what gods to serve. It may turn out that its god will be materialism. If it is, so much the worse for the world. It may turn out that its god will be communism. If it is, we shall all be the losers. Or it may turn out that the world will come to serve the God that Christ revealed. I do not know how such a choice could be improved upon. Do you?—*Stanley High in "Today's Youth and Tomorrow's World."*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JULY 8, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,388.74
First Christian, Greensboro, N. C.	15.36
Newport, Stanley, Va.	1.49
Holland, Va.	6.00
Pleasant Ridge, Guilford College, N. C.	1.00
Wake Chapel, Fuquay Springs, N. C.	6.68
Ingram, Va.	3.30
Smithwood, Liberty, N. C.	.58
Ramseur, N. C.	2.25
Winchester, Va.	3.75
Dry Run, Seven Fountains, Va.	4.88
Palm St., Greensboro, N. C.	6.00
Hines Chapel, Gibsonville, N. C.	3.00
Zion, Sanford, N. C.	1.19
South Norfolk, Va.	12.33
Total	\$ 2,456.55

Individual and Church Offerings.

Previously acknowledged	\$ 1,864.07
Ingram, Va.	20.01
Newport News, Va.	14.10
Miss Clarice Gunn, Reidsville, N. C.	3.00
Total	\$ 1,901.18

Specials.

Previously acknowledged	\$ 548.75
Catawba Springs Church, Apex, N. C.	8.00
Estate of Mr. and Mrs. S. L. Baugher, March, Va.	50.00
Western N. C. S. S. and C. E. Convention, Elon College, N. C.	8.37
Hines Chapel S. S., Men's Bible Class, Gibsonville, N. C.	1.10
Total	\$ 616.22

Summary.

Previously acknowledged	\$11,951.29
Sunday Schools, Regular	67.81
Individual and Church Offerings	37.11
Specials	67.47

Total to date \$12,123.68

J. O. ATKINSON, Secretary.

ATTRACTIVE MISSIONARY APPROACH.

Whether we like "Re-Thinking Missions" or not, we must all of us be prepared to present missions in new and vital ways. Recently we commented on this subject and a flood of comment has reached us saying we were correct, but how could a new approach be made?

We were at a Summer Conference, and the annual missionary night came in the natural course of events. We went expecting to be bored, but

remained to be thrilled. The whole approach was simple, but it was interesting.

Three little skits or playlets were staged. The first dealt with a mountain missionary in which delightful humor was used to bring home the problems of the mountain missionary. Not a soul made a "sob plea," though between the lines the hard work of the mountain field was plainly felt by all. This was followed by a Japanese scene in which a rather stupid American girl asked questions of a young Japanese Christian, and the answers were delightful and informing. Africa was presented by having some of the poems written by the Rev. Elwood Haines, when he was a missionary in that vast country, read to the audience.

The whole thing gave many of us a cue. Why could not a carefully prepared program like that be given in every parish? There was nothing trying nor tiring. It was brim full of interest from start to finish, and in a very simple way gave the "new approach."—*Editorial in the Southern Churchman* (Episcopal).

UP AND DOWN IN KENTUCKY.

[This will interest many of our young people with whom "our Pattie" worked so acceptably before going to the Extension Board.—J. O. A.]:

During most of the year Miss Pattie Lee Coghill is employed by the Church Extension Boards to stimulate young people and religious education activities among our churches in Florida, which are wholly of "Congregational" ancestry. It happens that Miss Coghill herself comes of good "Christian" training. For the past two years she has capitalized her antecedents by spending a portion of her summer in pioneer work among a group of rural "Christian" churches scattered among the hills of Kentucky and West Virginia. The following paragraphs were taken from a detailed record which she has kept. These particular incidents took place in the summer of 1931, when she was accompanied by Betty Bonney of Hartford Seminary, who was then in Summer Student Service:

"The Gregoryville Church is the best organized and has the best building in the Kentucky State Conference. I went to spend the week there when the pastor, W. E. Robinson, invited me, and I was accepted wholeheartedly because he told the people that he had been with me for several days and could recommend me as a Christian. He could not have said anything which one would appreciate more than that, or feel more as if one must measure up to their standard of a Christian.

"I conducted meetings for young people every night from Monday through Friday. They came from miles around and from the hollows and up the creeks. One night I counted more than 90 present. Handling them was a real problem, for they had never been in a young people's meeting before, and there were so many it was impossible to conduct a discussion successfully. We had the meetings inside, and then on three evenings played games in the churchyard, which were thoroughly enjoyed.

"I taught them to sing one verse of 'Day is Dying in the West,' and had a real glow when I later returned to Gregoryville and one of the young men said to me, 'You remember that song you taught us about day is dying in the West? Well, while we were coming home from a ball game the other afternoon, when we got to the top of a mountain I said, Let's sing that song Miss Coghill taught us. I had never noticed a sunset before, and that was a pretty one, and the mountain was pretty, too. That song just seemed to belong there.'

"We had a vacation school every afternoon. I ate dinner and supper in a different place each day. Sometimes I had to walk several miles from

the church when vacation school was over, and then walk back to the church after supper. The Gregoryville Church is on a lovely new highway to Louisville and they had electric lights in the church, so that it can no longer be said that they live secluded lives.

"I was delighted to have Betty Bonney, of Wakefield, Mass., come back with me from Blue Ridge for the remainder of my time in Kentucky. When we arrived in Ashland we found that we were completely stranded as we were due in Beechburg, seventy-five miles away, for a meeting the next day, and had no way to get there. When we discovered that we could not rent a car we decided to try to buy one. After much shopping, we secured a Ford sedan for \$35. I did not have that much money, but Mr. Rainey endorsed a note for me. As I had always wanted to own a car it was with much pride that we drove away with that Ford. But before we had gone a block and a half we had our first blow-out.

"Mindful of our tires, we drove slowly the next day—and missed our meeting. In the afternoon we came to an old-fashioned resort and decided to spend the night there. Our most embarrassing moment was when we started to close the car for the night and pulled up the windows, only to find printed on them in a vicious shade of orange, '35.' We had much fun naming the car, but finally decided upon 'Mascaro,' as Betty hails from Massachusetts and I from North Carolina.

"Betty and I coaxed Mascaro six miles up the mountainside on the evening before and spent the night at a fishing camp in order to get an early start in the morning to see J. M. Liles, pastor of a group of churches of which Blankenship is the chief. During the six-mile drive up the mountain we frequently paused to put water in our radiator, using Betty's rubber overshoe for a dipper. When we thought that we had reached our destination we discovered that Mr. Liles lived on the other side of the creek. There were two ways of getting across—a swinging bridge high in the air and a little rowboat. We chose the latter. I got in while Betty 'shoved off'—only she failed to hop in, starting me off alone. Then came the worst moment of the summer. The creek was as rough and as deep as a river. I could not touch bottom with the oars, and neither could I row across against the current, and so I put back to shore with an expression on my face which frightened Betty.

"Finally getting across the stream, we found Mr. Liles to be one of the most interesting men whom we met all summer. He and his family were very cordial to us and mapped out for us a three days' trip up and over the mountainside. One of his sons rowed us back across the creek.

"We crossed another swinging bridge to reach the Blankenship Church, but were very pleased with what we found—a nice little building set in the midst of grass and trees.

"We went two miles further up the mountain to Laurel's Point, which Mr. Liles said would be a fine place to hold meetings. There is a schoolhouse on top of the hill and a lodge building nearby where Mr. Liles preaches occasionally. As it was noontime we went in and visited the teacher. She said she had an enrollment of 83 pupils, and that all of them lived within three miles of the school. What an opportunity! Because of the buildings, the abundance of children, and the lack of a Sunday School, this would be one of the finest places to hold a church vacation school. It seemed too bad to have to wait a year before starting work.

"Raccoon School is another place where Mr. Liles preaches from time to time. They had not had any services in the neighborhood for fifteen years when Mr. Liles first went to them a few months ago. When he started a Sunday School,

an eleven-year-old boy walked five miles to join, and has kept it up since. This is another good place for a vacation school.

"This was a great day's journey. We rode many miles during the day up creek beds and sometimes forded swift streams. We climbed another long, hard mountain after leaving Raccoon, had trouble with our car, and walked another mile for help. Coming down 'the other side of the mountain' was the most dangerous ride of the summer. It was steep, rocky, and had not been much traveled for a long time. But a Model T will go anywhere, and we managed to creep down. We had more car trouble and rode into Olive Hill just at nightfall—tired, dirty, and hungry. As we had not had any lunch we each had a fifty-cent supper, which left us with just nineteen cents between us. But we boldly registered at the little hotel, and then slipped away to Gregoryville in the morning to get a check cashed."

Concerning her plans for the coming summer, Miss Coghill writes: "I shall be in Kentucky for only a month this summer, and by myself, as there is no money with which to send a helper. I intend to work in fewer places, but to stay longer, holding vacation schools and young people's meetings. We should like to hold some sort of a young people's summer conference, but this may not be possible."—*The Congregationalist and Herald of Gospel Liberty*.

THE GIRL AND THE BUTTERFLY.

Nina saw her when she first went into the department store. She was looking at a cheap coat, and Nina noticed, as she stood there, how very pretty she was and what a deep dimple she had in her chin. She smiled across at Nina in a friendly fashion.

"It's great fun buying a new coat, isn't it?" she began brightly.

Nina smiled. "Perhaps; but new clothes never count much with me, perhaps because I have so many."

The girl with the deep dimple in her chin looked at her.

"How fortunate you must be. I—I have only a few." She paused. "Do you like this coat?" she asked, wistfully.

Nina glanced in its direction.

"It isn't quite heavy enough for a winter coat, is it?" she asked evasively. To her, accustomed as she was to luxury, the coat looked cheap.

The girl smiled.

"I am sure it will be delightfully warm, after the one I have been wearing."

She looked at Nina a trifle gravely.

"I won't be able to buy anything else in the United States for a long while," she went on. "I am sailing next week for China. I am going there as a missionary."

Nina opened wide her clear, gray eyes.

"A missionary? You, with your dimple and your smiles? I thought missionaries were old people. I wouldn't think a life such as that would suit you at all. What good times can you have?"

The girl's sweet face grew suddenly sober.

"I am not thinking so much about good times as I am about Jesus," she replied slowly. "It is his work; and who will tell the story if nobody goes?"

Nina stared at her.

"But you are going out of the world," she cried.

"Perhaps," replied the girl, "and yet it is out of the world when there are unsaved souls who wait—wait for the Bread of Life."

She was silent for a moment.

"Are you interested in missions?" she asked suddenly.

Nina shook her head.

"Not any further than giving an occasional

dollar to them," she replied.

The girl looked at her, and Nina saw in her beautiful eyes shining tears.

"Ah, but you will be—you must be," she cried. "It is His work and when we do it, He walks beside us." She paused.

"The communion is most sweet," she added, softly.

Nina was silent. Then she looked up.

"Would you mind if I bought you a warmer coat?" she asked gently. "The one you have selected is cheap and will not wear. I don't know much about China, but I have heard its winters are severe."

She looked at the girl with the dimple in her chin.

"Please let me," she pleaded. "You make me feel so ashamed, going out alone to do such a work as that. I'm only a butterfly; but even butterflies have their uses, and perhaps when you wear the coat you will think of and pray for me.

The girl did not reply for a moment.

"If you put it that way," she answered unsteadily.

The little missionary to China was on the boat. Soon would come the signal to sail. The wind blew cold and the skies were gray, but she was wearing a coat fit for a young princess. How could one feel cold in that?

"It's so nice to be going to China in a warm coat," she whispered softly.—*Kind Words*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

TOLL-GATES.

In the poem by Joyce Kilmer which appeared this page last week is this interesting statement:

They say life is a highway, and its milestones are the years,
And now and then there is a toll-gate, where you pay your way with tears.

Those of you who read this page doubtless do not remember the early highways of our country which were built by private money, and paid for through toll charged to those who traveled the highways. These old roads have long since become free to the public, and the new ones are built by public taxation.

But each of you knows, or will know, of a highway with toll-gates, "where you pay your way with tears." There are things which cannot be bought with money, and often the only price is a suffering heart.

When Jesus stood, with Mary and Martha, beside the tomb of his friend, Lazarus, he wept. All of us meet this kind of toll-gate. Friends pass away in spite of our love and effort to keep them. Faith and hope cheer us a bit, but the price of this passing is a flow of tears.

Disappointment in business or professional life leads to another toll-gate which is paid in the same coin. After building up a good business or establishing a professional reputation it sometimes happens that the business fades away, or the reputation comes to naught. The guard stands by the gate demanding the price of tears before one can pass.

Two young people, buoyant with life and hopeful of a blissful future, pledge their allegiance to each other, "until death do us part." They dream of a home "where love abides, and friendship is a guest." They are happy in the hope. Then comes a day of disillusionment, and the beautiful castle crumbles to dust about them. Perhaps the death which separates them is not the death of the body, but the death of a soul. This toll-gate cannot be passed without a heavy charge of tears.

At an altar of prayer a youth pledges allegiance to Christ, and, like a young knight, goes forth to conquer his own passions, build for himself a character, and help the world in which he lives. He feels that no task is too great for his strength, and no mountain too high to climb. He starts his journey with a happy and expectant heart, not knowing that just around the corner a toll-gate awaits him. When some impurity, or fear, or doubt assails him, and character will not be what he wants it, he probably thinks that the toll is too high, but he cannot pass the gate until he has paid in tears.

One day Jesus stood on the hillside overlooking the Holy City, and as he thought of the kind of people who inhabited this sacred place, his eyes filled with tears. When praying in Gethsemane while his disciples slept, his sweat became drops of blood, for his heart was broken within him. He paid the price of tears, and passed through the toll-gate on down the road that "leads at last to a Golden Town where Golden Houses Are."

Some friends and I drove to the top of the Cat-skill Mountains with the hope of getting a view of the Hudson Valley, but just before we had arrived at the place of the view, a toll-gate halted us. The price was high when we paid it there in the woods, but when we stood on the ledge overlooking the Hudson Valley, the view seemed to be worth more than the cost.

The highest highway in the world leads to the

top of Pike's Peak. Two summers ago, I started to take this drive, but had to pay \$2.00 for each member of the party, before we were allowed to pass the toll-gate. The mountain was steep, and the road was crooked, but when we had arrived at the top and saw the long stretch of highways across the prairies below, we forgot the price in the joy of the beauty.

I fancy that this is true of all of the journeys of life where we pay the toll of tears because of a broken heart that seeks to do the right.

A NEW DAY.

In a recent movie, one of the characters was talking about the dawning of a day in Vienna. He said that the people of Vienna never say, "It is another day," but always say, "It is a new day." The golden dawn in the ancient city seems to stir a new spirit within those who watch its beauty, and somehow they believe that every day brings new opportunities.

This is the way we should feel. Yesterday is gone and we cannot change it. Today is ours—a gift fresh from the hands of God. We can do with it as we will.

AHEAD!

A merry road this road we tread,
Whatever somber men may say;
There's always something still ahead,
There always is another day.
Tonight I'll put my hurts away,
I'll sweep the cobwebs from my mind;
Go blithely forward, as I may,
And look ahead, and not behind.

I do not know what I shall find,
But this at least I always know:
The past shall never make me blind
To gifts the future may bestow.
If now behind me shadows show,
Before me there must be a sun;
Tomorrow is the road to go,
And not a road already run.

Tomorrow is the only one,
The only highway left to tread;
The past is past, what's done is done,
Whatever somber men have said.
The shadows are forever fled
From those who take the brighter way,
There's always something still ahead,
There always is another day.

WILL YOU GO—JULY 24th-30th?

Newspapers as well as church papers all over our country are telling of the gatherings of young people by the hundreds and thousands in conferences, conventions and schools of leadership training. It is almost impossible to believe that 150 years ago Sunday Schools were but two years old, and that it is within our own generation that the youth of the church began to organize for their own self development in Christian service.

Today it is expected that young people train themselves to serve the church. The church in various ways makes possible the training, and the young people who have a will to learn, usually find it possible to get the training.

Our summer training schools at Elon College, and Wadley, Ala., will both be in session July 24th-30th. Young people and church leaders in Alabama will gather in the college on Sunday

afternoon, and be ready for work early Monday morning. Those in the Carolinas and Virginia will meet at Elon College, N. C., Monday afternoon for their registration and assignment of lessons, and the work will begin in dead earnest on Tuesday morning.

Registrations for Wadley should be sent to Mrs. Vernon C. Carter, Wadley, Ala., and those for Elon College should be sent to Miss Irene Cotten, Dendron, Va. The registration fee is \$1.00 in each case, and the remainder of the cost for Wadley is \$4.00, and for Elon, \$6.50.

No church should be satisfied unless it is represented at one of these schools, and no young person should be content to miss the opportunity of new visions in these summer schools.

CHRISTIAN ENDEAVOR NOTES.

JULY 23, 1933.

PROBLEMS OF FRIENDSHIP.

Daily Readings for this Week.

Monday—Finding True Friends. Prov. 17:17.
Tuesday—When a Friend Rebukes Us. Prov. 27:5, 6.
Wednesday—When Friends Disagree. Acts 15:36-41.
Thursday—Signing a Friend's Note. Prov. 17:18.
Friday—How to Be a Good Mixer. Prov. 18:24.
Saturday—Problems of Friendship. I. Cor. 15:33; II. Tim. 4:16.

PROGRAM.

Instrumental Prelude—To be selected by pianist.
Call to Worship—"Love suffereth long and is kind; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Hymn—"Is Thy Cruise of Comfort Failing?"

Prayer—

Hymn—"Somebody Did a Golden Deed."

Introductory Talk—

Discussion of the Topic—

Poem—"Friends," Frank Sherman, "Youth Adventures With God," p. 153, or some other poem on this theme.

Closing Hymn—"I Would Be True." (Sung as a prayer; use the amen.)

Additional Hymns—"Love Divine, All Love Excelling," "I've Found a Friend," "O Master, Let Me Walk With Thee," "Blest Be the Tie that Binds."

Make this a discussion meeting. If the group recognizes the sacredness of friendship and the important place friends occupy in our lives, they will be willing to discuss the problems of friendship frankly and seriously. The discussion may come close home at some points and unless a spirit of humility and mutual helpfulness is maintained, hard feelings might result. This must be avoided. Problems are to be brought into the open for the one purpose of arriving at a better understanding of the source of these problems and if possible, a way to solve them.

The following main lines of discussion are suggested:

I. Should we be friends with everybody? What is the difference between friendliness and friendship? What will help us to decide whether we should become a friend of a boy or girl who engages in questionable practices, such as drinking, gambling, dishonesty in school or in his job, trashy reading and its corollary, degrading conversation? What should be our attitude toward persons who try to force their company on us? What causes a person to do this? To what extent are we obligated to help such persons to improve their personalities so that their friendship will be desirable?

II. What is the basis for the highest type of friendship? Discuss the following points: equal-
Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

DEBORAH.

LESSON III—JULY 16, 1933.

GOLDEN TEXT: "God is our refuge and strength, A very present help in trouble."—Psa. 46:1.

LESSON TEXT: Judges 4:4-10, 13-15; 5:1-3.

Israel had forsaken God and Israel had to pay the penalty. National sin brings punishment as certainly as does personal sin. The wages of sin is death for the nation as well as for the individual. The writer of Judges says that God "sold them (the Israelites) into the hand of Jabin the king of Canaan." This strong-handed king made life hard for the Israelites. There are a number of factors which entered into what has been called the depression, but the fundamental factor was sin—national sin. Our nation, and the other nations of the world, have disobeyed God's law or his will for them, and the nations have been punished, not by an arbitrary and spiteful God, but by the inevitable working out of the consequences of their folly and sin and selfishness.

When the "children of Israel cried unto the Lord"—when they gave evidence of penitence—God raised up a deliverer to redeem them out of the hand of their enemies and oppressors. One of the significant things about the depression is that it seems to have failed to produce in the American mind any spirit of humility or penitence. Men in all walks of life seem to think that all that is needed to bring back prosperity is "economic planning, higher wages, controlled production, shorter working hours, etc." America and the other nations need something more fundamental than these things. They need the spirit of penitence, the acceptance anew of divine ideals and principles as applied to every phase of national and international life.

It happened in the province of God that the leader of Israel in this emergency of its national life was a woman named Deborah. She was a remarkable woman, one of that long list of able and consecrated women who have served their nation well. Several characteristics stand out as one reads about Deborah in the all-too-brief biographical sketch which appears in today's lesson.

A Woman of Ability.

Deborah was a "judge," a leader, undoubtedly chosen for her ability. She was a kind of "supreme court," one to whom the Israelites came with all their problems and differences, and one at whose hands they received both wisdom and justice. There is every evidence that the people had absolute confidence in her integrity, as well as in her ability. "A good name is more to be desired than great riches." Let every woman seek to develop her native ability, but let her seek even more zealously to make for herself a good name.

A Woman of Spiritual Insight.

Deborah had not only a keen mind; she had a responsive heart. The Spirit of God found in her one to whom he could impart his truth and his plans. She knew that the time was ripe for deliverance for her beloved people. The Lord had spoken—she had heard his voice in her heart. She had kept her life so open and sensitive to him that when he spoke she heard and understood. Women by nature are more sensitive and intuitive than men. Let every woman keep her heart with all diligence, let her keep her life responsive to those spiritual impulses and alert to those spiritual impressions that come from God.

A Woman of Simple Tastes.

Deborah lived simply and thought nobly. She dwelt under a palm tree. It might have been

from necessity; it probably was from choice. Happy is that woman who has learned to live simply, who knows that the abundance of a woman's life does not consist in the abundance of the things which she possesses, who knows that there is an inner adornment of mind and spirit that is far more attractive and enduring than the outer adornment of dress and figure. Alas for the men who have had women of extravagant tastes, whose lives are a nightmare because of the incessant and unreasonable demands which their wives and children make upon them. Women today need to re-evaluate life's values, and to be leaders and example in a simpler—and happier—way of life.

A Woman of Courage.

Barak said that he would not go to fight Sisera, the leader of the powerful enemy force, unless Deborah went with him. It was not the custom for a woman to go to battle then as it is not the custom now. It was, moreover, not safe. But Deborah had the courage born of faith in a living God. She said, "I will surely go with thee." Women are just as brave as men, even if it is a different kind of bravery. Indeed, women are braver than men in many ways. There is many a mother or wife who manifests a spirit of heroism in the humdrum routine of life that would put many a so-called brave man to shame. Modern women need courage in the realm of the moral and spiritual today. It takes a courageous woman or girl today to stand by her moral convictions when she is out with a crowd.

A Woman of Humility.

Deborah recognized that her gifts and her accomplishments were not her own. She knew that such as she had was the gift of God and such as she had accomplished had been due to his grace. She took no credit to herself and she allowed Barak to take none for himself in the great victory. She was glad that she could be an instrument in the hands of God. One suspects that there are many women today who want to be "it" or they will not play.

A Woman of Consecration.

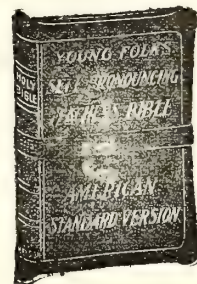
The secret of Deborah's life was her consecration. She gave all that she was and could be to her God. She used her talents in his work. She knew that a woman could be a great blessing or a great curse and she chose to be a blessing. All her influence counted for righteousness. Is it not too bad that there are so many women, for instance, who have been devoting so much of their time and their money and their influence to breaking down the Eighteenth Amendment? One feels that a woman like Mrs. Sabin could be using her ability and influence to much better advantage than by seeking to repeal the Eighteenth Amendment. Women, be careful how you use your power. You can be a Jezebel or you can be a Deborah.

REPEAL—WHAT THEN?

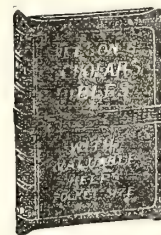
As additional states vote favoring the repeal of Eighteenth Amendment, the wets are increasingly jubilant and the dries naturally less hopeful of holding enough states to defeat the repeal measure. The defeat of national prohibition will leave the dries without a program, and the leadership of the movement to reform the drink evil may pass to the groups who have sponsored the fight for repeal. That these, many of them at least, are actuated by motives other than the social and moral protection of the masses will not seriously be questioned. Our country is now in the midst of an era in which moral and social values are freely sacrificed for material gains. If liquor control is tossed into the wastebasket, what next?—Nashville Christian Advocate.

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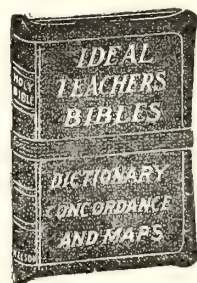
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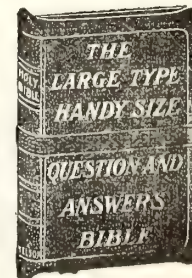
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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

SELF CONTROL.

"Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."—Eccl. 6:9.

"Hold thy peace and I will teach thee wisdom."—Job 33:33.

"In your patience ye shall win your souls."—Luke 21:19.

Tennyson said that happiness in this life consists not in the presence of but in the mastery of passions. Be sure to read the above scriptures and see how nearly correct he was.

Prayer—Our Father, give us thy conquering strength through Jesus Christ, that we may be masters of ourselves always. Give us guidance in justice, satisfaction in waiting, the joy of peace, sweet harmonies of soul. Make us helpers and keep us from doing foolishly ever. In his name we ask it.—Amen.

TUESDAY.

FRIENDSHIP.

"A friend loveth at all times."—Prov. 17:17.
"Faithful are the wounds of a friend."—Prov. 27:6.

Some friendships come to short and poor conclusions because they are built on the fragile texture of fun and fancy instead of the tough fibre of the human heart; because they are sought and nourished with the adulterated passion of quick and ready benefit and not sacredly. The laws of friendship are austere and eternal and a part of our natures and morals. It is like fruit. It takes many summers and winters to ripen it.

It is something that brings aid and comfort through all the relations and passages of life and death. It is serene in storm and grace in the calm. In the rough ways, the hard fares, poverty and persecution, it keeps us company; in drudgery it adds rhythm and reason. We dignify it in faithfulness, embellish it with courage and fortify it with wisdom and unity.

Prayer—Our Father, give us friendship, real like the Master's. Make it the solidest thing in our lives. May we lose ourselves in the welfare of others and be like Christ. In his name we ask it.—Amen.

WEDNESDAY.

CHEERFULNESS.

"A cheerful heart is a good medicine, but a broken spirit drieth up the bones."—Prov. 17:22.

It has been said that laughter, while it lasts, slackens and embraces the mind, weakens the faculties, and causes a kind of remissness and dissolution in all the powers of the soul; and in such a sense it may be looked upon as a weakness in the composition of human nature."

But if we consider the frequent reliefs we receive from it, and how often it breaks the gloom which is apt to depress the mind and damp the spirit, if we consider the physical benefit, the permanent heartiness of soul and satisfaction of mind, the blessings of its fellowship, yea, the transient and unexpected joy it gives us and

others, we will take care not to grow too wise at the price of so great a pleasure.

Prayer—Our Father, we believe thou hast made us to laugh as well as to weep. We pray that we may use both of these faculties aright and for the good of ourselves, of one another, and for the glory of God. In Christ's name, we pray.—Amen.

THURSDAY.

"Buy truth and sell it not."—Prov. 23:23.

"Stand therefore, having girded your loins with Truth."—Eph. 6:14.

"Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently."—I. Peter 1:22.

Emerson said that the highest compact anyone can make with another is, "let there be truth between us forever." It is sublime to be able to say of another, whether I meet, or speak, or write to him; or even should we never renew our friendship or send tokens of remembrance; I can rely on him as truly as on myself; if he did thus or did not thus, I know it was right.

Prayer—Our Father, give us more faith to trust in thee and to have more of thy spirit in all our living with one another. Forgive us our sins, our short-comings, remissness, and strengthen us in the truth forever. In his name we ask it.—Amen.

FRIDAY.

MAKING CHOICES OF LIFE.

"Butter and honey shall he eat, that he may know to refuse the evil and choose the good."—Isa. 7:15.

This is the prophecy concerning Jesus. When he came, he taught that one of the supreme lessons in Christianity was to desire and to know how to eschew evil and choose the good.

Abraham Lincoln once wrote, that there are few things wholly evil and few things wholly good. Almost everything is an inseparable compound of the two, so that our best judgment is in continual demand to choose that which is best. Sometimes, it is not a question of duty or not, but highest duty.

Prayer—Our Father, we thank thee that thou hast not cut us off in our shortcomings. Forgive us and choose us and help us to choose thee. Give us the power to choose between the good and the evil, and in all do thy will.—Amen.

SATURDAY.

HAPPINESS.

"He that keepeth the law, happy is he."—Prov. 29:18.

"Blessed is everyone that feareth the Lord, that walketh in his ways, for thou shalt eat the labor of thy hands."—Psa. 128:1-2.

"Happier is he who has only a dinner of herbs, but has love with it, than he who has this world's goods in abundance and hatred therewith."—Prov. 15:17.

Lots of folks think they have to make other folks good. It can't be done. Each of us has one person to make good: self. Our duty to others may be better expressed by saying, "I love to make them happy." This is the shortest route to goodness.

Prayer—Our Father, teach us our mission toward others. Make us willing, and give us the power to carry the spirit of Christ to all. And let us not forget thy Word, that inasmuch as we

do something for the good of others we do it for thee. Forgive us and bless us, we ask it in the name of Christ.—Amen.

SUNDAY.

DOING GOOD AND ITS REWARDS.

"Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven. . . . Sound not the trumpet, as the hypocrites do . . . that they may have glory of men . . . but let not thy left hand know what thy right hand doeth . . . and thy Father who seeth in secret shall recompense thee."—Matt. 6:1-2.

"One man, when he has done a service to another is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as a debtor, and he knows what he has done. A third, in a manner, does not even know what he has done, but he is like a vine which has produced grapes, and seeks for nothing more after it has produced its proper fruit.

"As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act does not call out for others to come and see, but he goes on to another act as a vine goes on to produce again the grapes in season.

"Must a man then be one of these, who in a manner acts thus without observing it? Yes, what more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something comfortable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing, or the feet should demand a recompense for walking?"—Marcus Aurelius.

FACTS ABOUT THE BIBLE.

The first book printed from movable type was the Latin Bible in the year 1455.

The first Bible printed in America was in the Indian language in 1663 by John Eliot.

The first English Bible printed in America was in 1782.

The Bible is now printed in 900 different languages and dialects, representing the speech of nine-tenths of the population of the world.

In the thirteenth century a Bible cost as much as the earnings of a laboring man for fifteen years. Today the entire Bible may be obtained for sixteen cents, and the New Testament for six cents.

The Bible contains 3,536,489 letters, 773,093 words, 31,173 verses, 1,189 chapters, and 66 books. The 66 books were written by about 40 men during a period of about 1600 years.

The books of the Old Testament are classed as: Law, 5; History, 12; Poetry, 5; Prophecy, 17. The 27 books of the New Testament are classed as: History, 5; Epistles, 21; Prophecy, 1.

Ezra 7:21 contains all the letters of the alphabet except "j".

The middle verse of the Bible is Psalm 97:8.

About 30,000,000 copies of the Bible or New Testament are printed and distributed every year.

The Bible is a divine Book and from its pages God speaks to man.

Christ is the center of Scripture, its one central preeminent theme.—Exchange.

Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the world is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan, "Press On," has solved and always will solve the problems of the human race.—Calvin Coolidge.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

EMERGENCY CHRISTIANS.

By JOHN G. TRUITT.

"Who knoweth whether thou art not come to the kingdom for such a time as this?"—Esther 4:14.

Christians feel that there is something compelling about Christianity. John 4:4 expresses, incidentally, a feeling which runs true to the movements of Christ throughout his earthly life: "And he *must needs* go through Samaria." "He *must*." Again in Matthew 16:21 we find: "From that time forth began Jesus to shew unto his disciples, how that he *must* go unto Jerusalem, and suffer . . . and be killed, and be raised again the third day." Again in Luke 4:43, "He said unto them, I *must* preach the kingdom of God . . . for therefore am I sent." No wonder Christians feel this compelling sense of duty about Christianity, for from the time Jesus at the age of twelve told his parents that he "*must be about*" his Father's business until he laid that same business with compelling urgency upon the shoulders of his disciples, he seemed to be "driven up by the spirit."

As one reads Acts, and the subsequent history of the church, one is brought under the very power of that life-moving "must" of the Christian religion. There is something "shock-troop like" about Christians. For shock troops are those selected cavalymen who, upon command, rush into personal, hand-to-hand combat, against the enemy. May Christianity never lose its compelling urgency.

We are to think briefly about Esther, one of the finest in the royal ranks of God's shock troops. The chosen people found themselves scattered over the one hundred and twenty-seven provinces of King Ahasuerus. A wicked Haman was plotting their downfall. And Esther, a beautiful young member of that honored race, was about to be caught with all her people in a death-trap. Mordecai, her uncle, challenges her to action—to action that would jeopardize her own life if her plea to the king should fail. She must be a heroine. She found herself possessed by a compelling "must." Her human nature would try to hold her back. She would reason with herself that she was queen, and therefore, exempt from the death dealing decree. She would reason that she was but a bride in the king's court, that her political advice and counsel would not be wanted, or heeded. She would suggest to herself that she had better wait until some later, perhaps a more strategic moment—that now she could do nothing. Maybe later she could enter some plan or plea of value. She would want to help, surely. She would see the emergency of the hour. But while "the spirit is willing, the flesh is weak." How human it would be to halt and procrastinate!

But, as I have said, God's people feel that there is something urgent about religion—something compelling about duty! Mordecai said, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews . . . and who knoweth whether thou art come to the kingdom for such a time as this." And the deep challenge of Mordecai found response in the depths of the great soul of Esther, and she commanded prayer of all her people, assuring them that after three days of prayer and fasting she would go in unto the king, "and if I perish, I perish." The Book of Esther is remembered and read for those words!

Let us abbreviate our text: "Thou art come to the kingdom for such a time as this." Let us

know that God is calling us. That we are not left out of his challenge, his plan, and his purpose. We are his children. We have accepted his way. We have taken vows upon us. His promises are therefore ours. We have obligations. And "who knoweth whether thou art not come to the kingdom for such a time as this?"

Locally, we are members of a great church. There are enough of us to fill this church to its doors and windows. There are enough of us to line the surrounding streets with the most impressive advertisement for real religion we have seen in many a day. There are enough of us to invite every unchurched man, woman and child in this section of our city to the worship of God in his holy sanctuary. There are enough of us to support in a fine way the great Christian work both at home and abroad. There are enough of us to make our city feel that something has taken possession of a great and good people, and that a whole church is arising, feeling that it is sent to the kingdom for just such a time as this!

To do this sort of thing we would not have to be fanatic, but fine; not hoodlums, but heroes; not narrow, but noble, and broad, and good! Honor and glory would come to such a church. But, mark you, it is not honor and glory without first paying the price of heroic consecration of our lives to a compelling urgency. Churches do arise in their might, filling their auditoriums and classrooms, raising their budgets, winning their communities, and bringing honor and glory upon their Christ; but not until there has been singleness of purpose and sincerity of purpose in serving God and fellowman, and not until they have committed themselves to a life-moving power of the compelling Christian urgency.

It is something we desire for our church, is it not? Who knows but what each of you have come to the kingdom for just such a time as this! Unlike Queen Esther, we may say we can't; unlike her, we may be willing to *wish* instead of *work*, unlike her, we may ignore the emergency of the situation, and think that we shall escape even if the church fails! But let us hear again the words of Mordecai: "If thou holdest thy peace at this time, then shall their enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed."

The needs of our church are many: increasing Sunday School, larger congregation, paid budget, deeper loyalty on the part of many, and a greater respect generally for the fine program which it is putting on day by day and week by week. We would like to have these things, and more. How shall we get them?

First, we shall let the need greatly and richly impress our souls. We shall see our opportunity as great and inviting. We shall look by faith at the victory from where we are. We shall see the distance between the need and the actual as being a challenging path.

Second, we shall match ourselves to the need, by prayer and fasting, by inside, secret, self-surrender to God in such a way as it shall demand of us time, talent, money, life! Esther would not undertake to see the king until she had seen God! We cannot do more. We shall have to make our decision to do God's bidding, to listen for his bidding in purposeful prayer, to feel the full force of concerted prayer and action on the part of one another. It is childish to say we can't, indolent to say we will not; but it is divinely heroic to say, God being our helper, we will do his work in a great way!

Nobody but ourselves can keep us from paying at least one-tenth of all our earnings to God's work; nobody but ourselves can keep us from attending church every Sunday; nobody but ourselves can keep us from entering enthusiastically into the enterprises of our church in such a way as to make them inviting for others; nobody but ourselves can keep us from persuading people into our congregation; nobody but ourselves can keep us from the sheer joy of personal communion with God, and for the faith-victories which none but those who seek God truly ever experience!

"The fault is not in our stars, dear Brutus, But in ourselves that we are weaklings."

Was Esther victorious? Were her people saved? Did God hear her prayer, and honor her (Continued on page 14.)

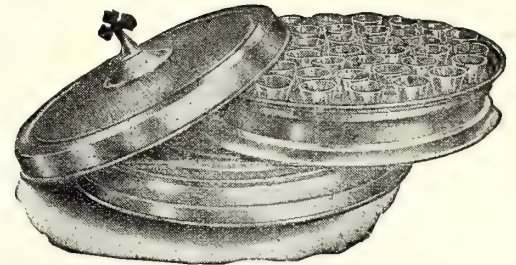
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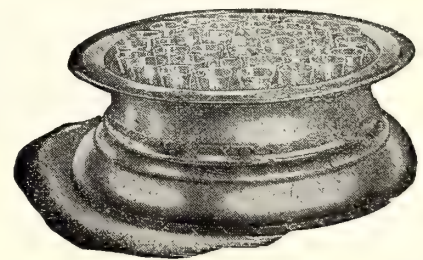
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The Christian Orphanage is having a very discouraging time. We are in the hands of a most severe drought. We have no seasons since April, only two light showers. The only thing we have that has not burned up, is one patch of garden beans—they will be gone in a few days. This is the third summer we have suffered from dry weather. I believe this is the most acute of the three. We have all worked hard this spring to get out a nice crop of beans, peas and silage corn, and vegetables of all kinds and had it worked well; but we cannot compete with the dry season. We had a very fine field of silage corn when it was about three feet high, as pretty as I ever saw. It makes us heart-sick to look at it now. It should grow twelve (12) feet high with good seasons. It is tasseling out at five feet and has fired half way up.

We have faith. We have gone through dry years before and hail storms, too. In some way God has provided for us. We have faith he will still provide. CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 13, 1933.

Brought forward \$ 6,567.97

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Hines Chapel	\$ 6.00
Greensboro, First	9.80
Happy Home	3.04
Union, N. C.	2.17
Lebanon	.63
Bethel	1.63

Eastern North Carolina Conference:

Wake Chapel	\$ 6.25
Mt. Hermon	4.00

Western North Carolina Conference:

Zion	\$ 1.09
Union Grove	3.00
Burlington	28.95
Hanks Chapel	2.50
Pleasant Hill	1.78
Pleasant Cross	.73

Eastern Virginia Conference:

Berea, Nausemond	\$ 5.00
Liberty Springs S. S. and Classes..	7.00
Rosemont	7.37
Holland	7.50

Valley Virginia Central Conference:

Mt. Lebanon	\$ 2.00
Dry Run	9.41
Mt. Olivet (G)	3.38

Alabama Conference:

Roanoke	1.76
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Special Offerings.

W. P. Perry, support Billy Perry..	\$ 10.00
A friend, support Thelma Long...	10.00
Mrs. Bertha Hammond, sup. Doris	12.50
Lois Scott, support Billy Parks...	5.00
Sale of bed	5.00
Special offering from Western S. S.	
and C. E. Convention	8.37

Bequest.

Mr. & Mrs. S. L. Baugher, March,	
Va.	50.00

Total for the week	\$ 215.86
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Grand total	\$ 6,783.83
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JACKSONVILLE.

Rev. H. Samuel Fritsch, D. D., has resigned as pastor of Union Church, Jacksonville, Fla. Dr. Fritsch has been ill for the past four months and his resignation was the result. The church has reluctantly accepted his resignation with resolutions of appreciation for nearly five years of efficient and devoted service to the church.

Dr. Fritsch came to the church after ten years as pastor of the Hough Avenue Church in Cleveland, Ohio, a pastorate which was especially notable because of his success with the evening service problem. Prior to the Cleveland pastorate, he was in Medina, Ohio, and had also served in Chicago and other churches in the midwest.

Dr. Arthur E. Leonard, who was for nearly two years pastor of the Jacksonville Church, and who is now living at the Penney Memorial Community at Green Cove Springs, is serving as interim pastor.

THE SUN'S PULPIT.

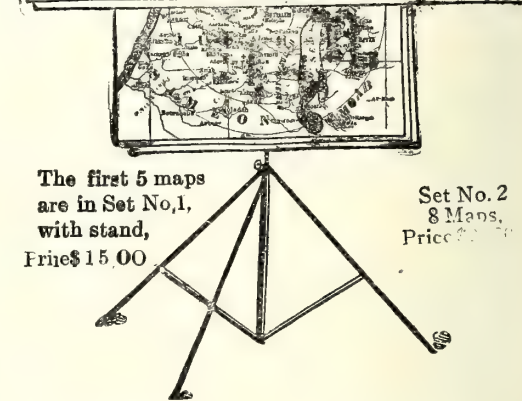
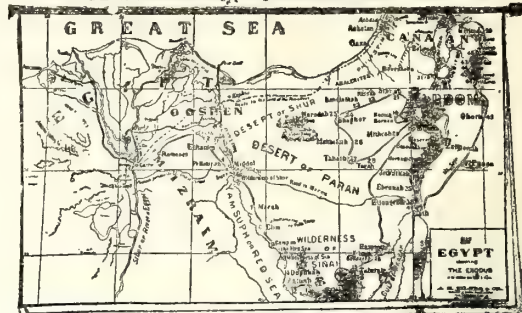
(Continued from page 13.)

efforts, and the efforts of her people? Our hearts do not ask for mere figures and facts alone in that case. Somehow we would feel the power of her victory even if her people had suffered, and she had perished. Her consecration was her canonization! As, please God, it shall be yours! The cross was Christ's crown. But is his victory any the less therefore? Do we love him any the less for going there? Are we any more likely to fail having seen that outcome? No! For beyond the tomb was his triumph, and beyond the cross was his power-commission to his church.

Let us then realize that the great Christians of every age have been nothing more nor less than emergency Christians stepping out and up to the need of the hour. "I must," said Christ! "I must," say his followers!

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'ta-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15^k The land of Záb'u-lon, and the land of Neph'ta-lim, by the way of the sea, beyond Jór'dan, Gal'i-lee of the Gén'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 22.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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STARTING RIGHT.

By DR. CHARLES M. SHELDON.

One Sunday morning, after preaching on "What is Conversion?" as I came down from the pulpit to greet strangers and my own people, one of the first persons to come up was a husky boy, who introduced himself by saying abruptly:

"I want to be baptized and join the church."

I was surprised at his manner and appearance, and after a moment I asked him to wait so that I could talk with him alone. He went over to a side pew and sat down, until every one had gone away except the janitor and myself. Then I had a good talk with him, and, the longer I talked, the more interested I became. He had just entered the Academy class in the college which was a part of my parish, and he arrived Saturday night. His parents were not church members, and his father was not interested in education, but had given the boy leave to enter college on condition that he work his own way through.

After giving me this much of his personal history, the boy said again, "I want to be baptized and join the church."

I looked at him more carefully. Physically he was raw and uncouth. He had been born on a ranch, and his hands were rough and brown. His name was in its spelling and pronunciation more Russian than American. But the one thing that was emphatic about him was his determination to confess Christ, be baptized and join the church. He said:

"I want to start right. My folks are not Christians. They don't belong to any church. But I want to start right."

I told him our regular Communion was the first Sunday of the next month, three weeks from that day. He looked at me with the same wistful look, to which I grew accustomed many times as the years came on, and said,

"Can't you take me in next Sunday?"

I explained to him that there would be no one else coming into the church at that time, as people preferred to wait until the regular Communion day. But he repeated what he said before:

"I want to be baptized and join the church now. I do not want to wait."

I shall never cease to give thanks to the good Lord that I had sense enough to say to the boy: "You can join next Sunday."

The three of us knelt together in prayer.

I presented his name to the church meeting that week, baptized him and took him into full communion the next Sunday. He was alone before that church full of people that day, but I could detect no sign of nervousness, nor even a hint of consciousness of a crowd as he knelt at the communion table for his baptism. He was only a little over seventeen years old, and had never before been to a city or faced city or college people.

The whole story of this boy who wanted to join the church and start right would make one of the six best sellers if someone who knew how could write it. He started right in to work his way through. He mowed my lawn the first summer, and fired my furnace the first winter, and helped my wife about the house when the hired girl left us without notice or reason. He asked for a class in the Sunday School, and when there was none of the sort he wanted, he went out and picked up a group of boys, and held them all through his college course. He became president of the Young People's Society, and was captain of the college football team the year it won all the games in its western conference. He was the Y secretary for the state after his graduation, and every boy in the state loved him. Then he went out as a Y secretary to North China, and lost his life there while still in his young manhood, even his splendid body breaking under the strain

of his heroic efforts to bring his abundant life to people who were hungry for a knowledge of the Master. I put down his name in the tables of my heart's memory as one soul of youth with a hunger for religion which I firmly believe—if it had not been nourished by the church at the time he asked for spiritual food—would have turned ravenously to the hunger for sexual excitement or selfish worldly ambition.—*Selected.*

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

ity of education and social advantages, same economic level, common interests and ideas.

III. What are the greatest hindrances to wholesome and permanent friendship? Discuss: Selfishness, pride, gossip, betrayed confidences, pout-

ing, jealousy. Show how these attributes of personality may express themselves in various ways to mar the beauty and worth of friendship. Discuss the danger of having an inner circle of friends, who may cause us to become selfish and indifferent to others who need our friendship.

IV. How may we make new friends? Friendship is necessarily beset with relationship of human beings. No person is perfect. Most of us possess certain faults and limitations of personality that hinder the finest relationship with another person. Because of the influence of one personality upon another, other problems arise. Christian friendship demands a constant out-reaching for enrichment of personality and perfection of character on the part of anyone who aspires to be a friend in the finest sense of the word.

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OBITUARIES

KENNEDY.

Mrs. Tracy Catherine Kennedy, wife of Casper Kennedy, was born September 21, 1888, and died June 24, 1933, age 44 years, 9 months and 3 days. The deceased lived in the Mayland community, and was highly respected there. She was a member of the Lutheran Church.

The funeral services were held at Linville Creek Dunkard Church, June 25, 1933. The writer was assisted in the service by Rev. Charles Nair.

A. W. ANDES.

ROTHGEB.

David A. Rothgeb, a highly respected citizen of Leaksville, Page County, Va., was born March 12, 1855, and departed this life June 15, 1933, age 78 years, 3 months and 3 days. Surviving are three sons, six daughters, thirty-six grandchildren and four great-grandchildren.

Funeral services were held at Leaksville, June 17, 1933, and the remains laid to rest by the side of his wife, who died several years ago.

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MOTLEY.

The subject of this sketch would have been 61 years old in July. She was the only daughter of T. J. McDaniel and wife.

About 45 years ago, she became the wife of C. G. Motley. There were born to this union 7 children, 5 of whom are living, 2 boys and 3 girls. One little boy and one little girl preceded their mother in death.

Sister Motley became a member of the M. E. Church, South, in her childhood, remaining true to her Lord until death called her home. Her's was a busy life—a life of sacrifice, a life of service—but now "she rests from her labors, and her works will follow her." She was a good wife, a devoted mother, and a most loving daughter. Her mother died in

666

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her home just about a year ago.

She leaves to mourn her departure an aged father, 4 brothers, and her husband and children, many other relatives and a host of friends.

Rev. C. E. Kaylor, the M. E. pastor,

had charge of the services. Rev. Dr.

Sperow led the opening prayer, and this writer delivered the funeral message.

She was tenderly and sweetly laid to rest in the cemetery at Wadley, Ala.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JULY 20, 1933.

NUMBER 29.

.. THE SUN'S OBSERVATORY ..

Episcopalians Maintain Pensions.—

During the year 1932, the Church Pension Fund of the Protestant Episcopal Church, paid annual pensions amounting to \$1,022,705, to 1,662 clergymen or their dependents. This fund was set up in 1917, and the entire church assumed responsibility for its maintenance. A large initial sum was subscribed, which has been increased by regular assessments. The total assets of the fund at the end of 1932 amounted to \$29,090,064. The churches themselves had during the past fifteen years paid in over \$15,000,000, and unpaid assessments amounted at that time to less than one-half of one per cent.

Bishop Cannon Pleads Not Guilty.—

Striding into the courtroom of the District of Columbia, minus his customary crutches, Bishop James Cannon, Jr., pled not guilty to the indictment charging him with violation of the Federal corrupt practices act, which grew out of his activities in the Hoover campaign in 1928. It is reported that the Bishop refused to make a statement on the charges against him, but he did take occasion to comment upon the anti-prohibition wave now sweeping the country, and denounced the Roosevelt administration's repeal support as a "slap at the churches" of America. He gave no indication that he considered prohibition a lost cause.

A "One-Horse" Town.—

In the Northwest Territories of Canada, at the mouth of the Mackenzie River, is the town of Aklavik. The inhabitants exist chiefly on caribou meat and fish, and drinking water is obtained by melting the ever-present snow. In the winter, on baking days, the newly made bread is put out to freeze. It is then brought into the house and thawed out as needed, when it is said to taste just like "new" bread. In the summer time the sun does not set from around the first of June until the middle of July. Although located so far north, it is regularly visited by summer tourists. The town boasts of no motor cars and only *one horse*.

Dr. Barton and Mr. Farley.—

On the evening of July 17th, Dr. A. J. Barton, nationally known Baptist minister, of Wilmington, N. C., spoke from the same platform from which Postmaster-General James A. Farley had spoken on Saturday night. Dr. Barton called upon the people of Tennessee to go to the polls and uphold prohibition. He also declared that "as an American citizen, I should like to inquire where the money came from to finance Mr. Farley's excursion into the South." If it came out of the treasury of the United States and if the

citizens of the country are to pay the bill, he added that he maintained that it "was a misappropriation of funds and that every Federal officer who was a party to the transaction ought to be impeached or otherwise removed from office."

Child Labor and the Textile Mills.—

The adoption by the textile industries of the new operating code makes certain the abolition of child labor in the allied industries covered by this code. More than 20,000 children are affected by the new regulations which have gone into effect. According to the 1930 census, the number of children between the ages of ten and fifteen working in cotton mills alone were in excess of 10,000. The total number of children under sixteen years of age employed in all industry, including farming, was 667,118. Two Federal laws have been passed regulating child labor, but both have been declared unconstitutional. The child labor amendment to the constitution, which was passed by Congress in 1924, has only been ratified by fourteen States.

The Compensated Dollar.—

In an endeavor to find a way out of the morass of financial difficulty into which the world has been plunged, a compensated dollar has been proposed by economists, including Prof. Irving Fisher. The dollar would then become "a scientific measure of value." It would not contain a fixed amount of gold with a varying purchasing power, but would consist of a varying amount of gold with a constant purchasing power. The weight of the dollar rather than the value would vary. With such a system there would be no coinage of gold, but the government supply would be kept in gold bars. The actual currency would be as at present, and the paper money or fractional currency would be exchangeable for gold on demand as under the gold standard. But there would be this difference, the amount of gold for which the dollar would exchange would vary with the price level.

Paper Gardens.—

Mulch paper covers have been much used to stimulate the growth of food plants and to protect them from the cold. Now, there has been introduced a paper "Pattern Garden," in which seed, fertilizer and paper are combined in a "hitherto unknown community of interest." *Business Week* tells us that these Pattern Garden sets "make composite flower beds 1½ to 3 feet wide and 12 feet long." We are told that a plot this size is prepared with the fertilizer and then covered with the mulch paper. The paper is divided into sections in each of which is a series of holes.

These sections are numbered and so are the packets of seeds. Thus the seeds from packet No. 1 are planted in section No. 1, etc., and the plants grow up through these holes in accordance with combinations which have been prepared by expert horticulturists, and the novice is assured of the proper combination of color, height and rotation in blooming. The mulch paper kills weeds, holds heat and prevents evaporation of moisture. The insulation permits earlier planting of flowers and consequently an earlier spring garden.

Up to the South.—

Richmond, Virginia, stands second to no city in the question of a wet press. There may be others with a greater number of daily papers, but her's make up in enthusiasm for lack of numbers. And did we say brass—but we're off the gold standard, morally, it seems, as well as financially. The following is an editorial from the ruler of the morning news, and like it those who read for breakfast must: "President Roosevelt is looking to the South this week to do its bit for the repeal of prohibition. Today Alabama and Arkansas vote on the question. On Thursday, Tennessee goes to the polls. The Democratic party, at its national convention, declared for the eradication of the Eighteenth Amendment. On July 9th, in a telegram to Leon McCord, the Democratic national committeeman for Alabama, Mr. Roosevelt appealed to Alabama to carry through the party program. Now, undoubtedly with the approval of the President, James A. Farley, as chairman of the national committee, is touring the South in the interests of repeal. The South holds within its power to put prohibition out of the Constitution before Christmas. By the end of November, thirty-five States will have taken action on repeal, and if the count continues to run straight against the dries, Virginia may raise the number of States to thirty-six, enough to put over repeal. The States which vote this week represent the last "strongholds" of the dries—if they can be called "strongholds" after the support they gave Mr. Roosevelt and his repeal program last November. The dries are fighting desperately, for the wets believe that the long fight for repeal will be as good as over, if they can win the first three battles in the South, or even two out of the three. Defeat for the wets would not mean ultimate victory for the dries, but it would serve to prolong the fight by giving the prohibitionists fresh hope—which they sadly need. Virginia, preparing belatedly to do its own part, hopes that the South will come through this week. The country wants to get immediate benefit from the liquor revenue and then, the devastating fight over, turn its attention to other recovery measures."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. C. E. Gerringer, who has served the Wakefield pastorate for the past seven years, has resigned from that field, his resignation to become effective at the end of the present conference year or sooner. We have not been informed as to Mr. Gerringer's plans, nor who will succeed him in the work at this point.

Miss Pattie Lee Coghill has been teaching at the Missionary Conference at East Northfield, Mass., following which she went to the New York and New Jersey Young People's Conference at Blair Academy. Following the Blue Ridge Conference, she went to Massachusetts for a visit with Mrs. Mary Jeffrey Williams, her old friend and predecessor in the Florida work.

Rev. and Mrs. O. H. Denney, of North Miami, Fla., have been granted an extra vacation, and sailed on Tuesday, the 18th, for New York. They expect to spend the summer in New York State, visiting former pastorates and especially spending some time at Chautauqua, where Mrs. Denney will serve during August as hostess in the Congregational House. On July 21st, at 8 A. M., Mr. Denney will conduct the morning devotions over NBC, from the New York studio on Fifth Avenue.

Mission Secretary, J. O. Atkinson, preached at 11 A. M., to our Ocean View congregation, Ocean View, Va., Sunday, July 16th. Rev. Joe French, an Elon graduate, with successful pastoral experience in the Valley of Virginia Conference, and a recent graduate from the Vanderbilt School of Religion, Nashville, Tenn., is the pastor of our Ocean View Church, and has already won the esteem and loyal support of his congregation.

It may be worth our while to take notice of who is putting up the money to break prohibition and bring back repeal and the liquor traffic. A published report on June 17th, showed that the Association Against the Prohibition Amendment had received \$135,542.00 for the second quarter of the year, of which \$61,200.00 had been contributed by one family, the DuPonts. One wonders if this money has been contributed with the unselfish purpose of helping our government and citizens, or has it been contributed by those who care more for their own fortunes than they do for the sobriety and welfare of mankind? At any rate, such figures tell us who are and have been the givers and leaders in the campaign for repeal.

Rev. M. T. Sorrell, Danville, Va., still a member of the Eastern North Carolina Conference; Rev. S. E. Madren, Henderson, N. C.; Rev. J. Ray Dickens, Varina, N. C.; Rev. R. A. Whitten, Portsmouth, Va.; Rev. T. Fred Wright, Sanford, N. C.; Rev. E. M. Carter, Youngsville; Rev. J. Lee Johnson, Fuquay Springs; Rev. H. C. Hilliard, Norlina, N. C., were pastors who attended their Sunday School and Christian Endeavor Convention at Wake Chapel last week. Only a few of the ministers in this conference were conspicuous by their absence. It is regrettable that there are pastors, very few in some conferences, more in others, who do not feel it obligatory on their part to attend their conventions. The conventions need them, and they need the conventions.

Rev. Hermon Eldredge, Dayton, Ohio, associate editor of the *Congregationalist* and *Herald of Gospel Liberty*, had this item of interest to SUN

readers in last week's paper: "Rev. H. S. Hardcastle might easily have adopted a policy of going along with the tide of things at Suffolk after the great work built up there in fifty years by Dr. Staley, but he did not adopt any such policy, as the building up of the membership, the remodeling of the church and the building of a \$100,000 Christian Education Building will bear witness. Rev. John Truitt comes back to his native heath after five years of service in the First Walnut Hills Congregational-Christian Church of Dayton, Ohio, which organized its merger under his pastorate. His call to Suffolk is approved by all who know him and the Suffolk Church. A more fitting choice could not have been made, and we predict a long and successful pastorate in that church of long pastorates and successful community and world service."

TITHING IN HARD TIMES.

There is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five-dollar bills for \$4.00, it would have no more value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never, in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk, the prophet:

"For though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail; and the fields shall yield no food; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord: I will joy in the God of my salvation."

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses, found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business man puts the fact thus:

"There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in their home affairs?"

A man who is almost to the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said: "From this moment on, as long as I live, of all that God gives me I will give him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use, rather than for appearance or luxury-value.

Budget your income and outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty cents of their dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally gives "to God;" it goes to men and women like ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry, doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free-will offerings and gifts far beyond the tenth.

In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real as ever, and that will last beyond all times, whether hard or easy.—*The Layman Company.*

PROGRAM.

Following is a tentative program for the Middle Georgia Association of Congregational-Christian Churches, which is to meet with the United Church at LaGrange, on Wednesday, August 2, 1933, for a one-day session:

Morning Session.

- 9:30—Called to Order—Rev. J. H. Dollar, Moderator.
Registration and Introduction.
9:45—Song and Devotional—Miss Annie Campbell.
10:00—Business:
Reading of Minutes.
Election of Scribes.
Roll Call of Churches—Short reports from pastors.
Appointment of Committees.
11:00—Conference Sermon, Rev. D. W. Shepherd, United Church, Columbus, Ga.
11:30—Meeting of all Committees—Conference in adjournment.
12:00—Lunch.

Afternoon Session.

- 1:30—Called to Order—Rev. L. L. Stanley, Vice-Moderator, presiding.
Young People's Hour in charge of Miss Campbell.
2:15—Round Table—"Middle Georgia Association and the General Council," led by Rev. M. J. Sweet, Pastor-at-Large.
3:00—Women's Work in Middle Georgia Association and its Relation to the State Conference, led by Miss Antoinette Colquitt, Thomas-ton, Ga.
3:30—The Program of Our Churches in the Middle West, Rev. L. L. Stanley.
3:50—Business Session:
Reports of Committees.
Election of Officers.
Final adjournment.

PROGRAM.

The Eighty-Fifth Session of the Virginia Valley Congregational-Christian Conference, will be held with the Bethel Christian Church, August 9-10, 1933, of which Rev. A. W. Andes is pastor. Following is the program of the two-day session, which promises to be helpful and inspirational:

WEDNESDAY, AUGUST 9, 1933.

Morning Session.

- 10:00—Call to order.
Devotional Service, Rev. B. J. Earp.
10:25—Enrollment.
10:35—Welcome Address, Alfred Dofflemyre.
10:45—Response, Rev. R. L. Williamson.
10:55—Report of Program Committee.
11:00—Report of Executive Committee.
11:05—Miscellaneous Business.
11:15—Report of Committee on Sunday Schools and Christian Endeavor, J. Warner Stern, Chairman.
11:40—Annual Address, Rev. A. W. Andes.
12:15—Adjournment for Dinner.

Afternoon Session.

- 1:45—Devotional Service, Rev. W. B. Fuller.
2:00—Report of Committee on Religious Literature, Alfred Dofflemyre, Chairman.
2:10—Address, "Our Publications," John T. Kernodle or J. O. Atkinson.
2:40—Report of Committee on Woman's Board, Mrs. A. W. Andes, Chairman.
2:50—Report of Committee on Christian Union, R. L. Ettel, Chairman.

- 3:00—Address, "Consideration of Convention Resolutions," Dr. S. C. Harrell, President of the Southern Christian Convention, Durham, North Carolina.
3:30—Address, "Our Orphanage," C. D. Johnston, Superintendent, Elon College, N. C.
4:00—Report of Conference Mission Secretary, R. O. Rothgeb.
Adjournment.

Evening Session.

- 8:00—Report of Director of Religious Education, K. B. Hook.
Addresses on Young People's Work, Dr. L. E. Smith, President of Elon College, and Dr. S. C. Harrell, President of Southern Christian Convention.
These addresses will probably be followed by a short program by the young people.

THURSDAY, AUGUST 10, 1933.

Morning Session.

- 9:30—Devotional Service, Dr. M. L. Weekley.
9:50—Roll Call and Reading of Minutes.
10:00—Report of Committee on Education, Rev. A. W. Andes, Chairman.

- 10:15—Address, "The Church's Share in the Program of Education," Dr. L. E. Smith.
10:55—Conference Missionary Association.
11:15—Report of Committee on Foreign Missions, Miss Verdie Showalter, Chairman.
11:30—Address on Foreign Missions, Dr. J. O. Atkinson, Mission Secretary, Elon College, North Carolina.
12:00—Report of the Treasurer.
12:05—Report of Committee on Social Service, J. C. Bradford, Chairman.
12:15—Adjournment for Dinner.

Afternoon Session.

- 1:45—Devotional Service, Walton E. Brill.
2:00—Address, "Opportunities for Serving the Kingdom Through the Convention," Dr. S. C. Harrell.
2:30—Report of Stewardship Secretary, Mrs. J. J. Lincoln.
2:50—Report of Committee on Home Missions, W. C. Wampler, Chairman.
3:00—Report of Committee on Evangelism, N. L. Morris, Chairman.
3:10—Report of Committee on Apportionments, R. Roy Hosafhook, Chairman.
3:20—Miscellaneous Business.
Adjournment.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN CONVENTION.

A large congregation of delegates and visitors gathered at Wake Chapel, Fuquay Springs, N. C., at 10 A. M., July 11th, for the 39th annual session of the Sunday School and Christian Endeavor Convention of the Eastern Conference. The secretary and many of the departmental superintendents were absent, but Rev. R. A. Whitten, the president, set a good example by driving all the way from Portsmouth, Va., to call the convention to order and to preside over the sessions of a day and a half. Since the last session of the convention, Brother Whitten had moved, with his family and work, to another conference, but mindful of the trust committed to him and the duties and responsibilities imposed by his convention of a year ago, he labored zealously to make the convention the success it was, to put on a good program, and to see that the convention was brought together in good numbers and conducted with the same faithfulness and zeal as if he were close by and still in the convention.

Owing to revival meetings in some churches of the conference, some schools were not represented in the convention, but the great majority were represented, and with good delegations. There was deep interest in all the proceedings, and it was good to be there. The morning period was consumed, for the most part, with introductory services, enrollment of delegates and reports, appointment of committees and of very helpful devotional services conducted by Rev. S. E. Madden. The president had asked the Mission Secretary, J. O. Atkinson, to give an annual address on the first day, which address concerned itself with the objective of church and Sunday School

in a complete program for carrying out the theme of the convention, "Forward With Christ." The complete program of Sunday School, Christian Endeavor and church is a program with five points, even as the five fingers of the hand, making a complete and strong hand with which to reach out after men and women and point them to the uplifted Christ.

The reports in the afternoon, under the head of "Christian Endeavor," were two in number, culminating in an address by Rev. T. Fred Wright, emphasizing the weight and worth of Christian Endeavor. Miss Estelle Murray, departmental secretary of Cradle Roll, gave a helpful report from her department, as did Mrs. M. B. Newman, for the Primary and Beginners. Revs. E. M. Carter, J. Ray Dickens and M. T. Sorrell made very suggestive and helpful reports and addresses for their departments—Adult, Teacher Training, and Missions, respectively.

Among the very helpful and suggestive addresses in the afternoon were those by Brother C. J. Strickland, of Columbus, Ohio, well known to Sunday School workers and devoted to the church and convention of his early years, and Prof. L. L. Vaughan, State College, at Raleigh, who longs to see the convention put on a more practical and progressive program, and realizes that if the convention is to go forward and not backward, or in a circle, it must have a definite goal, a plan and purpose under which to work and some constructive things to undertake and to do, and Prof. E. W. Boshart on "Literature," in which the right kind of literature, both for the Sunday School and the general reader, was urged and emphasized.

It was a delightful day and, of course, Wake Chapel took care of the convention royally. That church and those good people, with their neighbors, do not know how to be other than gracious and abundant in hospitality and good fellowship.

It was a source of regret to the writer that he could not remain for the evening session and the one session held on the morning of the second day, the convention closing at noon. Reports were that both the evening session and this morning session were well attended, and that the Orphanage was well represented by singers from the institution, and by Rev. J. L. Foster in place of Supt. C. D. Johnston, who was unable to be present, and that on the second day, Rev. F. C. Lester, secretary of Religious Education, and Dr. L. E. Smith, president of Elon College, were present and brought messages of good cheer and of helpfulness to the convention, especially as related to the interests in whose behalf they spoke.

J. O. A.

ADVENTURES IN RIGHTEOUSNESS.

The cause of righteousness calls for adventure. The most stalwart characters of righteousness are those who dared, departed, veered from the beaten paths, hazarded all and ventured. One of the romantic, as well as heroic, figures of antiquity was Joseph and his experiences in Egypt. There had been no man before him who achieved name and fame in the way and manner he did. He was a romantic adventurer in righteousness. His father before him, Jacob, had been an adventurer and a lover of the untried. His path led along the way that no other man before him had trod. And Abraham, Jacob's grandfather, was a pioneer pilgrim, pushing out into places and privileges that were untried. Here are three men of one family—son, father, and great-grandfather—who reached eminence, all of them, by a different route and by way of novelty and the untried.

From the day that history lifts the veil till it drops the curtain on his career, the life of Moses is one constant adventure along untried paths

and experiences. He achieved eminence and renown in the world in no sense as his ancestors had, and as no one else had as far as history reveals.

The young shepherd, David, as far as we know, had no record to go by, no previously trod path to walk in as he defied the Giant Goliath in the name of the God of Israel. All his life, David was an adventurer, daring to blaze new trails, try new experiences in the cause and realm of righteousness.

Daniel and Amos and Jonah faced new and untried perils, strange and unheard of experiences in their bold, daring and fearless adventures in the field of righteousness. The whole record of Biblical literature is just that way.

Peter and Paul and John came to high pinnacles of renown and honor and esteem, but they all followed different paths, had different experiences, traveled and arrived by different routes, achieved by different methods and experiences.

The world of righteousness has always been the world of romance, of adventure and of daring, for God and truth.

All of these characters began where they were, took things as they found them, went forward fearlessly in the name of righteousness, not waiting for big things, or great things, or the examples and experiences of others to blaze the way for them.

Stanely High, in his recent volume, "Today's Youth and Tomorrow's World," says:

"It is safe to say that if Jesus came back to your town tomorrow, he would not object because it was small and insignificant, and forthwith look up a time-table for trains that would take him elsewhere. On the contrary, he would probably begin to discover things you have never seen. By the end of the first forty-eight-hour period he would be engaged in the important adventures of the kind to which he gave himself when he ministered in Galilee. Whoever believes that it is worthwhile to bring Jesus' ideal of an abundant life to the world will never lack excitement."

If we are looking for excitement, we can find it by making adventures in righteousness, daring boldly to uphold and maintain the right and seeking where we are, with all our might, to see to it that righteousness shall prevail whate'er betide us. God is leading onward and upward. To follow him we must try the untried and see the invisible.

J. O. A.

TITHERS FOR A MONTH.

Tithing is a joy and a privilege, and it pays. It is much easier to write, or to read that than it is to practice it. That is because tithing is not a matter of logic, but of love; not of argument, but of experience. There is only one way to prove that tithing pays and is a privilege, and that is to try it. If unwilling to try it indefinitely, and to practice it continuously, why not try it for a month? It is, at least, worth the effort.

Last week's North Carolina *Christian Advocate* gave the experience of a church in or near Greensboro that really made an experiment, and a glorious one, of tithing for a month. Speaking of the experience, the *Advocate* said it worked because, when presented, "the conservatives liked it because it was Biblical. The liberals were equally anxious to try something they had never seen before, a whole congregation tithing. Only a few dolefully prophesied that nothing would work." So while a few dolefuls prophesied, the many hopefuls signed a pledge to tithe during the month of June.

The church trying the experiment had a membership of 340, of whom 242 participated in the

tithing campaign. The results: "The tithers, including children, average giving 56 cents a week. The non-tithers gave two cents." During the month there were no special collections, dues, rummage or cake sales, and the tithe money was brought to the church and all put into one fund. The reporter for the church making the experiment, says:

"At the end of the month the stewards, together with the officers of each organization in the church, met together to apportion the tithe fund. It was distributed to the Sunday School, missionary society, junior missionary society, conference collections, building fund, pastor's salary, and incidentals. Every one was surprised at the amount of money they could raise in a month. They paid all regular expenses, a good amount on the building fund, and half the yearly benevolence apportionment."

That, indeed, is a record for one month. The Bible is plain, true and unmistakable in its teaching about the tithe. Our Father knows what is best for us and his Word is the best Book, not only on morals and religion, but on economy, ethics and living, as well. We are just afraid to take our Father's word for it; we are just afraid to trust him to lead and guide us. We prefer our will and our wisdom to his will and his wisdom, hence we falter and flounder and fail.

What all of us need is to read and learn from some clear-cut definite statement of how and why to tithe, and then try the experiment and see how and whether it works in our own case. If we are unwilling to try for a year, if a congregation is unwilling to pledge for a long period, why not try a month? "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

J. O. A.

THE WORLD ECONOMIC CONFERENCE.

Our delegates, headed by Secretary of State Hull, went to London with high hopes and noble expectations. It was to be a conference of nations, with the hope of world-wide agreement on economic conditions and improvement. Representatives of other nations went to the conference with the same high hopes and noble expectations. And yet, after several weeks of argumentation, presentation and propagation, the conference seems to be on the verge of collapse and utter failure. Our nation has its views about economic improvement. First of all, the currency must be readjusted and the single standard must be abolished or left in the background. France has other ideas and is unwilling to yield. Our nation is dealing out millions, hundreds of millions, directly to give employment to the unemployed, food to the hungry, necessities of existence to the needy. England declares, through her representative, that she will have none of that even as an experiment, since she has already made similar experiments, and either could or would not go further in that direction. And thus the cross currents of thought and national ideals meet and conflict.

Nationalism still holds its supremacy in the thought of mankind. A long time ago a very wise one said that "If one member suffer, all the members suffer with it." This applies to nations now, particularly since, through modern invention and travel, the world has become one, but we haven't come to that in our thinking and in our attitude yet. Maybe these conferences will help bring us to that, but we haven't arrived yet. Nationalism (another term for selfishness) still holds sway in the world.

J. O. A.

A WAR HERO SPEAKS.

Sergeant York, the outstanding hero of the World War, has this to say:

"It is truly to be deplored that there are those Americans who find no more intelligent reason to offer for the repeal of the Eighteenth Amendment than that it should increase the revenue of the U. S. A., patently ignoring recognition of the incalculable harm, misery, and the economic ruin and havoc it will release in countless homes, but more particularly in the lives of the boys and girls of our great country.

"That the brewers and alcoholics welcome repeal is not in the least hard to understand! but that those controlling the destiny of our people should be sponsoring a thing as manifestly evil as alcohol, historically a wrecker of homes and of happiness, and breeder of violences too numerous to catalogue, is indeed incomprehensible, if not wholly tragic."

While Sergeant York could capture single-handed and alone a whole regiment of the German Army, he will have a harder time capturing those who have made up their minds to follow the advice and leadership of the brewers, alcoholics, ex-saloon-keepers and bootleggers. In the World War soldiers were obeying and sought to carry out the commands of those who, because of courage and wisdom and daring, had been put in places of leadership and command, but we are under a different leadership now, and we very much fear that the brave Sergeant is talking against a host more heedless than an army with banners.

J. O. A.

WHAT OF A PURPOSE?

We find about us men of varying degrees of success and failure. Some seem born for success and others seem to have failure stamped upon them from infancy. Some become great teachers, ministers, financiers, statesmen, others are medocres in life, and a large number are flat failures.

Why this difference? Is it due to differences in birth, to heredity, to differences in ability, energy, or purpose? The psychologist asserts that we inherit nothing but our bodies equipped with nerves, nerve centers, and potentialities. If this be true, the differences encountered cannot be due to heredity.

It is true that some inherit weak bodies; some of our greatest men and women have, from their earliest youth, been sufferers from some form of weakness. Witness Elizabeth Barrett Browning, Stephen Girard, and many others of those whose names have become household words during the past two centuries. Strength or weakness of body, whether inherited or acquired, seems to have no special bearing on life as successful or unsuccessful.

The psychologist answers that this difference comes from a difference in final purpose or goal. This is especially true of the Gestalt psychology which stresses goal as one of the four elements of success in any undertaking. The behaviorist also stresses the same idea except under another name. He tells us that proper motivation is one of the strong factors in success.

If this be true, then success or failure in any undertaking, no matter what that undertaking may be, is simply a difference in the final aims and purposes, or in the goals of the individuals. The student in college, the agricultural worker, the college professor, or the college president, the worker in the mill, or the man who undertakes to create a great business must have a great goal in mind if he would succeed in his great undertaking. And coupled with this idea is the energy or power drive necessary to reach the goal set by the person. The person who has no definite set goal or purpose drifts with the winds and the

currents as a ship on the open sea would drift if captain and rudder were gone. The person whose goal is perfect, but yet lacks energy to reach the goal, is also handicapped and fails in his career. As the traveler who wishes to reach some definite destination, but who lacks the gas to propel his car or the money to buy the gas or power, fails in his purpose to arrive at some definite time. While a goal is necessary, the energy which is supplied by an indomitable will must be there also, otherwise failure results.

Then this energy must be directed in the proper direction. A man might push against a mighty oak with all his might from day to day until he is absolutely exhausted, and yet the oak would stand still and mock at the man's puny attempts. Misdirected energy seldom accomplishes anything.

The idea of goal is also expressed by the wise man who said, "Where there is no vision, the people perish." This quotation stresses the idea of purpose, aim, end, goal, the vision seen in the distance, but not realized as yet. The final end, vision, goal, purpose—this is the determining factor of success or failure in a man's undertakings in life.

Just a year and a half ago, a Southern university president found that on account of bank failures and financial distress at home, a large number of students at his institution would be compelled to drop out for the spring quarter. He had conferences with these young people and found that it would take \$109,000 to keep those six hundred students in college for the remainder of the year. He told them to remain in the institution and continue their college work. Notwithstanding the fact that the depression was at its worst, and other college presidents were loudly proclaiming that it was impossible to raise money for their institutions, he set his goal to add \$109,000 to the loan funds of his university, and he went out with such a goal in view, and he worked for these high stakes, and 600 students' lives were made richer, fuller, and better because of his noble work. The goal kept steadfastly in view and the push and energy of this great man saved the day and the world is better off for his work.

Because John McDonough had a vision of a chance and of an opportunity for all the children of his beloved New Orleans to acquire an education, he lived out his days a single man, saving, working, slaving and acquiring; when he died he left a sum of money which has established over forty free and high schools in New Orleans, each school built and equipped, and all teachers' salaries paid from the interest on the McDonough funds, and, in addition to this, the accumulations from these funds enable the people of New Orleans to build, equip, and man another school every four years. This vision and John McDonough's grit and determination left to the children of New Orleans parks, recreation centers, and schools of which the city is justly proud.

Illustrations might be multiplied but all point to the fact that a definite goal kept steadfastly in mind, backed by will and energy is a prime essential of success in any undertaking. And he who has no definite plan, purpose, or goal in mind will be as surely overwhelmed in the mazes and difficulties of life as that God is stronger than man. Not that God wills it, but that it is the inevitable law of life.

THOMAS C. AMICK.

No one ever heard of a man whose fortune was impaired, whose health was broken down, or whose morality was undermined by keeping Sunday for God. But we have heard of many whose health has been impaired, whose fortune has been wrecked and whose morals were undermined by taking that day just like every other day.—C. Macartney.

CONTRIBUTIONS

SUFFOLK LETTER.

A man was visiting his neighbor, who was a farmer 75 years old. He found the old gentleman setting out some fruit trees. He said, "Why are you setting out fruit trees, at your age; don't you know they will not bear fruit for you?" "Well," replied the farmer, as he worked at his task, "when I came to this farm, I found some fruit trees on it; and when I leave it, I want those who come after me to have fruit for their use and enjoyment."

This man was living with a high and holy purpose for an ideal. He was concerned about providing for others. He was seeking to project his life into the future. He had shared in the fruit of the labors of others who had planted and he gathered the increase. Life is given to us that we may pass some blessings on to those who follow in our train. However, there are too many people who are seeking to gather all the profits in their day and generation and leave nothing for the next generation.

This attitude of life is manifested in the present attitude of many people toward our forests. In the mad rush to get gain and convert trees into money, many of our beautiful forests have been destroyed. It should be a crime to cut down a small tree for the purpose of cutting it into lumber at a mill. The great lumber corporations have been cutting our forests, and in the majority of cases, no one has seriously taken up the matter of letting trees grow for the generations to come. People are careless and reckless in the matter of burning rubbish on the farms and in the forests. Thousands of acres of young timber are burned every year.

The present generation is not deeply concerned about the moral and religious conditions of the future. It is true that the churches are going forward with great programs, and there is a vital spiritual interest in the work of the church. But too much of this is selfish. The church is self-centered and concerned about its own salvation. How often do we hear the expression: "It is our first duty to look after our own people at home." One of the favorite ways of looking after our own church interests is to cut down budgets and salaries and try to reduce current expenses and all benevolences. It has been several months since this writer has heard any church members expressing a desire to increase gifts for benevolences in the church. "Cut down the expenses. Cut down the gifts for others. Cut down the trees. Do not plant new orchards." This is the present cry.

In the darkest day of the history of the church, Jesus said to the disciples, "Go ye into all the world." He commanded that they should wait in Jerusalem until they should be endued with power. But when they received the gift of power they should use it for others—even to the uttermost parts of the earth. Those disciples had no adequate church buildings and no rich treasures or invested funds. They had made no plans for adequate funds for the task. But they did plan for adequate power. And they received the power from God. And it was prevailing power.

How well the early church met its opportunities is a matter of historical fact. The story of their adventure is thrilling and inspiring. They were planting and planning for others. They had received a great salvation from others. It was their duty and privilege to pass it on. The question for us to face, in our day, is what are we

doing for the hungry people who are crying for the bread of life? They are depending upon us for help.

I. W. JOHNSON.

DID YOU ROOM IN EAST DORMITORY?

East Dormitory, the one original building on the campus, has been closed for two years. The building had gotten in a bad state of repair and was almost beyond use. The student body had decreased so it was possible to house all the male students in North Dormitory. For the sake of economy, East Dormitory was closed and all the young men students living on the campus were transferred to North Dormitory. Every available room was occupied last year. With indications of an increased student body for another year, it was evident that additional rooming space would have to be provided. The Board of Trustees authorized the renovating of East Dormitory a year ago, but funds were not available for this purpose. We did not have the funds to make the necessary improvements this year, but necessity compelled action.

A force of laborers has been at work for the past two weeks—the building is being completely made over again on the inside. The best of materials have been used—new closets have been built in all rooms; new plastering throughout, with attractive decorations; an improved lighting system has been installed; hardwood floors, representing a very high grade of material, have been laid. As a rooming house for young men, it could hardly be surpassed. We tried to make it substantial, beautiful and durable. The carpenter force at the College will build the beds, themselves. This will be a most attractive part of the furnishings. The beds will be single, fitted with new springs and mattresses. The building will present such a nice appearance, it seems that it would be a pity to fit up the rooms with old furniture. There are twenty-four rooms in the building.

The College does not have the money necessary to purchase the furniture. I am wondering if there aren't churches, individuals, societies or classes that would undertake to furnish a room. It does seem that there might be twenty-four churches in the entire Convention that would be glad to furnish a room each. If your church will furnish a room, write us. We will be glad to put a name-plate on the door, stating that your church provided the furniture for this particular room. And, if you, yourself, are interested, won't you please write me?

When you were a student at Elon College, did you room in old East Dormitory? If so, I know that you will be glad to see her in her new dress. Well, we are going to invite you to come back on a very important occasion. On Friday, September 8th, at 2:30 P. M., we are arranging for a special service, part of which will be the reopening of East Dormitory. An invitation is hereby extended, particularly to all former students of Elon who roomed in this dormitory, to be present on this occasion. A special program, celebrating this occasion, will be announced in the papers later. All former students of the College who did not room in East Dormitory are likewise invited, together with their friends. All members of the present student body, together with their parents are invited. It will be an open meeting and we are hoping that the public in general will attend. The remodeling of this dormitory will be of interest, particularly to young men who are to be

members of our student body for another year. It affords modern conveniences and comfortable quarters. The building will be open to all classes, freshmen included. Have you made your reservation yet? If you want a room in the new building, you had better send in your request at once, and don't forget to enclose your acceptance fee of \$5.00. The cost of a room in the new building will be \$40.00 a semester. The conveniences and accommodations will overbalance the cost.

Applications from new students are coming in very satisfactorily. The friends of the College are cooperating with us finely in our efforts to secure more students for the College. Have you done your part? Do you know of some young man or young woman who wishes to go to college and who is unable to go to the more expensive schools? Perhaps you could interest them in coming to Elon. We are prepared to meet their needs at a reasonable cost. Please write us, enclosing the name or names of those whom you consider are prospective students for Elon College. We will be glad to send them a catalogue and other materials and see that they are fully informed as to the advantages and opportunities to be had here. Now is the time that a word spoken by you, or an effort on your part, may mean a great deal to the College and to your friends who are seeking a college education.

We are depending on you.

L. E. SMITH.

ANTIOCH OBSERVES CENTENNIAL.

The congregation at Antioch, near Harrisonburg, Va., held their centennial celebration, Sunday, July 2nd, in an all-day service. The song service throughout the day was led by Mr. W. C. Rhodes. Many old hymns that have been the source of joy and inspiration to many congregations for years, were sung together.

Welcome by Miss Helen Showalter, primary teacher in this Sunday School: "We have met today to celebrate 100 years of Christian service and inspiration of Antioch Christian Church. This spiritual service perhaps at best, has never been as intelligent, unselfish and whole-hearted as it ought to have been, but we want to think that through all these long, and sometimes confused years, there has gone forth a stream of divine influence that has touched and blessed a multitude of lives.

"We are met today to ask our Father in heaven to forgive all mistakes and selfish ambitions and lack of true Christian consecration of all these years, and to dedicate ourselves anew to a spiritual service and inspiration that will call forth the blessing and favor of God. We are surrounded today by a cloud of witnesses that expects large and holy and beautiful words and thoughts and deeds from us. Shall we disappoint them? Shall we be good and true and brave enough to go on and make our full contribution to the work of our Father?

"On behalf of the Antioch Christian Church, I extend a hearty welcome to pastors, strangers, friends and all. I hope that your being here today may lead us all to a new consecration of the spirit."

A brief history of the church was read by Mr. E. A. Showalter. The history was incomplete as records could not be found covering the entire time. The church was organized by Elder I. N. Walter, of Ohio, an itinerant minister, who during his ministry made some thirty trips back and forth from Ohio to New York, via Virginia. His traveling was done mostly on horseback and by boat. He preached the dedicatory sermon of the first chapel at Antioch, June 30, 1833. Since 1870, the following ministers have served this

church: Dr. D. A. Long (1873-1875); Rev. W. T. Walker (1875-1878); Rev. D. T. Deans (1879-1886); Rev. J. W. Barrett (1887-1888); Dr. P. H. Fleming (1889-1891); Rev. E. T. Isley (1892-1894); Rev. R. H. Peel (1895-1898); Rev. L. L. Lassiter (1899-1901); Rev. C. C. Jones (1902-1903); Rev. H. C. Moore (1904-1907); Rev. A. W. Andes (1908-1920); Rev. J. C. Barrett (1921, part of year); Rev. W. M. Clem (1922, nearly a year); Rev. W. C. Hook (nearly a year); Rev. R. P. Crumpler (1924-1927); Rev. W. B. Fuller (1927-1930); Rev. M. L. Weekley (1931-1933).

The following served as secretary since 1880; Wm. P. Byrd, J. S. Kagey, C. A. Heaton, F. H. Showalter, W. C. Wampler, Mrs. Berta F. Argenbright, Miss Ivie D. Andes, B. C. Deavers, R. J. Wampler, E. A. Showalter.

The morning sermon was preached by Rev. R. H. Peel, of Gasport, N. Y., a former pastor, who took his text from I. Samuel 7:12, and Matt. 16:18. He said: "In the former, God called Samuel, calling him by name. He gave him a message that marked his way of life. Through life Samuel knew God and followed him. At this time Israel suffered at the hands of the Philistines. The people entreated him to call upon God in their behalf. God heard and helped them put the Philistines to flight. Samuel planted a stone and called it 'Ebenezer—hitherto has the Lord helped us.' This stone stood as a memorial to God's deliverance. In the second, Peter makes the great confession, 'Thou art the Christ.' A truth revealed by the Father. Jesus said: 'Upon this rock I will build my church.' In one case God recognized as the power for a great victory, in the other the truth taught by Jesus called forth a confession that was to become the foundation of the church. In Samuel's declaration, 'Hitherto hath the Lord helped us,' we have the basis of the world's progress and hope. In Peter's soul confession of the truth we have the true foundation of our faith. Peter was never greater than when he made this confession. He became the temple of the living God.

"Through such confession God's real power is used. The church anchors the soul. Has the church failed in its task? it has not failed. This faith has brought victory through many battles; the church loses its power only as it loses sight of Jesus. 'Other foundation can no man lay, other than Jesus Christ.' God's spirit has given the victory. God's truth has been its foundation. God's promise, its hope. Life has been its message. Eternity, its gift. The church has stood a hundred years in the community, shedding its light. Who can tell its influence? Only heaven knows."

The whole community furnished an abundance of lunch, which was spread upon tables on the church lawn. The pastor, Dr. M. L. Weekley, was the happy host who had a pleasant smile for everyone. The Greenmount Church of the Brethren, a near neighbor church, kindly consented to conduct the afternoon devotional service.

Dr. J. W. Wright, pastor of the Harrisonburg U. B. Church, preached at the afternoon service, using as his subject, "The Rural Church and the Community Life." Dr. Wright said:

"Joining today in the 100th anniversary celebration of this church, I am reminded of Acts 11:26, 'And the disciples were first called Christians at Antioch.'

"Our Scripture lesson today relates the parable of the sower who went forth to sow. There are three factors in every farm crop—seed, soil, sowing. In our story, the seed may be likened to the Gospel message; the soil to mankind in the community, and the sowing to a process which belongs to the functional life of the church. Churches are of two types: those which consider themselves

as an end and look to the community to build them, and those that look upon themselves as the builders of the community.

"For one hundred years, this church has been sowing the Gospel seed. Some have fallen upon the wayside, where evil birds devoured it. Some have fallen upon stony ground, and among thorns where it could not grow. But much of the Gospel seed has fallen upon good ground, bringing forth thirty, sixty, and an hundred fold. The church is a tremendous force in a community, if properly used, with a great task. The church is constantly face to face with the indifferent, the bluffer, the exploiter, the vicious, as well as the honest minded.

"We can no longer run away from our problems as the American pioneer once did. We started as an agricultural nation. We must now rebuild human units. Shall we do so without the church of our Lord and Saviour, Jesus Christ? May the depression remain with us until we learn how to live."

Many interesting reminiscences were given in a short talk by Mr. Sam Miller. Rev. Mr. Peel was again called to the floor for a short talk. He

told of some incidents of his early pastorate at this place, of his present pastoral charge, which is located in New York State, just thirty miles from Niagara Falls. He also told of being at the first conventions when the Congregational and Christian Churches united.

The program during the day was livened by special musical selections. The Hinton Male Quartette delighted the audience with a number of selections. The Wampler Quartette sang "The Land Above." Solos were sung by Mrs. C. S. Whitmore, who sang "City of Light," and by Billy Andes, who sang "Good Night and Good Morning."

There were present six great-grandchildren of Martin Burkholder, a charter member of Antioch, and one other great-granddaughter represented by her husband, Rev. R. H. Peel, who was the principal speaker of the day.

The following ministers are sons of this old church: Rev. F. G. Miller, deceased; Rev. J. C. Williams, deceased; Rev. C. H. Swank, deceased; Rev. C. J. Rolston, Presbyterian; Rev. A. W. Andes, pastor in Virginia Valley Central Conference. MRS. B. F. FRANK.

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kissed each other.
11 Truth shall spring

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8 Ps. 56. 1.
4 57. 1.
2 or, all

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

THE RIPEST EVANGELISTIC FIELD.

Late in 1932, Dr. E. Stanley Jones made a long tour in China. He found that 3,500 Chinese in Canton alone had gone to the trouble of registering their names in order to hear his evangelistic addresses, and on the last day of the series of meetings more than 1,000 persons signed cards indicating their decision to follow Christ. So responsive were his audiences in many cities that Dr. Jones writes:

"China is the ripest evangelistic field in the world at the present time. The whole situation is awaiting a push, a gentle, loving, Christian push."

And this in spite of twenty-seven years of revolution after revolution. Yet Dr. Jones declares that communism with its definite economic program and anti-religious propaganda appeals so strongly to the Chinese masses that the issue is in doubt and that a race is on between Christianity and Communism.

At such an hour of crisis it is deplorable that the missionary staff is depleted and that it is impossible for boards to send out new appointees with special qualifications to cooperate with the Chinese forces. However, after generations of effort in Christian training, Chinese leaders are emerging, both men and women, with ability and devotion—Dr. James H. Franklin, in *The Never Failing Light*.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JULY 15, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,456.55
Bethlehem, Broadway, Va.	3.83
Morrisville, N. C.	2.30
Berea, Altamahaw, N. C.	2.00
New Elam, New Hill, N. C.	2.07
Linville, Va.	3.66
Leaksville, Luray, Va.	1.28
Wentworth, McCullers, N. C.	2.13
Amelia, Clayton, N. C.	1.00
Ocean View, Va.	3.48
Mayland, Broadway, Va.	1.00
Cary, N. C.	.70

Total \$ 2,480.00

Individual and Church Offerings.

Previously acknowledged	\$ 1,901.18
Rev. J. Ray Dickens, Varina, N. C.	1.25
Liberty (Vance), Henderson, N. C.	9.00
Ether, Star, N. C.	12.00

Total \$ 1,923.43

Coin Card Offering.

Previously acknowledged	\$ 149.95
Berea Sunday School, Altamahaw, N. C.	2.00
Windsor, Va.	7.60

Total \$ 159.55

Summary.

Previously acknowledged	\$12,123.68
Sunday Schools, Regular	23.45
Individual and Church Offerings	22.25
Coin Card Offering	9.60

Total to date \$12,178.98

J. O. ATKINSON, *Sec'y.*

GOD IN THE VIRGINIA HILLS.

The evening of July 7th brought to a close a two-weeks' meeting at Elk Spur. We were fortunate enough to get the same preacher we had last year, young Rev. J. Ray Dickens, of Varina, N. C. He is sincere, brave and preaches an un-

adulterated gospel. And while I was only able to attend the three last services, I am sure we have had a great and good meeting.

The workers here conducted a Bible School during the two weeks of the revival, and Mr. Dickens taught an adult class. There must have been great good done in this school, for that is what the words of one student implied.

I attended the services at the close of the Bible School and one dear old lady, almost 75 years of age, rose to thank the teachers for what they had done. In her speech she said much in praise of all the workers. She had been in the class taught by Mr. Dickens, and she said he had taught her many things about the Bible, and had explained or untangled many passages of Scripture that had for years been puzzling to her. It was inspiring, indeed, to hear her praise the Lord for sending to her, even in her last days, these young people who are able and anxious to give her the light for which she long had sought.

However, the most inspiring moment of the meeting was the last night when the doors of the church were opened and an invitation was extended to all who wished to come. The ten-year-old son of the first Christian missionary to the Blue Ridge Mountains (Iola Hedgepeth Meredith) came forward and took his stand for God in the church his mother built. That shows what a Christian home means to children. I saw, as did many others, that this ten-year-old boy understood more about life than he might have at fifty, had he not come from a Christian home. Yes, I said he understood more about "life," for what is life without God?

I had seen children dragged up to the altar when they seemed not to know what it all meant, but this young fellow wasn't satisfied out of the church, and asked to be allowed to join. I thought it unusual, and felt that it was God speaking through this youth of our hills. I wish the outside world could have had a glimpse into our hills that night, and let the lesson sink deep into the hearts of all. That picture will go with me to the end. Can you see this boy standing out alone, so bravely holding his head high, an unafraid look and tears of sincerity in his eyes? He looked as steadfast as the rugged peaks that shut him in, as he started to follow in the footsteps of his mother to hold the Cross of Christ before a dying world. I felt that here was one mother who had answered her own prayers. God grant that we may have more.

VICTORIA OF THE HILLS.

DR. AND MRS. WHITE TRANSFERRED.

Dear Dr. Atkinson:

I suppose you have heard of the possibility of our transfer from Cagayan to Davao. Several weeks ago we received official sanction of this transfer. The transfer is made necessary because the American doctor has served there six and one-half years without relief, and must go home. The board is unable to send another doctor to this field during these hard times, and the best way to meet the situation seemed to be our transfer to Davao. The Cagayan Hospital will be left in charge of my present assistant and his wife, also an M. D. Both are well trained and consecrated to the work.

Davao is on the same island we are now on, but at the southern end. More Manila hemp is grown in Davao than in any other place in the islands. Most of the laborers are Japanese, so we will have a large number of Japanese as pa-

tients in the hospital. The town itself is composed mainly of Christian Filipinos and is surrounded by hills where the pagans live, so with the American planters and Chinese business men we will have a varied class of patients.

Of course, we regret leaving our home and friends and the work we have engaged in for three and one-half years, but we expect to find a very interesting and needy work in Davao. We will be associated with a young couple who have but recently come to the Philippine Islands, and are taking charge of the evangelistic work in Davao.

Please remember us in your prayers as we start out in this new field. If you wish, you may put this notice of our transfer in THE CHRISTIAN SUN.

Sincere good wishes.

M. J. W. WHITE, M. D.

Dunsalan, Sanao, P. I.

HOLLAND, VA.

The Barrett Missionary Society of the Holland Christian Church, holds its meetings monthly, and due to the fact that our society is not very large, we meet in the homes of each member. Each member of the society seems to take considerable interest in our meetings. Mrs. J. P. Dalton, who has only been our leader this year, has been very faithful to us and has also shown great interest.

Our programs this year have been very interesting. At times the programs have been taken from the articles in the "Guest Book," which we consider very valuable and interesting. We had a very interesting Mother's Day program, which consisted of original poems and prayers written by members of the society.

We were very fortunate, at one time, to be invited to a meeting of the Women's Missionary Society. Miss Pircilla Chase was present, and gave a most interesting talk. It was a great opportunity for us, as some had never had the privilege of hearing Miss Chase.

During the year, we have enrolled nine new members, and we are well on our way toward reaching our conference apportionment. We have completed our study of "The Young Revolutionist," and each of us has thoroughly enjoyed it.

ANNIE GLEN DARDEN, *President*,

SUE JOLLY, *Secretary*.

CYPRESS CHAPEL.

The Young People's Missionary Society of Cypress Chapel Christian Church has had thus far a very good year. Unusual interest has been shown by the officers and the greater part of the membership. Regular monthly meetings have been held every first Sunday night with planned worship programs, and the study of our Mission Study Book. Not only the young people attend these regular meetings, but many of the church members who are not members of the society. Once each quarter a social is planned, so that the social side is not neglected.

Last, but by no means least, we have raised three-quarters of yearly apportionment, which is a source of inspiration and encouragement.

CHRISTIAN TEMPLE.

The Woman's Missionary Society of the Christian Temple has had a most delightful year meeting by groups in the various homes each month for a program of study, and at the church for a general meeting at the end of each quarter.

This method has proven so successful that in May the missionary society and the Ladies' Aid voted to merge. The object being to get over the program of the church to a greater number of our women.

One year hence we shall be glad to tell you the result of this move.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

REPORT OF FINDINGS COMMITTEE.

EASTERN VIRGINIA YOUTH FELLOWSHIP.

We, the Findings Committee, wish to submit the following report:

The Seventh Annual Session of the Youth Fellowship of Eastern Virginia Conference was called to order by the president and opened with a song service led by Rev. J. F. Morgan. Rev. S. K. Emurian led the young people in singing the theme song of Glenlake Tabernacle, at which place the Fellowship met. The morning worship service was led by Miss Dora Martin, of South Norfolk, which was followed by the president's message, in which he expressed his pleasure in having worked with the Fellowship and his regret at not being able to carry on the work that he has been doing with this group.

Committees were appointed, and the minutes read at the morning business session, and the superintendents' reports were given.

The main feature of the Conference was discussion groups—two in the morning session and two in the afternoon session.

The morning topics for discussion were: "Making Christ Real in Recreation," led by Miss Doris Eure, Mr. Robert Speight, and Rev. A. H. Stainback, and "Making Christ Real in Government," led by Rev. H. S. Hardcastle.

The afternoon topics for discussion were: "Making Christ Real in the Home," led by Messrs. John Hogge, Harry Pitt, and Rev. O. D. Poythress, and "Making Christ Real in the Church," led by Rev. F. C. Lester.

Special music was furnished the conference by Miss Frances Cotten and Mr. Woodrow Laine; Misses Nancy Eley and Annie Glen Darden; Messrs. Elliott Johnston, Mac Swanner, Everett Holland, and Marshall Harrell; and Francis Cokes.

The afternoon worship was led by Miss Edna Fulcher.

After a brief business session in the afternoon, at which time the committee reports were given, the following officers were installed by Dr. W. M. Jay:

President, Mr. Robert Speight, Suffolk, Va.; vice-president, Miss Doris Eure, Suffolk, Va.; secretary, Miss Irene Cotten, Dendron, Va.; assistant secretary, Miss Ruth Bishop, Dendron, Va.; treasurer, Miss Elizabeth Sharpe, Waverly, Va.; supt. of devotional life, Mr. Vaughan Beale, Franklin, Va.; supt. of service, Miss Louise Pittman, Wakefield, Va.; supt. of leadership training, Miss Lottie Mae Cross, Suffolk, Va.; supt. of moral standards, Mr. Aubrey Todd, South Norfolk, Va.; supt. of publications and reporter, Mr. Lanson Granger, Berkley, Va.; pastor-counselors, Rev. F. C. Lester, Waverly, Va., and Rev. R. E. Brittle, Suffolk, Va.; lay-counselor, Miss Lillye Holland, Holland, Va.

The closing devotional service was led by Dr. W. M. Jay.

ARE THEY ALL WET?

The newspapers would have us believe that practically all Americans are disgusted with prohibition, that all are eager to show their personal liberty by drinking alcoholic beverages, and that in a very short time the Eighteenth Amendment to the Constitution of the United States will be only a bad memory. Skillful propaganda which appears as news items, special features, and editorials contribute to this impression.

Lest we become stampeded in our thinking, I should like for you who read this, and politicians who now hear the clamor of drunken men and women who are yelling for more liquor, to read the resolutions passed unanimously by the Valley of Virginia Sunday School and Christian Endeavor Convention and by the Eastern Virginia Youth Fellowship. It should be remembered that the people who voted for these resolutions are not paid prohibitionists. They are the leaders in local churches who had come together to consider how to bring brotherhood among men.

VALLEY VIRGINIA VOTES DRY.

"We deplore the attitude taken by the President of the United States and by many members of Congress in advocating beer, and the repeal of the Eighteenth Amendment. We recommend that this convention go on record as being positively opposed to the legalization of beer, and the repeal of the Eighteenth Amendment. We call on all our people to stand firm for prohibition and positively against the breaking down of any of our prohibition laws. We commend the positive stand taken by the Governor of our State of Virginia in refusing to call an extra session of the State legislature as desired by the beer advocates and other wets."

YOUNG PEOPLE VOTE DRY.

"We, the members of the Youth Fellowship of the Eastern Virginia Conference, do hereby protest against the efforts to legalize beer in Virginia, and deplore the whole movement to repeal the Eighteenth Amendment.

"We hereby pledge ourselves to resist every attempt to bring back in any form the legalized liquor traffic. We believe that such a step is a denial of the ideals of Christ as applied to national life, and in loyalty to him we pledge ourselves to abstain from the use of alcoholic liquor."

CHRISTIAN ENDEAVOR NOTES

JULY 30, 1933.

FRIENDSHIP WITH THOSE OF OTHER RACES.

Daily Readings for this Week.

Monday—Joseph and Pharaoh. Gen. 41:37-45.
Tuesday—How to Treat Strangers. Deut. 10:17-20.
Wednesday—Breaking Barriers. Acts 10:1-2; 44-48.
Thursday—Jesus and the Samaritans. John 4:1-24.
Friday—David's Great Grandmother. Ruth 1:4-18.
Saturday—All One in Christ. Gal. 3:28.

PROGRAM.

Instrumental Prelude—Instrumental arrangement of one of the negro spirituals.

Call to Worship—"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one in Christ Jesus."

Hymn—"In Christ there is No East or West."

Scripture Story—Have someone prepare to tell the story recorded in Acts 10:1-35.

Prayer—

Hymn—"When Thy Heart With Joy O'erflowing."

Introductory Talk—

Development of the Topic—

Hymn—"Teach Us, O Lord, True Brotherhood."

Benediction—

O blessed Son of God,

In love and faith we plead,

That thou wouldst bind our minds and hearts

In brotherhood of need.

Thou Man of Galilee,

O, wilt thou live again,

Abide within, control, inspire,
Our brotherhood of men?

Amen.

In preparing this topic, take into consideration the following suggestions:

1. Ask some young person who is a serious student to prepare a short talk on the origin of race.

2. Ask someone to be prepared to discuss these questions:

a. Are races by nature superior or inferior? Or do the terms "advanced" and "retarded" better describe the difference?

b. What part does environment play in the development of race?

3. Ask someone to discuss the contributions to civilization that have been made by various races and nations. Consider music, art, literature, science, religion and other elements of culture in this study.

4. For group discussion:

What contributions do other races and nations make to the comfort and happiness of our everyday lives? What are some of the outstanding achievements of members of other races in recent years?

This is the last of a series of programs on friendship. We have discussed our need of friends, and the problems of friendship. On this topic, we want to think of expanding the boundaries of friendship to include those of other races.

There must be in our hearts a spirit of friendship and friendliness before there can be any real friendship. If we observe the spontaneous play life of little children we are led to believe that God planted that spirit in the human heart. But it is not long until the prejudice of adults begins to poison the childish heart and friendliness. By the time we have reached our age we find ourselves in these walls of prejudice until it is necessary to use our intelligence and reason to free ourselves so that we can be friendly with those of other races.

How can we cultivate the soil out of which racial friendship may grow? First, by a study of the origin of race and a realization that God created all men equal. Second, by a recognition of our indebtedness to the races both for our civilization which is the product of the centuries and for the satisfactions of our present life. Third, by an appreciation of the character and personality of other races growing out of our association with them. E. R.

SELLING THE GOSPEL.

The only man in the New Testament who sold the gospel was Judas Iscariot and he sold it in the wrong way. Nothing makes us more weary than the constant intrusion of cheap business phraseology into the domain of the church. Christianity is not a board of trade or a chamber of commerce proposition and it does not need to be "sold" in the ordinary drummer's sense of the word. This being the case, we were interested in the following comment of Brother M. F. Ingraham, which we received a few days ago:

"I am continually hearing at our conventions and seeing in our papers, admonitions to our preachers to study salesmanship. It occurs to me that it does not require salesmanship to dispose of staple and essential articles. To the hungry man, all he needs to know is that you have bread; to the thirsty man, let him know you have water. Christ announced himself as the bread of life and the water of life, and to the scattered flock as a good shepherd. The art of selling lightning rods and patent nostrums may require the tactful study of salesmanship, but Paul's admonition was: 'Study to shew thyself approved unto God . . . rightly dividing the word.'"

Sunday School Lesson

By REV. H. S. HARDCASTLE.

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS.

(TEMPERANCE LESSON.)

LESSON IV—JULY 23, 1933.

GOLDEN TEXT: "Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

LESSON TEXT: Isaiah 5:8-12, 18-24.

Isaiah was not afraid of being called a "political parson." He preached against liquor in public places. He believed it was both a personal and a national evil, and in his SERMONS he lifted up his voice against it, and condemned it. It is quite likely that the wets of his day would have preferred that this preacher preach the broad truths of the Gospel, refrain from meddling in politics, keep quiet about liquor, and concern himself simply to rescuing those who were victims of drink and its kindred evils. But Isaiah refused to be shut up. He saw the true nature of the evil, and he saw the terrible toll that it was taking both of the individual and of the nation. He, therefore, preached against the evils of strong drink. He would preach against the evils of strong drink today. One would like to hear Isaiah preach to a modern congregation today on this liquor question. He would have something rather pointed to say to those who use liquor and to those who give their moral support to it in any way. If any one doubts that statement let him read the section of Isaiah's sermon which forms the basis of today's lesson.

It is an unfortunate thing that the pulpit and the classroom have neglected to emphasize the evil effects of alcohol, physically, mentally, socially, morally and spiritually. Indeed, if one reads only the statements of politicians and editors he gets the idea that this matter of liquor was first, last and all the time, only an ECONOMIC MATTER. Only last night, the writer of these notes read an article by Mr. Jouette Shouse, the leader of the Association Against the Eighteenth Amendment, and he listed as one of the many factors that had entered into the change of sentiment in regard to the Eighteenth Amendment, the fact that people no longer regarded the question of liquor as a moral question, but as it really was, an economic question. That was Mr. Shouse's interpretation of the liquor question—it is an economic question. But that is not God's interpretation of the liquor question. At least, one does not get that impression of the matter as he reads the prophets as they denounce the evils of strong drink. They condemn it on moral and spiritual grounds. They condemn it on the basis of what it does to a man and to a nation. The tragic factor in the whole situation now is that so many good people, so many church people, have become more concerned about keeping the "party pledge" and in "balancing the budget" than in advancing the Kingdom of God. The liquor traffic, either in its illegal, or in its legal form, has no place in the Kingdom of God. Christians and members of the church, according to Jesus, ought to give the Kingdom of God and its righteousness their first and foremost allegiance. One wishes that those who vote on the question of repeal, especially so long as there is no substitute amendment or any constructive suggestion for dealing with liquor, would look at the matter in the light of their responsibility as members of the Kingdom of God. One thing is sure—if the liquor traffic is ever legalized, if the United States government ever gives its legal sanction to the manufacture,

sale and distribution of strong drink, it will be only through the consent of and the support of members of the church of Jesus Christ. That is a sobering truth for those of us who are members of the church.

The Sin of Monopoly.

Isaiah denounces the monopolies of his day. Woe unto them that join house to house, that lay field to field, that seek a corner or monopoly on things. Such a policy, says the fearless prophet, will sooner or later bring about desolation. He who gets only for himself sooner or later will have nothing of that which he has gotten. One of the disturbing facts about our national wealth is the disproportionate part of it which is in the hands of such a comparatively few men. This fact constitutes a very serious danger. Money means power, and those who have money power do not always know how to use it rightly.

The Sin of Intemperance.

Isaiah knew "his onions" about strong drink. In fact, as the slang is, "he knew all his vegetables." He states facts about those who drank in his day that are very modern and up-to-date about those who drink today.

Woe unto them that rise up early in the morning that they may follow strong drink. The habit had so fastened itself upon them that they had to get up early in order to start drinking again. It is just another way of saying that the man who drinks will go to any extreme to get his drink. He starts out by taking a drink and ends up by the drink taking him.

"That continue until night, till wine inflame them." Wine inflames the minds and passions of me. It distorts the vision, both physical and moral. It dulls the higher sensibilities. It blights the spiritual faculties.

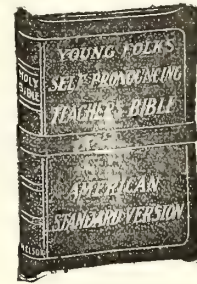
"And the harp and the viol, the tabret and pipe, and wine are in their feasts." These instruments were primarily the instruments of religion. They were prostituted to the ends of the drinkers looking for a new thrill. Drink regards nothing as sacred. Men under its influence will do things that they would not even dream of or dare to do when sober. "The morning after the night before" applies not only to the physical hangover; it applies to the regret after a night of revelry.

"But they regard not the work of the Lord, neither consider the operation of his hands." Drink strikes first the higher spiritual faculties. Before ever a man staggers, he has lost the finer susceptibilities of his mind, and he has dulled his spiritual perception. Isaiah adds that drink begets a kind of brazenness, the kind of spirit that says in so many words, "Well, what is the Lord going to do about it, anyway?" See verse 19: "That say, Let him make speed and hasten his work that we may see it; and let the counsel of the Holy One of Israel draw night and come, that we may know it."

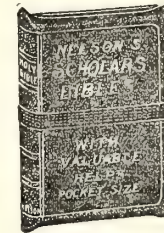
"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Those who boast how much they can carry, those who say that they can take a drink or let it alone—woe unto all such, says this prophet of another day to his generation and to ours. The evils of strong drink have not become less. Indeed, modern life has but intensified them. And any people or nation who gives themselves up to it, any nation that gives it their moral sanction, any nation that exacts revenue from it, sooner or later will reap the very woes that Isaiah prophesied would come to his nation, woes that were fulfilled in dramatic and tragic fashion. "Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

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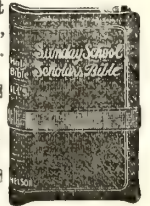
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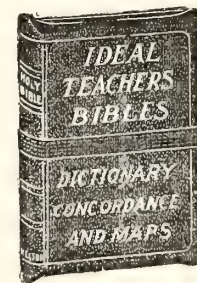
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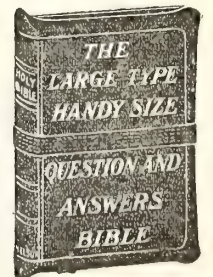
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116:13.

MONDAY.

THE MAGNET OF GRATITUDE.

"I will give thanks unto Jehovah with my whole heart; I will show forth all thy marvelous works."—Psa. 9:1-8.

Oliver Wendell Holmes once forcibly compared the thankful heart to a magnet. You can take a dish of sand and scatter particles of iron all through it, and then sweep your hand through the sand in an attempt to find the iron, but you will not discover any. Then take a magnet and sweep it through the sand, and it will soon be covered with the bits of iron. "So," he said, "the unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings—only the iron in God's sand is gold."

Therefore, if we go gloomily through life and think we have nothing for which to praise our Maker, the fault is with ourselves and not with Him. We do not carry with us eyes to see our blessings or mind to understand them or heart to value them. And this is why some persons, to whom God has given not a tenth so much as he has given to us, so far excel us in this grace of gratitude.

Prayer—Forgive us, O God, that we make so poor return for all thy kindness. Make us sensible of thy benefits. Make us happy in our blessings. Make us grateful to our infinite benefactor. We ask it in the name of thy unspeakable gift.—*Amen.*

TUESDAY.

THE CLOGGED PIPE.

"The wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt."—Isa. 57:11-21.

The sea on a sunny day, as its waters sparkle and its waves exult in the light, is a beautiful emblem of a thankful life sending its praise to heaven; but Isaiah gives us a picture of a life made gloomy and thankless by sin, its waters with no sparkle, full of mire and dirt.

Once in a large city church, in the midst of the services on Easter Sunday, the organ suddenly became silent. An examination was made and it was discovered that an eel, pumped up from the river, had clogged the pipe that supplied the motor. It was an acted parable of the ceasing of the song of praise from many a human soul as some sin or unbelief creeps into the channels of power and communication with God is shut off.

If we feel our hearts growing cold, if we can no longer join in songs of thanksgiving, let us examine our lives for lurking evil. Sin and gratitude are incompatible. Sin silences the music of life. As Satan comes in, the heavenly choir goes out.

Prayer—Holy Spirit of all purity and peace, guard thou our souls against every temptation and preserve us from all evil. So shall our

spirits sing thy praise, and worship thee with anthems of thanksgiving.—*Amen.*

WEDNESDAY.

THE VOICE OF HIS PRAISE.

"O bless our God, ye peoples, and make the voice of his praise to be heard."—Psa. 66:8-15.

Praise is a voice. Thanksgiving must be born in the heart, but it must not stay there. Dumb gratitude will answer for dumb beasts, but not for speaking men.

When the psalmist bade all people to utter in words the praise of God so that their thanksgiving could be heard, he was only commanding them to do what is reasonable and sensible. Who of us, if he bestowed great and constant benefits on some one, would be content with his silence?

And while spoken praise of God is justly desired and commanded by heaven itself, it is no less required for the good of earth. There is a contagion of joy and gratitude which no one who wishes a happy life can afford to scorn. Praise God with your speech, and you will be more cheerful and contented, and your neighbor will be the same. Make the voice of his praise to be heard, and that praise will sound, with ever-increasing exultation, through all the earth. Strike up the anthem in your own heart, and you will rejoice at its growth in volume all around you.

Prayer—It is because thou lovest us, our Father, that thou dost ask for praise; and it is because we love thee and thy children that we will make the voice of thy praise to be heard. So shall we join the heavenly choir, and join it here on earth.—*Amen.*

THURSDAY.

REMEMBER THE GIVER.

"Every good gift and every perfect gift is from above, coming down from the Father of light."—James 1:12-18.

The giver is always better than the gift. The richer the gift, the richer must be the giver back of the gift. The more pleasing the gift, the more pleasing should be the giver. We see the giver in the gift; yes, but the gift gives us only a glimpse of the giver's graciousness. Happy is the receiver who looks beyond the gift to the giver.

If we always enrich our blessings with the remembrance of God who gives them, what an enlargement of our blessings follows! How every least benefit becomes a significant of divine favor! All heaven shines out upon us from some joy that others would least consider. The very smallest comfort becomes a personal token from the King. We are constantly delighted and surprised and exalted by these proofs of the Father's love.

Prayer—Yes, Lord, for thou never gavest a blessing but thou gavest thyself with it. Thyself, and all of thyself. Shall we fail to give thee all our heart in return?—*Amen.*

FRIDAY.

"Freely ye received, freely give."—Matt. 10:5-15.

Spurgeon once said that "we breathe in the atmosphere of heaven by prayer, and we breathe it out again by praise; prayer and praise make up the essentials of the Christian life." Try to live by breathing in only; you cannot keep it up for a single minute. Try to live by breathing out only; that will last as short a time. The air flows in and out of the lungs, the blood flows in and out of the heart, and equally necessary is it that the love of God should flow in and out of the life.

Prayer—Forgive us, our Saviour, that we have presented to thee distorted lives; that we have destroyed the pure symmetry of thy bestowals. As the mirror returns the image, so may our gratitude return thy gifts, to thy glory and to our infinite good. In thy name.—*Amen.*

SATURDAY.

UNTHANKFUL LIVES.

"Whoso is wise will give heed to these things; and they will consider the lovingkindness of Jehovah."—Psa. 107:31-43.

Many persons live unthankful lives because they do not know enough to be grateful. They have no conception of the marvels of the eye, and so they are not thankful for the wonderful gift of sight. They do not realize the delicate balance of the ear, and so do not praise God while that balance remains undisturbed. They have not followed the course of history, and so are not grateful for the goodly heritage of this country.

Or, they may have the knowledge, but leave it unrelated to their Creator. They regard themselves as children of chance and not design. They are only dull parts of a dull machine; they do not know the Father, and so they are not grateful to him.

Both ignorances are deadening. Both leave the heart sad and the spirit inert. Both choke the spring of thanksgiving at its source and leave the life a barren waste.

Prayer—We would be wiser than that, O our Father. We would take heed to the world in which thou hast placed us. We would know what a marvelous palace thou hast given us to enjoy. We would consider thy lovingkindness in nature, in history, and in the realm of divine grace. And, above all, O Father, we thank thee for thy Son, and for the riches of love which thou hast bestowed on us in him. That mercy is so great that all eternity will not suffice for our unceasing gratitude. So to thee, and to him, and to the Holy Spirit of all good, we give praise forever.—*Amen.*

SUNDAY.

GRATITUDE FOR AFFLICTION.

"Before I was afflicted, I went astray; but now I observe thy word. . . It is good for me that I have been afflicted; that I may learn thy statutes."—Psa. 119:65-72.

It is well, in giving thanks to God, to begin with what we are likely to forget in that connection, our troubles and sorrows. If we praise God for them, we shall praise him for all the rest of our lives.

And we shall praise God for our afflictions. They are all designed for wise ends. They punish us for wrongdoing, and so help us out of the temptation to repeat it. They wean us from the things of this world and so turn us toward heaven. They make us to see how weak we are and so cause us to lean on infinite strength. They teach us to see clearly many blessings that we had not realized till we lost them for a time. There is endless good in afflictions. Let us know the good hand of our God in them.

Perhaps if we begin our thanksgiving with our sorrows and troubles, we shall not go further, for our hearts will be too full of praise for other utterance. Verily, our heavenly Father is kind to us, who transforms even our misfortunes into beautiful blessings.

Prayer—Lord, we praise thee at all times. When others moan, we will sing; when others weep, we will laugh; when others cry defeat, we will shout in triumph. Never art thou so kind to us as when Satan whispers that our lot is bitter.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THANKS—A COMMUNION MEDITATION.

By JOHN G. TRUITT.

"He took the cup, and gave thanks."—
Matt. 26:27.

We are about the communion table of our Lord, Jesus Christ. Let us be quiet in our souls. Let us set aside the superficial. Let us bring ourselves into a period of thinking about Jesus . . . He took the cup. . . . He gave thanks! Do we have the scene in mind? An upper room. The followers. He had been for some time now showing them how he must go to Jerusalem, and how he must suffer, and be killed. And now, he is in Jerusalem. Any minute some plot may deepen. There is expectancy. Awful expectancy! But there is Jesus. And that means calm for those who trust him, peace for those who love him. Perhaps they will forget the awfulness of their expectations.

Jesus has been talking with them. He has spoken about the other world, and the hereafter. To him it is real—maybe near. To him it is a place where God is, and prepared for all the godly, loving, gentle. To him it is for his, both those who are following him now, and those who shall follow him. It is a place of many mansions, and in his Father's house.

His words have been about going away, about coming back to receive. He has been telling them about faith, and prayer, and has been giving them something of a command—and the sum of the command was love. He has thought of others, always of others—and he has been asking them to so think. "And he took the cup, and gave thanks."

Thanks! There must have been mighty assurance in the thanks of Jesus! Have you ever thought about the thanks that Jesus gave? Have you ever thought how many thanks have been returned to him? Suppose you could hear the sweet music of earth's never-ending "thank-yous" as they go up to him. Jesus began it. He gave thanks.

I have tried to think what the thanks might have been for. It is not so easy to say just what those thanks might have been for. They might have been for so many things. For Mary. Or the old shop, its work-bench, its tools. Or lakes, and mountains, and the lanes and paths thereabout. Or Bethany, or Bethlehem. For the multitudes that heard him, and the hosannas of their heartfelt praise, for had he not healed and blessed many? Yes, for any and all of these he must have given thanks oftentimes, but not now. No, not for them, now!

"He took the cup." Held it in his hand, and gave thanks *for the cup!* Something is put into your hand, and for it you give thanks. I mean that he gave thanks for the very cup itself—the material, common object. He appreciated having it. He never overlooked the little, common things. He was like that. Even in the very stories he told one sees the humble dog. Crumbs under a table. Seed on a hard, flat surface, some on a rock. Finger-rings, sandals, a pitcher, a candle! How intimate. How appreciative of the little, common things. For the cup and the wine in it he gave thanks. He was glad they could be had. He would use them. He would illustrate with such common things, wine and bread, earth's most profound message. He would make them to be remembered always.

He told those followers that he had longed for that opportunity to eat thus with them. I think

he gave thanks that the opportunity had arrived for them! What fellows they were! How he loved them, trusted them. Isn't it too bad about Judas? Isn't it too bad that he chose to fall out of the ranks, and to betray the leader? But I think *Jesus gave thanks for the eleven men who were left.* How men love men even in the ordinary walks of life when they are all *real, and true!* What great fellowship men have had with one another, and what tremendous strength. It must have been very great there, and Jesus must have felt it. For them he gave thanks.

And I think his thanks climbed the hill of calvary. Beyond the garden of Gethsemane—yea, even beyond the tomb. He gave thanks for the fellowship, the world-wide, age-long reconciliation that would follow the fulfilling of this present bitter part of the redemptive program. For the joy that was set before him—on out, far beyond the cross with all its suffering and shame was the joy! Joy—the joy of fellowship and comradeship which you and I are enjoying today—a deeper, finer fellowship than even we can fully understand. Oh! yes, and that fellowship has much further to go yet. It is far from full enough. What with all the unfulfilled requirements of love—family-wide, community-wide, country-wide, world-wide, that fellowship is still incomplete, but Jesus died for it! He saw it! He looks through us, even as he looked through them, for the fast which shall be turned into a feast, when the world's sorrows, sins, inhumanities, and evils shall yield to his marching armies of Christian forbearance, and faith, and love—and as we are about this table, let us be reminded that the greatest of these is love!

May we go a step further? Jesus gave thanks for the cup, for the fellows themselves, and, since he prayed "not for these alone," he must also have had their successors in mind when he gave thanks.

And this should bring us to a sobering, consecrating thought. *He gave thanks for us!* Are we worthy? Our sins are many. Our words are too often too hot, and too often too cold! Our works are sometimes short, and our thoughts un-Christian and unkind. Are we worthy? Our faith—is it strong? Our love—is it unailing? Have we courage like the Christian martyrs? Or zeal like the Christian crusaders? Is our stock of devotion lower than theirs? Is it like his!

He gave thanks for us. Thanks for the cup, and thanks for us! He took that cup for us. Shall we not uncomplainingly take ours for him, and his? We shall be worthy through him. And for that we can give thanks! For that we may never cease to give thanks. For the privilege of working with him to establish more and more fully that family-wide and world-wide fellowship, we may give him thanks.

May we pray: Our Father, we are gathered about the table of thy Son, Jesus Christ, our Saviour. As we so gather we pray that we may feel the sweet communion of his fellowship; that we may have in him forgiveness of all our sins; that we may partake of this bread, and this wine, in grateful remembrance of him; and that we may help him establish a fellowship of love through out the whole wide earth. Feed, thou, our souls upon the Bread of Life, for Christ's sake. *Amen.*

HE STANDS BY HIS CONVICTIONS.

In these days, when politicians who were called Prohibitionists have fallen over one another to get on the wet side for the good of "true temperance" as they say, but because (as others think) they

want favor, it is good to turn to that stalwart Methodist layman in the United States Senate who was one of the authors of the Prohibition bill, and who puts moral right above political favor. Hear him:

"The most extensive campaign of false insinuation and assertion any nation ever knew has been constantly under way against Prohibition. We must not permit this nation to forget that a legalized liquor trade means a lower form of civilization. We must not permit this nation to forget that beverage alcohol is one of the most prolific sources of impoverishment, misery, disease and crime. I feel I speak the sentiment of believers in Prohibition everywhere when I say we now and here declare continued an eternal war on liquor and all its works."—*Senator Shepherd.*

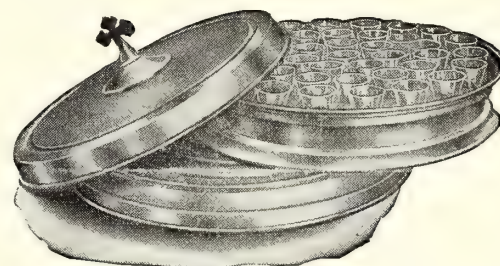
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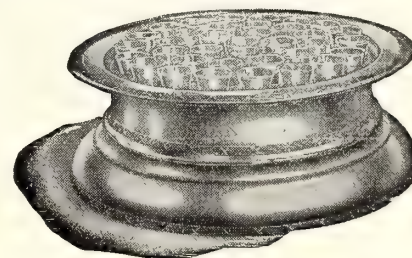
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Christian Orphanage

Dear Friends:

The hearts of our Orphanage family were made sad this week when news came to us that our good friend, Mr. Edwin Gould, of New York, the founder of the Edwin Gould Foundation for Children, had died almost suddenly.

Mr. Gould was very much interested in institutions of charity and was particularly interested in a number of child-caring institutions in the South, of which the Christian Orphanage was one. He sent one of his assistants to visit us more than a year ago, and report her findings to him. Later he came himself and spent a half day with us, and took lunch with us. He was so kind and easy of approach that you would naturally fall in love with him.

I will never forget how the little children gathered around him as if they had always known him. He seemed to get so much enjoyment out of telling them jokes and making them laugh. He gave us a nice contribution in beds more than a year ago. He has remembered us a number of times since by sending us nice pictures and books to let us know he was thinking of us.

He had just recently had his representative from his office to visit us here, and went over our institution from bottom to top. He said he did not have a single criticism to make. We felt we had a real friend in Mr. Gould, and his untimely death brings grief to our hearts.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 20, 1933.

Brought forward \$ 6,782.83
Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Ingram	\$ 6.00	
Durham	14.10	
Howard's Chapel	1.00	
Greensboro, Palm St.	6.00	
Bethlehem	2.65	29.75

Eastern North Carolina Conference:

Wentworth	\$ 5.00	
New Elam	2.07	
Shallow Well	1.75	
Piney Plains	5.00	
Cary	2.16	15.98

Western North Carolina Conference:

High Point	\$ 2.00	
Ether	.78	
Shiloh	1.00	
Pleasant Ridge	1.75	5.53

Eastern Virginia Conference:

First, Richmond	\$ 2.74	
Wakefield	2.04	
Johnson's Grove	.78	5.56

Valley Virginia Central Conference:

Linville	\$ 6.04	
Bethlehem	4.12	
Leaksville	1.35	11.51

Alabama Conference:

Wadley	\$.89	
Roanoke	1.00	
Georgia and Alabama Conference:		
Vanceville		1.00

Special Offerings.

Special offering, Eastern S. S. and	
C. E. Convention	\$ 16.01
Sale of bed	7.50
Special offering, Ether S. S.	12.00

A. J. Morgan, support Morgan girls	35.00
T. B. Roberts, support children....	24.00
Miss Clarice Gunn, Reidsville, N. C.	3.00
Alamance County	45.00
Sale of sheep	5.00
	147.51
Total for the week	\$ 218.73
Grand total	\$ 7,001.56

THE TITLE GOOD.

When I built this house I got a deed for the land and recorded it. I don't run down to the registry office every week to see that the title is good. If we have taken Jesus Christ at his word, and committed our souls to his keeping, and our lives to his ordering, and our power to his service, let us not worry about our little deeds to heaven. Go about your life work, brother, and do it thoroughly and conscientiously. God is responsible for the results sooner or later, and for your final reward.

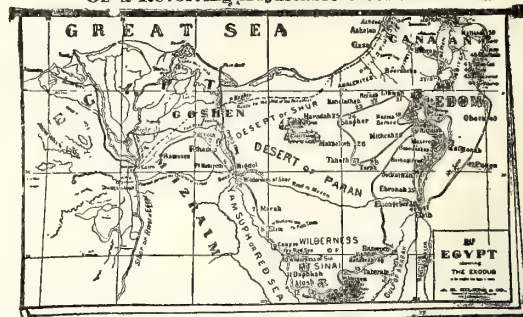
The Shepherd knoweth his flock, and calleth them by name. To you his voice is "only believe," "follow me!" If your cup of trial is sometimes bitter, put in more of the sugar of faith. If you feel chilled by the disappointments of your plans or the unkindness of others, get into the sunshine of Christ's love. If income runs down, invest more in God's precious promises. A good, stout, healthy faith will sweeten your affections, and sweeten your toils, and sweeten your home, and sweeten the darkest hours that may lie between this and heaven. Adherence will bring assurance.

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."

—Selected.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-rëth, he came and dwelt in Ca-per-na-üm, which is upon the sea coast, in the borders of Zab'u-lon and Neph-tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ taught them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zab'u-lon, and the land of Neph-tha-lim, by the way of the sea, beyond Jor-dan, Gal'i-lee of the Gen'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 23.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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PLEASANT HILL TEMPERANCE SOCIETY.

Old John Barleycorn was given a black eye on July 4th, as hundreds of people assembled at Pleasant Hill Christian Church in Southern Alamance County, N. C., to celebrate the 100th anniversary of the founding of the Pleasant Hill Temperance Society, which is one of the oldest societies of its kind in America.

People from all walks of life met to show their interest in the great question of prohibition which is facing the American people today. By actual count there were present in the audience 14 ministers of the Gospel, representing a half dozen denominations, 18 public school teachers, six Sunday School superintendents, lawyers, doctors and other people of note. There were present eight members of the society who joined 60 years ago, and 14 persons were present who have been members for more than 50 years. Over 300 new members were taken into the society as a result of the days' program.

With the exception of a few years, this historic old society has held regular meetings at Pleasant Hill on July 4th, and at Cane Creek Friends Church Christmas Day, for more than 90 years.

The program began promptly at 10:30 A. M., with singing and devotional services, led by Rev. A. O. Lindley. A group of children re-enacted the play entitled "The Temperance Alphabet," which was given 60 years ago by a group of children at that time. Some of those same "children" were present at this meeting, one of note being Zeno H. Dixon, of Elkins, N. C.

After a short business session, Dr. J. Waldo Woody, of Graham, introduced the speaker of the hour, Rev. A. W. Plyler, of Greensboro, editor of the North Carolina *Christian Advocate*, and a member of the executive committee of the United Dry Forces in North Carolina. Mr. Plyler pictured the unpleasant conditions of society in North Carolina before the days of prohibition, as compared with conditions of today. He reviewed the propaganda of the wet forces and said it is a challenge to the dries to meet this propaganda and that it is everyone's duty to vote on November 7th.

In the afternoon session, T. C. Carter, lawyer, introduced in a few well chosen words, the Hon. Johnson J. Hayes, federal judge in the district court. Judge Hayes reviewed the conditions of the liquor business around his boyhood home, and said that his decision at 16 not to drink liquor led to other decisions of much importance in later life. He said further that temperance is a matter of individual choice rather than a matter of law, but that law keeps intoxicants out of the reach of many who might otherwise fall to its deadly fangs. Law does not entirely break up any crime. Even murder, with the death penalty attached, goes on in spite of the law. Why, then, he asked, should one vote for repeal of the Eighteenth Amendment on the argument that it has not entirely broken up the liquor traffic.

Judge Hayes discussed very forcefully the following reasons why we should vote against the repeal of the Eighteenth Amendment:

1. Repeal won't rid us of the bootlegger.
2. We would be bringing harm to our children.
3. The power of suggestion in public advertising would lead youth to drink.
4. North Carolina cannot vote for repeal and still keep her dry laws in the State.

Rev. L. W. McFarland next presented Prof. Zeno H. Dixon, of Elkin, N. C., who traced the history of the Pleasant Hill Temperance Society from its founding in 1833, up to the present time.

The meeting adjourned to meet in regular session at Cane Creek Friends Church on Christmas Day, as has been the custom for many years.

Rev. D. V. Pike, of Siler City, is president of the organization.

EURE CHRISTIAN CHURCH.

Rev. E. B. White, of Windsor, Va., who has been our faithful pastor for the past three years, has been extended a unanimous call to continue his services as pastor of Eure Christian Church. I have been instructed to say that unity prevails among the members, and a delightful fellowship between pastor and people. The work of our church continues to progress nicely under his leadership. We enjoy his preaching and the attendance has been good.

Our pastor is a true friend, a talented speaker, loyal to the church and the Kingdom of God. We are proud of him and his family.

J. H. LILLY, *Secretary.*

This interesting item comes by way of Suffolk correspondent to the *Virginian-Pilot*, July 10th:

"At a quarterly conference held Saturday at Eure Christian Church, largely attended, the congregation by unanimous vote extended to the Rev. E. B. White a call to continue his services as pastor of this church at which he has been serving for the past three years. Mr. White, on next Sunday, will begin his fourth year as leader of this congregation. On Sunday morning after the morning services, a business meeting of the congregation of Damascus Christian Church was held, and Mr. White received a unanimous call to continue as pastor in this church which he has served for six years.

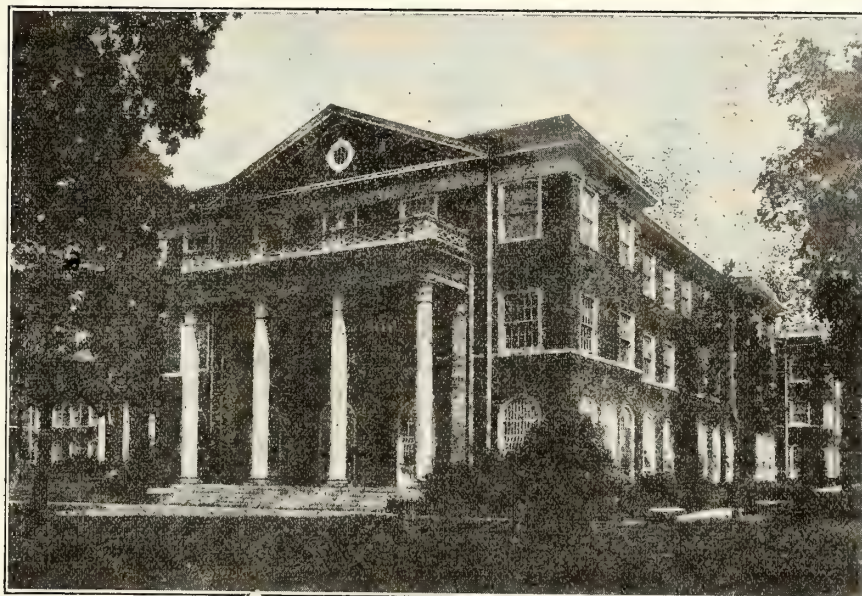
To sell rum for a living is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve and Judas.—*Horace Greeley.*

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FALL TERM OPENS SEPTEMBER 7th.

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

ORRICK.

At the cemetery in Lanett, Ala., we laid to rest the body of "Uncle Jimmie" Orrick. He was one of the oldest citizens of our city, having been a resident of Lanett for 42 years. He was about 79 years of age, and was a faithful member of the Baptist Church.

He leaves to mourn his passing, one son, two daughters, eight grandchildren, three great-grandchildren, and many relatives. His friends were numbered by his acquaintances. He was a good man of the "old type." He will be greatly missed not only by his family, but by the entire community. Everybody loved and respected him, as was attested by the large audience who attended the funeral services.

The service in his memory was held in the Christian Church, Rev. J. D. Dollar delivering the sermon. This writer read the Scripture and led in prayer.

The music was quite a feature of the services. Old-time hymns were sung in the old-time way. These old landmarks are being rapidly removed; God grant them rest from their labors, and may their works follow them, is the prayer of this humble scribe.

G. D. HUNT.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father to call our brother, George T. Tate, to his eternal home, we, the members of Concord Christian Church, wish to record our appreciation of his membership and fellowship with us; therefore, be it resolved:

1. That we bow in submission to the will of God, knowing that he doeth all things well.

2. That we are thankful and appreciative of the interest he took in the work of the church and his willingness to serve.

666

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3. That we extend to his bereaved companion our sympathy and pray that the sent to "The Christian Sun," for publication of our Lord and Saviour may be cation.

sufficient for her in this sad experience.

4. That a copy of these resolutions be entered upon the records of the church,

G. G. ANDERSON,

W. R. SIMMONS,

MRS. JOHN P. UNDERWOOD.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, JULY 27, 1933.

NUMBER 30.

.. THE SUN'S OBSERVATORY ..

East Meets West—by Telephone.—

Mr. Kipling may have been wrong, for Miss America can meet Miss India now and even carry on an extended conversation—by telephone. India is the fifty-second country to be brought within the range of the American telephone, and is the third Asiatic country to be added to a telephone network that now includes 92 per cent of the world's telephones.

Proposed Eighty-three Years Ago.—

Among construction projects growing out of the unemployment relief is a bridge connecting Oakland, California, with San Francisco. Yet we now learn that it is not a new project at all. We are told that the city council of San Francisco considered the first formal proposal for a bridge connecting the two cities in 1850, or 83 years before the contracts were finally let for a \$75,000,000 structure.

Whiskey Stocks Go on a Spree.—

And then they, with others, take a fall. The figures, even, make one dizzy. National Distillers, common, sold once this year for less than \$17 a share. Last week it reached above \$120. Hiram Walker, the Canadian, dipped as low as \$3.50, but rushed up to \$59. Another Canadian stock jumped from \$15 to \$45, while still another company had its stock bounce from \$15 to over \$40, between the organization of the company and the issuance of its stock. Then came the jolt. Something ran against a wall. A selling wave set in—the largest since the first days of the crash in 1929. And when the whiskey stocks crashed—they carried all the others down with them. It's probably the nature of things.

8-Day Houses.—

Germany again comes to the front. This time it is a portable metal house, which is being pushed on the British market. It can be completely erected in eight days. *Business Week* gives the following description of the house: "The outer walls are made of two plates, the inside one of steel with a lincrusta finish, the outside one of copper. The four-inch space between the walls is filled with laminations of asbestos. Claims include: an insulating value equal to a brick wall 7 feet thick; fuel requirements only half of those of a brick building." We are also told that the wall plates are interchangeable, while the partition walls have provision for double windows. The electric wires, as well as the water pipes, are laid in the asbestos filler between the walls. The roofs are of copper.

A Natural Hot Air Conditioner.—

We are told that there is located near Altamont, New York, a cavern in the mountain-side from

which there rushes constantly a current of air as cold as ice. Set in a wild woodland of jagged rocks and fallen trees, this black hole, known as Haile's Cave, is in an isolated part of Indian Ladder Park. A huge natural rock portal rises a hundred feet above the entrance to the cave, giving it the appearance of a great tomb. Few people follow the winding and tortuous descent from the mountain top down to the cave, but those who do and remain at its entrance for even a brief while are thoroughly chilled even in the hottest weather. No animal life is found in the cave except bats, others finding the temperature far too low.

A Unique Swimming Meet.—

Possibly the only swimming match of its kind occurred recently in Miami, Fla.—and Seattle, Wash. Separated by a distance of 5,000 miles, two racers sped over 500-yard racing lines in a meet held simultaneously in the two cities. A telephone bridged the space between them and acted as starter. The race was won by Ralph Flanagan, of Miami, in 5.28 3/5, setting a new world record. His opponent, Jack Medica, came in only four seconds later. A loud speaker was set up at the pool in Seattle, and the starter in Miami counting off thirty seconds. At the last count, both boys left their marks, the starter's voice having been conveyed across the continent by telephone. Due to the difference in time between the two places, Flanagan started at 4 P. M., while Medica had finished by 6 minutes past one o'clock.

Burying the London Conference.—

While the American press has been busy making arrangements for the funeral of the London Conference, things have been happening over there. Possibly the greatest thing that has been accomplished, from an American's viewpoint, is the clarification of the American program for recovery. In spite of the "gold bloc," headed by France, who fought stubbornly to bend us to their will, our position has generally improved. While they may not help, they seem less inclined to hinder. Great Britain has reached a stage where she even seems inclined to cooperate. This alone has made the conference worth while. Besides, growing out of the conference, have been agreements among the principal producers of wheat, while those countries producing rubber, sugar, and the various metals, and other commodities, are making encouraging advances toward agreement. After all, the burial of the conference may be premature. It has accomplished something, and it may accomplish much more.

As It Goes in this World.—

Foreclosure proceedings have been brought against the Manhattan Tower Building, New

York, of which the Manhattan Congregational Church is a part. Whether services will be resumed next September may depend upon whether a movement in the church to gain control of the property succeeds. The building is at 2166 Broadway. The Manhattan Church leased its site to the Broadway Corporation in 1927. The corporation agreed to erect a twenty-three-story building, five floors of which were to comprise quarters for the church, on which no rent was to be paid. It also promised the church an annual rental of \$25,000. The Bank of Manhattan Trust Company, trustee under a bond issue of \$1,650,000, brought action against the 2166 Broadway Corporation, and the church was asked to pay rent on the 550,000 cubic feet of space it occupies. Until the church had obtained a court ruling that it need not pay rent, it was forced to close.—*Exchange*.

We Quote Alfred Emanuel Smith.—

"It does not seem to occur to the average man that at bottom human nature is responsible for the world's economic miseries, and that it is only by raising the general level of human character throughout the world that a new society free from war, brutality, arrogance, selfishness, waste, disease, and human misery, which are the causes of all economic depressions, can be brought about. Viewed from this angle, the job is one for the philosopher, the priest, and the doctor, rather than the statesman, lawyer, or business executive. . . . There is such a thing as putting too much faith in political and scientific schemes of salvation." Writing editorially in *The New Outlook*, Mr. Smith fails to see how the present administration's plans "possibly can work." Further on he impeaches it as a "triumph of bureaucracy" and a "field day for the academic planner." Commenting upon this editorial, *The Christian Evangelist* has this to say: "With much that Mr. Smith says, a paper holding the position of this one will necessarily agree. We believe fervently that a new society, free from brutality and selfishness, cannot be built except on the basis of millions of reformed individuals. It is a task which cannot be done even in a small degree by legislation, by codes of industry, by governmental decree. It is a job primarily for the preacher." But it adds that "we believe that the legislation passed by the administration in its war on depression cannot be discredited by a sweeping condemnation of it as a 'political and scientific scheme of salvation.' It may fail to work, but it cannot be fairly impeached in advance." There are many who believe that the administration's plan is not the best plan, but it is certainly the only plan that can be tried at present. If it succeeds, time will improve its better points and will eliminate its imperfections. One must choose it or nothing.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Thomas H. Derrick, of DeLand, Fla., and formerly pastor of the Orange City Church, has been acting as supply preacher for the Associate Congregational Church of Baltimore, Md. Mr. Derrick expects to spend August in New England.

Rev. Clarence A. Vincent, D. D., of Winter Park, Fla., is spending the summer at his summer home at Henniker, N. H. He writes of their family consisting of nineteen, all the children and grandchildren except two, a very happy family reunion.

The children of our day, like the children of ancient Joshua's day, may now cross the River Jordan, dry shod; the difference being that whereas Joshua and his followers walked across the bottom of the river, miraculously parted, our children may now cross above the river on a beautiful up-to-date steel bridge.

Rev. S. W. Phillips, pastor of our Elm Avenue Church, Portsmouth, writes: "We have one of the best Missionary Societies in the city of Portsmouth. This is the spiritual thermometer that never fails to tell us the truth about our spiritual health. When any department of the church fails, we have but one thing to do: stimulate Missions and results follow."

Rev. Orville D. Ullom and family, of Melbourne, Fla., have gone to Mr. Ullom's old home in Greene County, Pa., where they will spend the remainder of the summer. Mr. Edward DuBois, a student of the University of Florida, and under appointment as a Student Summer Service worker, will serve the church at Melbourne during the next two months.

Rev. H. Jennings Fleming, an A. B. graduate of Elon College, son of Dr. P. H. Fleming, Burlington, and a pastor of several years' experience, now located at Kittery Point, Me., would be glad to return to the South if there is a pastorate desiring his services. Brother Fleming is well and favorably known in many of our churches and is a man of talent, ability and preparation.

An impressive memorial service for Dr. Charles L. Fisk was recently held at the Euclid Avenue Congregational Church, Cleveland, Ohio. Mrs. Fisk has returned to her home at Stuart, Fla., accompanied by her daughter and son-in-law, Rev. Walter Giersbach. Mr. Giersbach is to supply the pulpit of the church at St. Petersburg, Fla., during August, while Rev. Lawrence A. Gedcke enjoys a vacation in the North.

Dr. S. L. Beougher, former president, Bethlehem College (now Southern Union), Wadley, Ala., and pastor of the Wadley Christian Church and, prior to his work at Wadley, pastor of our churches at Graham, N. C., writing under date of July 12th, says: "I would like very much to become pastor of some church in the South the coming year." Any church without a pastor and wishing to correspond, may address Dr. S. L. Beougher, Vaughnsville, Ohio.

L. W. Hendrickson, Jones Springs, W. Va., says of the recent election in his state: "I sat at the precinct all day and checked off the voters. With the aid of some men who knew them well, the way they voted was accurately indicated. A

A study of this list ought to convince any man with the capacity of reason that the drys are right. The people who are out of touch with the church and spiritual things voted wet in the main. The people of high spiritual life voted dry."—*Christian Advocate*.

Rev. O. D. Poythress, pastor and evangelist, of our South Norfolk Church, assisted the pastor, Rev. J. W. Patton, in a series of very happy revival services at Bethlehem Church, Alamance County, last week. Brother Poythress was a welcome visitor in the editor's office, Friday, the 21st, and reports his work as going good. His church in recent official session was unanimous in their call to him for another year, and he anticipates a year of hearty cooperation and good fellowship in the arduous task of his large and busy pastorate.

Rev. J. W. Patton is closing his fourth year as pastor of our Bethlehem Church, Alamance County, N. C., and has greatly enjoyed the period of his pastorate there, during which he has witnessed four very happy revivals and many accessions to the church, these meetings finding a happy climax in the one closing last Friday evening. With the close of the present conference year, Brother Patton, of his own volition, declined reelection as pastor the coming year and a call has been extended to Rev. G. C. Crutchfield.

Rev. W. T. Scott, pastor, feels much encouraged since opening up our new church at Winston-Salem for its first service, Sunday, July 9th. He writes July 18th: "We are having encouraging services in our new church. Last Sunday morning was very inspiring. We had a good congregation at the morning service and also a good Sunday School. We are cooperating with the other three neighboring churches in union Sunday night services. I am to preach at the Moravian church next Sunday night, and on July 30th the service is held in our building with the Methodist minister delivering the sermon. We felt that we could not afford to turn down the opportunity of co-operating with sister churches, and I am confident that much good will result from this union effort."

Our good friend and brother, Rev. Murdock W. Butler, pastor, sends a very attractive program for the 100th anniversary of Gulph Christian Church, Gulph Mills, Pa., the services being held morning, afternoon and evening on Sunday, July 23, 1933. The sermon for the 11 o'clock service was to be delivered by Rev. Martyn Summerbell, D. D., after the reading of a historical paper by Mrs. A. I. Supplee. Among the other ministers taking part in the services of the day are: Rev. J. E. Epright, Rev. Edwin N. Faye, the pastor, Rev. M. W. Butler, and in the evening a sermon by Rev. J. C. Felton. The Gulph Christian Church is a historical institution of rare and rich achievements through one hundred years. The church was organized July 21, 1833, by Rev. Frederick Plummer. The first building erected in 1835, is still standing and now forms the Sunday School room of the present substantial and attractive stone edifice.

President Roosevelt gives the South a large order, through his appeal, that we prove our patriotism by reducing our cotton acreage and voting to repeal the Eighteenth Amendment. Wisely or unwisely, well or ill, we are giving heed to the urgent request of our President and proving to him, at least, that we are patriotic by acceding as rapidly and as extensively as we can to both of his requests. Plowing up cotton is an economic problem; voting for the return of the

saloon was a social and moral problem—until our good President assumed the responsibility of both problems for us. Thus in order to prove our patriotism, we surrender on the one hand our ideas of economy, and on the other some very deep convictions, which had become a vital part of our thinking. At any rate, we have come a long way in these last few months, and we are by no means certain as to how far we shall go in the next few months. But, at any rate, we have surrendered and are following our President and proving our patriotism.

Bishop Warren A. Candler, of the Methodist Episcopal Church (South), makes an appeal as the conference year begins to draw to a close to all Methodist Churches through the South in words which we, of the Congregational-Christian Churches, should hear and heed. Hear the good Bishop in these utterances from his heart: "The cause of Missions, both Home and Foreign, is in a condition of most urgent need. Surely, we will not withhold the bread of life from thousands of souls for lack of the money which we are so well able to supply. We have offered the 'depression' as an excuse for our failure to support this great cause. Now out of increasing prosperity, we will be increasingly generous in dealing with our benevolent collections which require speedy deliverance from sore depression. Let us give as our Lord has prospered us. Otherwise, we will dethrone him and deify our selfishness. His kingdom has the first claim on us for his support." When there is so much cry for bread and the supply of physical needs, we certainly cannot afford to ignore the cry, the soul-searching appeal, of those hungry in heart and those who perish without the bread of life.

NEWS FROM CAROLINAS AND GEORGIA.

Rev. C. H. Rowland, popular pastor of our Greensboro, N. C., Church, will be on his way to Texas when this is printed. His daughter married a minister who preaches in the Lone Star State. Why not bring him back to the good old North State—or Georgia? There are none better.

It was a great Opening Day at Winston-Salem, July 9th. And now the vigorous pastor, Rev. William T. Scott, is going through the city and his friends' pockets, opening pocket-books. Have you sent in your "V" or "X" yet? or is yours a good big twenty? Might as well send them on—Scot or the goblins will get you if you don't. Rather remarkable how those big tobacco houses are pouring out the coin for such objects, isn't it? But none of them can beat the Callaway Mills, LaGrange, Ga. They do it with studied interest and genuine confidence in the work of the Christian Church in every community.

North Georgia Association meets with the fine Sardis Church, July 31st (evening), and August 1st. The sermon Monday night will be given by Rev. Lawrence Stanley, of Meansville. His coming will serve, it is believed, to further the acquaintance and fellowship of the Association, Mr. Stanley coming from Middle Georgia. Two phases of the life of the church will be discussed on the general theme: "Developing the Resources of the Church." (1) "The Spiritual," by Rev. H. B. Mowbray; (2) "Material Resources," (a) "Getting Them," M. H. Fleming, James P. Mahaffey. Both these men are prominent and valuable laymen, and know how. (b) "Using Them," Mrs. L. C. Percy. She is professor of languages in Piedmont College, and knows how to use money well. Mr. Stanley will address the conference and the Women's Work will be presented by Mrs. J. A. Aldrich. The Young People's session will

be in charge of Miss Annie Campbell. Rev. Carl Parker will preach the closing sermon Tuesday night.

Of very special interest and importance is the meeting of the Middle Georgia Association, August 2nd. It will meet at the United Church, LaGrange, Rev. J. H. Dollar, pastor. The unusual part comes in the fact that this is the first time any of the Christian Churches have ever united with the Congregational Churches of Middle Georgia Association for such a meeting. Such is not the case in South Georgia where Ambrose, Vanceville and Enigma, have for about five years met regularly and merged completely three years ago. This year it is expected that the Hillside Church, LaGrange, Oak Grove, Chipley, the Richland Christian Church, and the "Red Hill Church," will be well represented. The invitation recently sent out by Pastor Dollar is one of the best ever written. United Church will entertain with a will and her heart will be on her sleeve all the time. The Association Sermon will be preached by Rev. David W. Shepherd, of Columbus. Rev. L. L. Stanley will give an address on "The Program of Our Churches of the Middle West." Mr. Stanley visited these churches and spoke in them sometimes three to five times a day for about five weeks. He will tell an interesting story. There will be the Women's Hour and other interesting features.

The Piedmont and Elon College Leadership Training Conferences are in full swing as this is being printed. At Elon Miss Priscilla Chase is the guiding spirit and at Piedmont College Miss Annie Campbell serves in a like capacity. The Elon conference has been well advertised in THE SUN, but Piedmont makes its bow to say this is our second Georgia State-wide Leadership Conference, and everything points as this is written to splendid success. Miss Campbell has had general charge of the program and management in preparing for the event. She will be a great part of the affairs at the college, and teach in her department, majoring with the children. Mrs. Alan Jones and Jean Fullington will teach Methods for Young People, and Miss Race, our popular and well known director of Religious Drama, will have charge of dramatics. Rev. L. L. Stanley will teach World Friendship and Rev. Arnold Slater will teach the Bible. Charles Hoyt of Georgia Tech College, will have charge of recreation and assist in many details. President Newell or Dean Rogers are expected to address the conference and Mr. Mowbray, our pastor at Demorest, will lead the chapel each day. M. J. Sweet will act as dean and have charge of the vespers. Mrs. Ensminger, wife of our "Tall and Smiling" superintendent of Alabama, and who has traveled extensively in Mexico, and who is also teacher of Spanish in the college, will tell of her experiences to the young people on a selected evening. A visit to the nearby mountains which some from South Georgia have never seen, will be made, and other interesting hikes or autocades are being planned.

THE POWER AND NECESSITY OF APPEAL.
By TIMOTHY THOMAS.

It would be a Utopian age if man needed no appeal to arouse him to action. Intelligence is no eliminator to the need of appeal. Man, even when his life is best organized from every possible standpoint, must hear the ring of appeal to stir him to certain needs and conditions. The power of appeal is the one blast that must keep us awake to the march of progress. The necessity of appeal is the call of progress for another rung to be added to the ladder of the upward march.

Columbus had to appeal to his fellow countrymen for aid to discover a new world; and like many appeals of today, it had to be heeded by the minority, a lone individual in this case.

In every movement toward progress some man, or group of men, have had to make an appeal to arouse others to action. Man, as a rule, works for himself and not for society. The needs of society may be near and dear to him, but his engagement in private enterprises diverts his mind from the social needs of his community, his state and his nation. He serves on call; and while he may at times show signs of weariness because of so many calls, he knows that such calls are worth while and in the end he is always glad to make willing and ready response.

The cause of the church is near and dear to millions, but the needs of the church must ever be called to the attention of its members. That such calls are necessary is no indictment against the love and loyalty and the liberality of the church member. Because the church member does not always go to the rescue of the church's call before being appealed to, is no sign that his devotion is not true and genuine. It is the human way and must be met in a human way.

The church at large is today making a mighty

appeal to its members. The local church is likewise calling for help. That responses are not forthcoming as the callers or the appealers desire is not to be interpreted as a lack of interest. You never know the other fellow's obligations and problems, and likewise you never know what he would do if he could. Silence may be only the cover to a noble desire; it should not always be taken for a negative attitude. If we could only know the other fellow and the desires of the other fellow as we know ourselves and know our own desires, our thoughts of others would be changed and our hearts cheered. The goodness and the greatness (though not always expressed) in the heart of our brother might overshadow our own loyalty and surpass our own liberality.

The power of appeal is an asset. It is the heritage of the few. The necessity of appeal will always be to the fore so long as progress endures. The two are handmaidens in the making of tomorrow into a greater period of time in which to live than today has been.

Who walks alone with God is filled with secret glory, who walks alone with men walks wearily, but who walks together with God and men overflows with radiance.—*Young People.*

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The day was a very happy one at Holland, Va., July 18th. The Christian Church and friends of Holland were hosts to the annual session of the Eastern Virginia Sunday School and Christian Endeavor Convention. The Convention was hardly as well attended as in other years, but the delegation from schools and societies was a representative and deeply interested one. The program of a day was executed with dispatch and enthusiasm. Devotional services, conducted by Rev. W. Ellwood Jones, of Franklin, were appropriate to the day and the occasion and put the Convention in a frame of mind and heart for its divine task.

Rev. J. F. Morgan, president, in presenting the annual message, enjoined the Convention in the words of the Prophet Jeremiah: "To ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The president's earnest solicitation was that we do not give up, nor depart from the old ways, because they are old, but that we face and deal with the new ways that are being presented to us, only as we stand in the old paths, holding fast that which is good and keeping our feet planted solidly in the old ways until we have discovered safety for our souls in making the new a part of the old. We cannot afford to give up the old way of faith in God, in Jesus Christ, his Son, and in the Holy spirit, because after all it is this sort of faith that is equal to the tasks and temptations of the new day and "the new deal." We cannot afford to give up the old way of prayer, because prayer is the source of rest and refuge to the soul, and we

must have regard for the soul as well as care for the body. We cannot afford to give up the sacred observance of the Sabbath day and desecrate this holy institution of our Lord. It is the good old way from which we cannot depart without meeting danger, difficulties and destruction.

We face mighty problems, many of them new problems, and these we shall solve, not by new principles and new plans and new purposes, but by principles, plans and purposes wrought out in the mind of God and tried through the ages. This is still God's world, and we must deal with it not by departing from him, but by trusting in him and getting from him that wisdom by and through which we walk securely and find peace and safety to our souls.

The address was not written, but by request, Brother Morgan has agreed to put its contents in manuscript and furnish same to THE SUN. It was a very valuable and timely utterance.

Brother J. W. Folk, of our Bethlehem Church, has been the faithful treasurer of the Convention longer than he will admit. At any rate, he is an integral part of the Convention and has rendered invaluable service to the body through the years with his painstaking care and accuracy in collecting and handling the funds of the Convention. Another integral part of this Convention, as well as a most faithful and efficient servant and official, is Brother W. H. Baker, Newport News, Va., who keeps the record as secretary and sees to it that all official transactions and proceedings of the Convention go accurately into the record.

One of the interesting items and a departure in the Convention was that several of the departmental reports were in mimeograph and furnished to all, so that all could read the reports and have copies to take home with them. Those reporting in the departments were Mrs. W. H. Johnson, superintendent of the Beginners' Department; Mrs. R. E. Brittle, superintendent of the Primary Department; Miss Doris Eure, reporting for the Juniors; Miss Mary Lee Godwin, for the Senior Department; Miss Lillye Holland, for the Young People's Department; Miss Irene Cotten, sending in her report for Youth Fellowship, and Mrs. Annie Staley Calhoun, for the Home Department. These reports sought to reveal the mind of the superintendents or secretaries as to best means and best methods of conducting these several departments in the Sunday School.

Following these reports, the Convention dissolved into groups for discussion of the various departments, each delegate and visitor being invited to attend that group discussion supposed to be of deepest concern and interest to each.

The afternoon session was featured by an address by Rev. F. C. Lester on "Our Church Enterprises," the speaker having been chosen by the program committee to represent the enterprises of the Convention—our College, our Orphanage, our Mission work, our Board of Christian Education. In this address the speaker gave due heed and emphasis to each of these enterprises which were the burden, benefit and blessings of the various Sunday Schools and Societies of the Convention.

Supper was served on the church ground at 5:30 and the vesper service was conducted by the Christian Endeavor at 7:00 P. M. The church gave an interesting musical program and Rev. R. A. Whitten, First Church, Portsmouth, substituted in the inspirational address of the evening for Rev. R. L. House who was unable to attend.

The next session of the Convention convenes with the First Church, Richmond, Va., Tuesday after third Sunday in July, 1934. Of course, the Holland Church, living up to its enviable reputation for loyal and liberal hospitality, made the occasion socially satisfactory and delightful.

J. O. A.

KIDNAPING.

The New York *Herald-Tribune* recently pointed out that "kidnaping is big business." To prove its conclusion, it is cited that since the Lindbergh case stirred the nation more than a year ago, eight well-known victims had been held for ransoms totaling more than \$700,000. Of this amount demanded, it is known that at least \$250,000 has been paid to kidnapers in the last five months. but the *Herald-Tribune* continues:

"Some police authorities estimate the loot obtained by kidnapers in the last five months has been nearer \$1,500,000. The death of the Lindbergh child has done much to persuade relatives and friends of kidnap victims to deal directly with the criminals without informing the police. No one knows how many persons have been kidnaped and returned when ransoms were paid without a word leaking out to the authorities." Frank J. Loesch, head of the Chicago Crime Commission, declares that "kidnapers are not sporadic, but are engineered by several gangs in the United States who systematically follow a plan adopted and worked out long before the victims are first spirited away."

And so this expert in the apprehension of crime, and also James S. Bolan, Police Commissioner of New York City, are advising and pleading that there be a voluntary nation-wide organization against kidnaping, and that the Federal Government take the matter in charge and pass laws that will enable it to take a hand in any kidnaping whose suspects did not cross State lines, as is now necessary before the Government can take a hand.

All of which is deeply significant and interesting. Surely, these supposed experts in the apprehension of crime have forgotten, since they entirely ignore the fact, that the Government joined with State governments in enacting laws to prohibit "bootlegging"—the illegal manufacture and sale of beer and liquor. And these experts must know full well that the main argument against Prohibition is that the law was not enforced, and that our National Government had to acknowledge its inability to enforce its own statute and organic law. In the light of that defeat, for the first time in the history of our country, our National Government dipped its flag and beat a retreat, is beating a retreat, and saying to the States: "Your National Government cannot enforce these laws; we leave it to you to do the best you can." And so the States accept the request of the National Government and are voting as rapidly as they have opportunity to acquiesce in the declaration of defeat on the part of the National Government.

The kidnapers, meanwhile, having learned of the acknowledged inability of the National Government to enforce its own laws against criminal violators, are proceeding, in most instances quite unharmed and unmolested, to carry on their nefarious business and so they kidnap. If a government acknowledges its inability to enforce law against violators in one line, what is to hinder violators in other lines from deciding that they too can get by without being apprehended, and this they are doing. And so, as the *Herald-Tribune* points out, "kidnaping is big business."

The violation of the law, the holding up to ridicule and disdain moral standards of good and tried repute, have come to be the order of the day. Surely, we need a prophet, like Jeremiah of old, who will cry aloud, saying: "Thus, saith the Lord, stand ye in the ways and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16.) Surely, there is little rest for the souls of those who, departing from the old paths, "where the good way is," are unwilling to walk except in the new and the untried paths.

J. O. A.

BETTING RETURNS.

The recent session of the North Carolina Legislature, in keeping with many other legislatures throughout the United States, enacted laws either permitting pari-mutuel betting or giving to the people of the county the privilege by referendum of legalizing betting. Two counties in North Carolina have taken advantage of this and have held their elections—one county in the West voting by a heavy majority for pari-mutuel betting, the other county (East) refusing by a very small majority to enact such a law.

The claim was made in the campaign for betting that the law, if enacted, would bring in big revenue and would help to bring about a revival in business and thus lift the depression. It was pointed out that considerably over \$1,000,000 passed hands in a certain county of Florida last winter in which pari-mutuel betting had been legalized, and that similar returns, with large revenue to the State, were shown from the race-tracks in a county of New Hampshire, in which over \$1,000,000, the present season, passed hands in betting. The Boston *Herald* points out this as quite an achievement, an evidence of the fact that we are returning to prosperity and that business is rapidly on the increase, since at these races "the carnival atmosphere" prevails and every sign of revival of business and industry was in evidence.

So in our "new deal" put down race tracks and other legalized forms of betting among the assets of the present business revival. Was the wise one right or wrong who, through inspiration wrote: (Prov. 14:34) "Righteousness exalteth a nation; but sin is a reproach to any people."

J. O. A.

DEBT, DEBT, DEBT.

Our National Government is, among other things, showing us how to get into debt. The deficit for the year ending July 1st, was \$1,750,000,000. That is a larger sum than the imagination can reach, but they are the figures given out by the treasurer. For three years consecutively now the deficit for current expenses has increased so that during these three years our Government has increased its debt to the staggering sum of \$5,650,000,000. While the last Congress sought by various and sundry methods of increasing taxation to balance the budget, over \$3,000,000,000 is being poured out for various projects of recovery and employment. For instance, it is just announced that \$238,000,000 will be spent forthwith in the Navy for building new war craft, and the Navy is making an effort to secure \$77,000,000 more for the purpose of modernizing warships which have become ancient and out-of-date, within the past four or five years.

A total of twenty-one vessels, including a 10,000-ton cruiser, authorized in 1921, and four destroyers, authorized in 1916, are to be built with Public Works funds during the present fiscal year. These vessels will cost approximately \$46,000,000 and will be built in private yards. In addition, the Navy is now building in its own and private yards seventeen vessels costing \$40,000,000. Of course, it will not be many years before these ships will be ancient and will have to be scrapped, but, at any rate, we are building them with money that helps to increase our staggering and incomprehensible sum of indebtedness. We wonder if the injunction of the Good Book applies to nations as well as to individuals: "Owe no man anything, but to love one another." (Rom. 13:8). Spending hundreds of millions of borrowed money (every cent of which must be paid back, with interest, from taxes on the people) on warships and fighting equipment, does not look very much like an act or even a gesture of love.

But, at any rate, we are plunging deeper and

deeper into debt; and spending borrowed money always was, and is, an easy and a rapid process.

J. O. A.

REPEAL THE TEN COMMANDMENTS.

A distinguished leader in a nearby State pointed out recently that "the temper of the country at this time is such that the people would vote to repeal the Ten Commandments if they thought it would have a good effect on lifting the depression." No one has arisen to question the wisdom or doubt the conclusion of that brother. In fact, one wonders which one of the Ten Commandments we haven't already "voted" in our own mind—that is, a very large per cent of us—to repeal. For the convenience of the reader and to give a moment's meditation to the thoughtful, suppose we set down in order the Ten Commandments and then decide which of these has not been repealed, or is not being repealed:

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image.
- III. Thou shalt not take the name of the Lord, thy God, in vain.
- IV. Remember the Sabbath Day to keep it holy.
- V. Honor thy father and thy mother.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbor.
- X. Thou shalt not covet thy neighbor's house, nor anything that is thy neighbors'

Is it not true that a very large per cent of our population have either mentally repealed these Commandments or defied them or disobeyed them?

J. O. A.

THAT DEFINITE ASSURANCE.

All of us still remembering the very strong and definite words of Franklin D. Roosevelt when he said that "there must be some definite assurance that by no possibility, at any time or place, can the saloon come back." The States are rushing ahead voting repeal. Thus far we haven't heard what is to prevent the return of the saloon when repeal is effected. The breweries are speeding up in their business, and stocks in alcoholic enterprises and institutions went soaring last week on the stock market. It is now heralded we may expect liquor, and plenty, by Christmas. We are wondering about "the definite assurance," or any other sort of assurance, as to how liquor is to be sold without bringing back the saloon, since "saloon" is the name of that place in which liquor is sold legitimately or otherwise.

J. O. A.

A PIECE OF PAPER.

There is more behind a piece of paper than I thought. I went through the Southern Kraft Corporation Paper Mill in Camden, Ark. It is a five-million-dollar plant, employing hundreds of men. Its raw material is pine timber, and its finished product fine paper. Modern machinery grinds up the wood, dissolves it into pulp in acid liquor, and carries it through the many steps of the process which ends in a huge roll of good quality paper. The hum of all this machinery is perplexing to a man who is uninitiated in its mysteries. But it works to a designed end beyond my understanding. I could not write a description of the plant which would serve as a blue print to reproduce it. But I know that it was not accident—it did not just happen. What great things have the mind and hands of man wrought! Consider the workings of a modern printing establishment, which takes the finished product of a paper mill and carries it to the climax of the printed sheet. It is an intelligent trip from a

pine log to a great daily, which cannot be explained by accident. What about the pine trees and the man who transforms it into the bearer of printed intelligence? Are they to be explained as accidents? Did the earth with its mountains and rivers and manifold wonders; the heavens peopled with sun, moon, stars beyond number, and God knows what else; the laws of motion, being operated with such uncanny accuracy—did all this come by chance without a Supreme Intelligent Designer? Believe it who can, but he is not entitled to sympathy if he is taken for a fool. Any Intelligence Supreme enough to be such a Designer, is Supreme enough to be Almighty God. The proposition that *God* is should not tax the credulity of rational men. The mind must have a vast background of wickedness which can reason God out of the universe. "The fool hath said in his heart, There is no God." (P. 14:1.)

Cled E Wallace, in Gospel Advocate.

AS THYSELF.

How much we love ourselves! We have failings, and we know it; but we love ourselves. We do things that shame us; but we still love ourselves. We can't see many of our own faults. We know this well enough. But the fact that we are worse than we see ourselves does not abate our love for ourselves. It is a mercy to us all that we cannot clearly see all our own faults.

But we have a clear vision of the faults of others. We have a quick reaction to them. The same fault in a neighbor looks worse to us than in ourselves. We cannot love him when he is like "that." Let any other practice upon us but a fraction of the wrong that we practice upon ourselves, and it would place an impassable gulf between us.

We all want friends. We all need friends. Life is not worth a straw to the person who is so made up that everybody excludes him. But nobody who is always resenting the faults of others can ever keep a friend. We are all slow to see faults in ourselves, and swift to forgive ourselves for persistent and premeditated wrongs toward others. Why can't we forgive our friends? The little faults in them are no worse than in us.

One trouble is that we dwell too much upon the faults of others. Our own failings would make a bad impression on us if we should dwell upon them. But we don't. We make ourselves the hero or heroine of every situation. We always assume the center of the stage. But the best actors on the stage of life are those who can forgive the little faults and dwell upon the best in their friends. If we can't do that, let this be a warning to us that we must have more grace.—*Publisher Unknown.*

YOU CAN TEACH RELIGION ANYWHERE.

A schoolmaster when I asked him what place he gave to religion in his curriculum, said: "We teach it all day long, we teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—yea, yea, and nay, nay. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it on the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies. We teach them to build the church of Christs out of the actual relations in which they stand to their teachers and their school fellows, because we believe that unless they learn to build it where they are, they will not learn to build it afterward anywhere else."—*L. P. Jacks.*

CONTRIBUTIONS

SUFFOLK LETTER.

Ten years ago, in September, Rev. H. S. Hardcastle began his work as pastor of the Suffolk Christian Church. He succeeded Dr. W. W. Staley, who had served as active pastor for forty-one years. One of the final acts of Dr. Staley, before relinquishing the active pastorate, was a recommendation that a large and adequate Sunday School plant be added to the building equipment of the church. This recommendation was adopted and entered upon the church records.

Dr. Staley had the pleasure of serving on the committee which finally laid plans for the erection of one of the best religious education buildings in the South. The pastor, Rev. H. S. Hardcastle, did much to make this work possible, but due credit should be given to Dr. Staley for the original suggestions that something comparable to the present Sunday School plant should be erected.

Rev. H. S. Hardcastle closed his work, as pastor of the Suffolk Christian Church, on Sunday, July 23rd, after serving in that capacity for ten years. It is generally conceded that it is difficult for a new pastor to do his best work, if the former pastor remains in the field. Quite naturally the former pastor has the sympathy and friendship of some people who are slow to allow the new pastor to have their full cooperation. In some cases the former pastor solicits the continued support and good-will of his friends. While there are difficulties in such a situation, the plan worked admirably well in Suffolk. Dr. Staley made no attempt to capitalize his friendly relations with the church and the city. He became a pastor of the city and gave his unstinted support to the new pastor in his work. He not only gave his undivided moral support to the pastor who succeeded him, but he gave very liberally of his means in the effort to make possible the new building program. In this way he was a real help to the new pastor. How well Brother Hardcastle succeeded in his work here is now a matter of history. He recognized Dr. Staley and his place in the church and city, and honored him by seeking his cooperation and counsel on every hand. They worked well together, and this gave greater strength to the younger pastor in his contact with the church and city.

Brother Hardcastle has rendered acceptable service as pastor of the church. He is a close student, has an attractive personality, makes friends easily and is a good preacher. He is well prepared for special work in the field of religious education. His major emphasis, as a pastor, has been in that field. He has prepared himself for the work of teaching the young people the great fundamentals of the Bible and the religious life. His work, in that field, has been especially marked and approved. And in this respect he is following the example of our Lord whose principal work was in the field of teaching. Jesus was a Great Teacher.

Under his pastorate, the Suffolk Church has increased in membership and educational efficiency. The construction of the modern religious education building gave an impetus to departmental work in the Sunday School; and the school at this time, is somewhat larger than at any time in the history of the church. The type of work done in the departments is of a higher order, due to the emphasis which has been given during his pastorate to the preparation of teachers.

The Suffolk Church and many friends in the city regret his decision to resign the work here and go elsewhere. His friendly spirit and high

standard of pastoral work, will linger in the hearts and memory of many friends, who wish him continued success in his work as a minister. The entire family are loved and respected in this city, and we wish them God-speed in their labor of love.

I. W. JOHNSON.

STUDENTS NEW AND OLD.

There are three things that are essential to the making of a college—teacher, student and equipment. The first two are absolutely necessary—the third is most helpful, and under present restrictions is necessary. In days of Mark Hopkins, equipment did not figure to any great extent. The idea was for the unprepared and ambitious mind to come in touch with the prepared and well informed mind. This meeting might take place on a campus with required equipment, or it might take place by the roadside with a log untouched by saw or tool as the proper stage for action. I fear that in our enthusiasm to provide accommodations and equipment to aid in the impartation of information to the uninformed, we have gone to the extreme, laying, perhaps, too much emphasis upon the material side of college training and not enough upon mental efficiency and fitness. The duty of a modern college is to impart the information to the searching student in such a way that such information will not only remain with him, but will result in the conscious and fruitful development of his own mental faculties. At Elon College, we have endeavored through the years to present a properly balanced curriculum, involving both physical and intellectual efficiency. In presenting this combination of advantages to the ambitious youth of the country, we have not overlooked the necessity of moral strength and of religious guidance, if the individual student is to be fully and completely prepared for the opportunities and emergencies of life. That is to say, it is our purpose to create a moral and religious atmosphere on Elon College campus that will make the needed and lasting contribution to the characters of our students.

We have had at Elon College some objectionable things—acts upon the part of students and others that would have a tendency to influence in the wrong direction, and we may have such influence to contend with in the future, but we are determined to eliminate as rapidly as possible such influence from our campus that those who are tempted toward habits that would make the wrong kind of contributions to life may be strengthened in their own lives and living, and that those who have not faced such temptations may be free to pursue their courses and not have to contend with such ill influences.

We are endeavoring to create an atmosphere and a curriculum of studies that will make their greatest contribution to the manhood and womanhood of tomorrow.

In September we hope to have a large number of old and new students—not old in the point of years, but old in the sense that they have formerly been members of the Elon student body. Last year our enrollment totaled 285. The recent graduating class numbered 45, leaving on our roster 240. There were approximately 25 who fell by the wayside during the year and did not remain on the campus until Commencement. Of the 215 remaining old students of the College, it would seem that we might reasonably expect 175 to return. Should this large a percentage of our student body return, it would be most gratifying indeed, and I am writing to appeal to the parents,

to the friends of the institution, to the Alumni and to our former students, themselves, to make every possible effort to return to College that they be able to complete their education before launching out into life on their own initiative.

Now, we are most interested in this other class of students—new ones—the ones who are to come to our campus for the first time. We have more than double the number of signed applications for new students today that we had at this date one year ago. We have a larger list of prospective students, and the prospects now are that we will have a much larger number of new students than we had the scholastic year so recently closed. Last year, we had 122 old students and 163 new ones. Prospects for increasing this number of new students over last year are certainly favorable. However, it may be necessary for everybody interested in Elon College to exert every possible influence in order that we may increase our student body. When you influence a friend of yours to come to Elon College, you render a doubly efficient service—first to the student, himself, and second, to the College of your interest.

We have the buildings, splendid equipment, but they are of no service to us unless we have students. We are prepared to give to the young men and young women of our country advantages equal to those to be found in any progressive liberal arts college. Our expenses are not the cheapest, but they are not excessive.

At Elon College, we are endeavoring to make the happy combination of simplicity, efficiency and economy. Give us a trial and see if we do not succeed in such efforts! We have students from all sections of the country and are happy to bring representatives of States far and near together that we may be able to create a cosmopolitan spirit on the part of future citizens that sectional prejudices may disappear and that the real spirit of brotherhood and fraternity may possess the citizenry of our country. Elon College is endeavoring to be efficient in its instruction and influence, in its devotion and fellowship. Don't be afraid to risk your son or daughter with Elon College for training.

L. E. SMITH.

BETHLEHEM.

The series of revival services at Bethlehem Christian Church, Alamance County, N. C., Closed July 21, 1933. There were over twenty professions and thirteen accessions.

I am constrained to say that I do not believe these professions and accessions are of more value to the cause of Christianity than the revival of the church, in the upbuilding of the Kingdom, in binding and cementing the hearts and lives and interests of soul saving of people and vitalizing and energizing the sweet Christian love and devotion to Christianity and the Christian brotherhood of the community. All this based on the promise and faith in the teachings of God the Father as revealed in the Holy Word of God.

Indeed, the revival was wonderful, potent, and convincing for deep-seated seeding, and not superficial work was done.

Rev. O. D. Poythress, of South Norfolk, Va., who was with me last year in a gracious revival at this church, came to my assistance last Monday. He did all the pulpit work from then to the close. And he did fine work—gospel preaching—and the messages fell on and into good soil. He was not afraid, nor did he fail to tell the danger of hypocrisy and to proclaim from the depths of a devoted heart to God, the "Thus saith the Lord," and it was largely heard by large audiences.

Next week I go to Kallam's Grove; the week following to Mt. Bethel.

Rev. Bro. Uall, of Elon College, is to be with me in these meetings.

J. W. PATTON.

"WITNESSING PROGRAM" IS LAUNCHED.

By BERT H. DAVIS.

[A summary of the Thirty-Fourth International Christian Endeavor Convention, at Milwaukee, Wis., July 8th-13th.]

Witnessing for Christ was the objective, and in good measure the achievement, of the Thirty-fourth International Christian Endeavor Convention, which was held for six days at Milwaukee, with evening attendance of 7,000 or more young persons.

From the convention there has come even now a firm and surging purpose for a nation-wide and perhaps world-wide endeavor of witnessing for Christ "in my own life, in and through my church, in social justice, in international good will and peace."

In the daytime and evening mass-meetings during the four-day series of conferences (more than 125 separate group meetings in all), in the thirty denominational conferences and rallies, and in the worship and fellowship periods of the convention, a great objective—to re-present Christ's spirit and way in daily life—received inspiring guidance and a practical technic.

The program set before the youth of North American churches and broadened in the conferences of the Milwaukee Convention grows from months of preliminary study and testing in these Eastern areas.

Interpreted for small and large, rural and urban groups alike, and recommended for united organized effort, the witnessing program was placed before the convention in the opening meeting by Rev. Daniel A. Poling, D. D., president of the International Society of Christian Endeavor and of the World's Christian Endeavor Union. "I Will be Christian," was the theme and the spirit of Dr. Poling's key-note address, and also of the closing service of the convention, a time of reasoned, whole-hearted decision, which included making known the decision for full-time Christian service by not fewer than eighty young persons.

Walter H. Judd, M. D., came from his present post at the Mayo Clinic, Rochester, Minn., to tell simply and most effectively of China's call to him, and what he had tried to do in an inland city of China to carry on a Christian ministry of healing.

Rev. William Hiram Foulkes, D. D., vice-president of the International Society of Christian Endeavor, made a number of vital contributions to the day-by-day program. The union communion service, which he and other officers conducted in fellowship with Milwaukee ministers, was one of the unforgettable experiences of the convention.

Rev. A. W. Beaven, D. D., president of the Federal Council of Churches, summoned youth to give religious and moral causes a "new deal" in American life. Rev. Merton S. Rice, D. D., a noted Methodist minister of Detroit, outlined clearly and with many instances the task of the Christian Church today, to preach and live without compromise the gospel of Jesus Christ.

Rev. James Kelly, D. D., of Glasgow, Scotland, came to America especially to address this convention and to bring as president of the European Christian Endeavor Union a significant message from Hungary. To delegates in mass-meetings and at several luncheon and banquet sessions, and in a most timely address and conference for the one hundred fifty ministers who met daily, Dr. Kelley showed that the spirit of courageous and trusting Christian witness is the spirit of European Christian youth today. It was with deep satisfaction that the executive committee of the World's Christian Endeavor Union began planning for the World's Convention in Budapest, in August, 1934, as the Christian Endeavorers and the Reformed Churches of Hungary have strongly urged.

Mrs. Francis E. Clark, Dr. Clark's companion in founding the first young people's society of

Christian Endeavor and in his world travels, came at eighty-two to Milwaukee to speak for Christ from her own full and active life. The admiration of the delegates for this tiny and winsome lady could hardly be overstated. Her messages were little gems of Christian witness, usually introduced by stories of the Endeavorers she had known.

At evening sessions several speakers of twenty years or younger added important value to the program. The services of a number of denominational young people's leaders proved almost indispensable to the success of the conference program or "school of the convention." The faculty and conference chairmen met daily for breakfast, and were addressed by Rev. Harry Thomas Stock, D. D., and Dean Albert J. Anthony. They formed a force of approximately seventy persons. Two thousand or more attended daily conferences.

Dr. Poling broadcast each noon a conference for youth through WTMJ of Milwaukee, young members of the International Society's executive committee acting as chairmen for these sessions. Homer Rodeheaver was director of song, aided by a chorus of six hundred, trained and directed by Dr. Daniel Protheroe, Chicago composer and chorus-leader.

Dr. Norman E. Richardson, in both public messages and a daily seminar for teachers, ministers, and parents, ably advanced the cause of Christian education and answered a host of questions about leadership.

A colorful parade was followed by a public hymn-sing.

The next International Convention is scheduled to be held at Philadelphia in the summer of 1935. Three other leading cities gave hearty invitations, including San Francisco, where the Endeavorers convened only two years ago.

President Roosevelt in telegraphing his greetings to the convention particularly welcomed the Christian Endeavor's aid as a world-wide movement in increasing understanding and good will among the nations. The convention by resolution declared support for missions, for the cause of temperance education and national prohibition, and for world-wide peace and disarmament, answering the message addressed to them by President Arthur Henderson of the World Disarmament Conference.

A message from Hon. Cordell Hull, Secretary of State, who had hoped to be the guest of the convention, but was detained in London, was much appreciated.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE DOLLAR MEMBER.

Associate Editor Hermon Eldredge has this very sane suggestion in the *Congregationalist and Herald of Gospel Liberty*, July 20th:

"One of our churches, which does not want to be mentioned until it makes a full success of its plan, has started a mission promotion program with the slogan of 'Every Member a Dollar Member for World Missions,' and 'the dollar member' is the heart of the plan. An effort is made to have every member become a 'dollar member' according to his ability. He can become a dollar-a-year man if that is the best he can accept. Or he can become a dollar-a-quarter-year or a dollar-a-month man. We are not informed of what might happen if someone wanted to be a dollar-an-hour or a minute man. At least, the plan has the virtue of getting all the people into it, and that is a great step forward if it can be measurably accomplished. Seventy-five per cent (?) of our members in all our Protestant churches give practically nothing at all to world missions. The writer asked a state superintendent his opinion of the number of people who were 'sold' on missions—interested enough so they would give if they were not 'promoted' or cornered and had to give to 'save their face.' He was uncertain as to the per cent but felt that our suggestion that ten per cent was 'sold' was too high. Something is fearfully wrong. In missions and in solving the problems of Prohibition and peace we must go back to the material of which the Kingdom of Heaven is made—children—and lay our foundations. The Sunday Schools of our churches are able to give more to world missions than the total we now raise, and at the same time be building for the future. We have failed in missions, in the promotion of peace and in solving the liquor question, and it is not to be wondered at that the president of a great American University (Yale) says that this generation of ours must 'pass on shamefacedly' our task to the younger generation."

Mr. Eldredge is eminently correct in declaring that our Sunday Schools are able to give more to World Missions than the total now given by the church. No money invested by church, Sunday School or individual has ever yielded such vast and rich returns as the money invested in Missions, and yet because the Mission task is so great, so far-reaching in scope and purpose and so thoroughly unselfish and spiritual, it is difficult, indeed, to get the men and the women, the boys and the girls whose names are on the church roll and on the Sunday School class roll to realize the worth, the merit and the might of Missions—that Missions were instituted by our Lord Christ, and that in his name and for his sake, Missions are carried on.

As is suggested in the above, there are those who could become dollar members of a missionary band, if not a dollar a week or a dollar a month, still a dollar member to the plan, purpose and program of our Lord through Missions to build up the Kingdom of Heaven on earth.

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JULY 22, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,480.00
Berea (Norfolk), Norfolk, Va.	9.12
Happy Home, Ruffin, N. C.	2.85
Rosemont, Norfolk, Va.	8.00

Berea (Nans.), Driver, Va.	3.31
Pleasant Hill, Liberty, N. C.	2.05
Bethlehem, Altamahaw, N. C.	11.39
Roanoke, Ala.	1.00
Burton's Grove, Wakefield, Va.	2.75
Biscoe, N. C.	1.28
High Point, N. C.	2.40
Liberty (Vance), Henderson, N. C.	2.62
First Christian, Portsmouth, Va.	11.90

Total \$ 2,538.67

Individual and Church Offerings.

Previously acknowledged	\$ 1,923.43
Hopedale, Burlington, N. C.	2.30

Total \$ 1,925.73

Specials.

Previously acknowledged	\$ 616.22
Burlington S. S., Burlington, N. C.	18.91
Mrs. E. S. Barrett, Wakefield, Va. (Burton's Grove S. S.)	1.00

Total \$ 636.13

Coin Card Offering.

Previously acknowledged	\$ 159.55
New Lebanon, Elberon, Va.	2.00

Total \$ 161.55

Summary.

Previously acknowledged	\$12,123.68
Sunday Schools, Regular	58.67
Individual and Church Offerings.....	2.30
Specials	19.91
Coin Card Offering	2.00

Total to date \$12,206.56

J. O. ATKINSON, *Mission Sec'y.*

WHY THE S. S. SHOULD CULTIVATE MISSIONS.

By MISS OLIVE ANDERSON.

Why should the Sunday School contribute to Missions? Not alone to foreign but home missions? We call our Schools, Church Schools today and we have in them children, intermediates, young people and adults. Each has to be trained as they come up from one department to the other. So it is with the Missionary project. We have to train before we can contribute.

But some will say, "Oh, I do not believe in missions. We need all the money here in our own school." Yes, maybe so—but a church school or individual who isn't missionary falls far short. Did not Christ command to preach his gospel to every creature? Aren't we his disciples and must not we fulfill his mission to seek and save that which is lost unto the uttermost part of the earth? If we do not, we fail to catch the spirit of the Master who loved them and gave himself for them. We can always meet the needs of those for whom we are responsible, but it is easy to forget this. We even yield to the temptation sometimes by asking Cain's resentful question, "Am I my brother's keeper?" But we are commissioned representatives of the Lord Jesus Christ.

When we side-step our responsibilities, we are like the twelve disciples of old, when they asked Christ to send the multitudes away to get food for themselves, but Jesus' startling reply was, "They need not depart, give ye them to eat." The disciples protested that they had but five loaves of bread and two fishes. They were mis-

taken; that word *but* was their mistake. If they had just left that one word out, for they had these and Jesus also. To whatever we have is always added Jesus, for he has said, "Lo, I am with you always, even to the end of the earth."

Several miles above Milton, Pa., when the ice was breaking up, a farmer got in one of his boats to pull it out of the river. A floating mass of ice struck it.

A neighbor seeing his danger, mounted his horse and with all speed, rode to Milton to tell the people. They all gathered with all the ropes they could procure and went out on the bridge. They could not tell at which point the farmer would pass under, so they put a rope down every three feet across. By and by the farmer was seen wet and cold standing in the boat half filled with water drifting down the swift current. When he saw the ropes dangling, he seized the nearest one, was drawn up and saved. Now one rope might not have answered the purpose.

Our pastors hang the rope of salvation from the pulpit, yet sinners who are present do not seem to get near it, but if young people, adult departments, and Sunday school classes will hang out ropes, Missions will certainly go forward. How many ropes are we hanging out? Do we each have one in our hand?—*Richmond Christian Advocate.*

MISSIONS AT ROSEMONT.

The work of the Woman's Home and Foreign Missionary Society at Rosemont is going nicely. As we are entering the last quarter of our year's work, we are checking up on what we have done through the year.

Our June meeting was very interesting. Although the day was warm we had an attendance of twenty-one, and we felt very comfortable in our church. At this meeting we completed the study of our foreign book: "Lady Fourth Daughter of China." Our devotional program was led by Mrs. H. C. Hedley. Mrs. M. Ferebee gave us a chapter from the "Guest Book," and Mrs. Bondurant gave a reading. We did not ask for our apportionment to be reduced this year, and although the money is a little slow coming in, we are praying that God will lay it upon the hearts of our members to do their best so that our financial obligation may be met. This society as well as all the other organizations at Rosemont, is supported by free-will offerings. At this meeting \$20.00 was given to Missions. It was the desire of the society to continue meeting through the summer.

The meeting was closed with prayer after which a social hour was enjoyed and refreshments were served by Mrs. H. L. Bondurant.

MRS. J. F. MORGAN.

GETTING INTEREST.

"I can't get interested in missions," exclaimed a young lady petulantly, and, if truth be told, a bit superciliously, as she left one of our thrilling "Board" meetings in company with an older lady, presumably an aunt or an older relative.

We were near enough to hear her answer.

"No, dearie," came the pitying reply, "'tisn't to be expected you would—yet awhile. It's just like getting interested in a bank; you have to put in a little something first; and the more you put in the more interest—time or money or praying—it doesn't matter which. But something you have to put in, or you will never have any interest. Try it, dearie—just put in a little something and you're sure of interest."—*Publisher Unknown.*

Prayer is not overcoming God's reluctance; it is laying hold of his highest willingness.—*Trench.*

FROM BUDDHA TO CHRIST.

By EDWARD JAMES.

Four miles southwest of Nanking is the village of Shangshinho (Upper New River). It is the center of the lumber industry of Nanking. The big rafts of 500,000 to 1,000,000 feet of lumber, floated down the Yangtse from Hankow or above, are anchored to the shore and gradually, piece by piece, in most laborious fashion, carried by sheer man power up on the river bank and into extensive yards. This has been the process for generations, and still is. One wonders when will the Chinese adopt modern methods of doing such heavy work by machinery? But that is neither here nor there for this story.

We had a rented chapel on the main street of this village of twenty thousand people—now we own our property. Sometimes we had a preacher stationed there, sometimes not. It was part of my district, and received such care as I could give it. The travel was by chair, donkey, wheelbarrow, but mostly on foot. Frequently I went for an afternoon preaching hour and fellowship with the pastor. Sometimes I walked out in the afternoon, had a long evening of work, slept there, and walked back to the city for breakfast and the day's work in Nanking.

One day the pastor said to me: "Have you noticed a little Buddhist temple about midway between the city and here? Yes? Well, there are three or four Hoshangs (Buddhist priests) in the temple, and one of them is earnestly studying the Bible. Perhaps he will become a Christian. Will you step into the temple on your return?"

"Gladly!" So I went to the temple and met Mr. Kim. He did not look promising. Clad in gray Buddhist robes, sallow, emaciated, coughing, he appeared to be near the last stages of the opium habit and tuberculosis.

He asked me if he could become a Christian. I assured him that if he were willing to pay the price. He was diligently studying the Bible, he said, and occasionally, furtively, visited the chapel for conversation with the pastor. He was persuaded, he said, that Buddhism and all this idol worship was wrong, but did not know how to escape it. His life would be endangered, he said, should it become known that he planned to become a Christian. Much in his favor were two facts: he was quite well educated, and he was desperately eager to escape from the thrall of vice and superstition.

Illiterate Priests.

People who profess to know, tell us that a large proportion of the Buddhist priesthood is illiterate, lazy and vicious. Certainly one has seen many of them that answer to this description, with an occasional one that combines intelligence with self-respect. As a class they are the scorn and scoff of the people, except when their services are required. They very well illustrate the saying: "Those that make idols and worship them, become like them."

But Kim had heard and read the gospel message, and that sort of life was no longer possible for him. It was now simply a matter of ordinary human prudence in planning his release and escape. I encouraged him, and promised him a little room in the chapel, answered his questions about the Bible, Christ, the faith, the church, and promised him aid should he feel led to make the great renunciation.

The incubation period between the conception of a new aspiration and its birth into visible, active life depends upon many and incalculable conditions. During the first few weeks after the first meeting I saw Kim occasionally, and ventured to suggest to him that his day of grace apparently would soon be past unless he boldly made move. One day I found him at the chapel, hid-

den away in a little back room. The pastor had provided him with an outer garment, and a hat with a queue pinned to it to serve until his own scant hair should grow. From his very modest allowance the pastor was providing the necessary food.

And now Kim's real battle was to begin. He was under no delusions as to the opium habit. There could be no compromise; it was simply a question of how. The new life he sought included this freedom also. It was a hard fight, and he almost died. But by divine help and the sympathetic care of the pastor, the demon was exorcised, the habit was broken, and the appetite was conquered. And Kim entered upon a period of convalescence.

Poor fellow! He needed food, and plenty of it, and physical comfort to build up his shattered frame and make him a useful member of society. Is not this part of the redemptive message of the gospel? Kim came through pretty well, considering the wreck he had been.

Now came the question of self-support. He had neither capital nor experience in commercial life; he had neither the tools nor the physical strength to toil. But being a literary man, he could teach. So I made him an assistant in one of our city day schools. One day he asked me about baptism and membership in the church. Like Philip, the evangelist, I asked him about his faith in Jesus Christ, and he declared his faith in Jesus Christ as his Saviour. I baptized him into membership of the Christian Church.

Step by step he was brought out of the isolation, the rejection, the negativeness of the Buddhist priesthood into the fullness of life of the kingdom of God on earth. He became a self-supporting and self-respecting citizen, and desired to marry and have a home of his own, and thus at once and forever complete the process of abjuring the old life and of rehabilitating in the new. Martin Luther had felt and done the same thing. A couple of years after his escape from the temple, almost a hopeless opium wreck, Kim married a good woman. And the natural desire of his heart was satisfied with the coming of two children into their humble home.

Thus is the power of Jesus Christ shown, that he is able to save from the uttermost to the uttermost those who come unto God by him. Nothing less than a miracle of grace can take such a man as Kim was and make him what he became. This it is to be "born again," to be born from above. And this is the testimony of the mighty power of God in Christ.—*Western Christian Advocate.*

THE CRUCIBLE SERVICE.

The crucible is set and the golden and silver articles that have been given are being placed in it and made ready for the refining process. There are rings, chains and pins that have adorned the persons of many departed loved ones; there are articles which they have handled that have been hidden away for many years, but as the call came for the gold and silver to help in the great cause of Missions, they were brought out and gladly given.

Oh, dear, sainted ones who once owned these articles; we wonder if you can see them now as the refiner's fire melts and separates the dross and in some mysterious way they are transformed into money that will go to the ends of the earth so that the story of Jesus and his love may continue to be told to those who know him not. Though you are gone to the land from which there is no returning, you will yet speak through these treasures of yours which we have laid upon the altar to be used as the Master Refiner sees fit. Some day, in his own time, there will stand upon those shores souls who have been washed in the blood of the Lamb because these treasures have been

given. You are rejoicing today in the presence of the Christ of Calvary, the Christ of Olivet, because you went through the Refiner's fire and were refined as silver is refined, and tried as gold is tried. You were chosen in the furnace of affliction.

So, today, we lay your treasures in the crucible that you may continue to speak; and we lay our own hearts and lives at the feet of our Christ and say in sweet submission, "as God wills," and in the hottest fire hold fast for we want to stand with you on that great day and we want others to stand with us because we have lived true. You did not live to yourselves, and you inspired us to a greater endeavor.

So, though we may pass through the seven-fold fire we will not say him "nay," for we know the dross must melt and pass away if we would come forth as he would have us to be. We know that the Master Refiner is watching over us in the refining process, and we want to say "Amen" to the whole will of God.

"Should we think it pleased such a loving heart for to cause us a moment's pain?"

'Tis not so, but that through the present cross

He should see an eternal gain.

So he waited there with a watchful eye,

And a love that is strong and sure;

And his gold did not suffer a bit more heat

Than was needed to make it pure."

W.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

GREETINGS FROM AFAR.

This week there gathered at Elon College, N. C., and Wadley, Ala., groups of fine young people from Congregational and Christian Churches. They are studying, playing and praying together with the hope of growing more noble and stronger characters. Many of them had never seen each other before, but will take from this conference the happiness of new friendships which will live through the years.

In other areas of the country similar groups have gathered, formed friendships and gone back to their homes with higher hopes than before they attended these conferences. Some of them have thought of other groups and have sent greetings to unseen friends scattered throughout the land. Such greetings were sent from the Craigville School held at Cape Cod, Mass., the first of July to the Elon and Wadley schools, and are as follows:

"Greetings! We, who are assembled at Craigville, salute you. We hope your spirits are as good as ours, after two days of solid rain.

"Our membership at Craigville this year is one hundred and twenty-three. Our students are housed in four different places. We have the Craigville Inn, the Chiquaquett Inn, the Annex to the latter, and the Faculty House. Our classes are held mostly in the Tabernacle on Tabernacle Hill, a hill-top nestled among the pines. The ocean is about a 10-minute walk from either Inn.

This year we have organized, for the first time in the history of Craigville, a Student Council comprising ten members, five girls and five boys; and in the name of the Craigville School through the Student Council, we wish you a successful conference.

"CRAIGVILLE CONFERENCE STUDENT COUNCIL,
"HOWARD PIERCE, *President*,
"AVIS CHASE, *Secretary*."

A CREED.

There is a destiny that makes us brothers:

None goes his way alone:

All that we send into the lives of others

Comes back into our own.

I care not what his temples or his creeds,

One thing holds firm and fast—

That into his fateful heap of days and deeds,

The soul of man is cast.

—Edwin Markham.

A CHALLENGE TO YOUTH OF AMERICA.

[This item is taken from *Church Management*. Information concerning this project can be had by writing the editor of this page at Waverly, Va. The pamphlets referred to cost 20c each.—*Editor*]

The Federal Council's Department of International Justice and Good-will is launching a Three-Point Peace Project for the youth of America. Young people are invited to do three things: To study the peace and war problem; to interview an adult regarding the cause and the cure of war; to write an essay of not more than 800 words on the results of the interview.

Youth should know the facts regarding present-day world problems. These facts, presented in a unique and readable style, are now available in a new pamphlet of more than 100 pages, entitled "Men Conquer Guns," issued by the Federal Council of Churches. This pamphlet deals with such questions as disarmament, the Japan-China controversy, the new German situation, the

League of Nations, the traffic in arms, the relation of the United States to the world's peace machinery, international security, and the stake of religion in the peace movement. The two colored cover pages of this pamphlet represent a unique and interesting departure from the average run of peace literature. The graphs, too, are both interesting and exceedingly enlightening.

The second feature of the Federal Council's peace project for youth is the interviewing of an adult on the war problem. A special interview card has been prepared for this purpose. The young person holding the interview is asked to prepare an essay of not more than 800 words on the answers thus recorded explaining why he or she is or is not in agreement with the opinions expressed by the one who is interviewed. Every young man or woman who returns the card and essay to the Federal Council will receive a beautifully engraved Certificate of Merit, which pictures symbolically the historical pageant of the evolution of world peace and is suitable for framing. It will bear the signatures of Sir Eric Drummond, Secretary-General of the League of Nations; the Right Honorable Arthur Henderson, President of the World Disarmament Conference; Ambassador Hugh Gibson, Ambassador Norman H. Davis, and Mr. Mary E. Woolley, American delegates to the Conference; and Dr. Albert W. Beaven, President of the Federal Council of the Churches.

Cash awards will be given to the authors of the fifty winning essays. These, of course, are in addition to the Certificates of Merit. The author of the best essay will receive a cash award of \$25.00. There will be a second award of \$15.00, and a third award of \$10.00; and forty-seven awards of \$5.00 each. Each essay must be accompanied by the interview card and a sealed envelope containing the name and address of the writer and should reach the office of the Federal Council on or before November 15th. Announcement of the winners will be made, if possible, on January 1, 1934.

It is believed that this is one of the most unique and interesting projects of peace education ever presented to the youth of America. All communications in connection with this project, should be sent to Walter W. Van Kirk, Federal Council of the Churches, 105 East 22nd St., New York.

SUCCESS.

If you want a thing bad enough

To go out and fight for it,

Work day and night for it,

Give up your time and your peace and your sleep for it—

If only desire of it

Makes you quite mad enough

Never to tire of it:

Makes you hold all other things tawdry and cheap for it;

If life seems all empty and useless without it,

And all that you scheme and you dream is about it—

If gladly you'll sweat for it,

Fret for it,

Plan for it,

Lose all your terror of God or man for it;

If you'll simply go after that thing that you want,

With all your capacity,

Strength and sagacity,

Faith, hope and confidence, stern pertinacity,

If neither cold poverty, famished and gaunt,
Nor sickness nor pain

Of body or brain

Can turn you away from the thing that you want,

If dogged and grim you besiege and beset it,

You'll get it!

—Berton Braley.

CHRISTIAN ENDEAVOR NOTES.

AUGUST 6, 1933.

HOW FAR DOES NATURE REVEAL GOD?

Daily Readings for this Week.

Monday—Nature Proclaims a Creator. Prov. 8:22-36.

Tuesday—Invisible Made Known. Rom. 1:18-23.

Wednesday—The Power of God. Isa. 40:12-17, 25, 26.

Thursday—Nature of God's Witness. Acts 14:8-18.

Friday—Man Has Divine Qualities. Matt. 7:9-11.

Saturday—The Supreme Revelation. John 1:1-18.

PROGRAM.

Instrumental Prelude—Choose one of the following: "Were I a Bird" (Henselt); "Butterfly" (Grieg); "Flower Song" (Lange).

Call to Worship—

Blessed of the Lord be his land,

For the precious things of heaven, for the dew,

And for the deep that coucheth beneath,

And for the precious things of the fruits of the sun,

And for the precious things of the growth of the moons,

And for the chief things of the ancient mountains,

And for the precious things of the everlasting hills,

And for the precious things of the earth and the fulness thereof. (Deut. 33:13-16.)

Hymn—"Praise to God and Thanks We Bring."

Prayer—Our loving Father, we would open our souls to all the messages that nature can bring to us. We are grateful for the world of beauty around us, and we find inspiration in the voice of wood and mountain and sea, which speak of thy glory. May the trees have for us a gospel of patience, endurance and beauty. May our lives grow in strength and fair proportions, like trees beside living waters. So shall we praise thee forever more.—*Amen.*

Presentation of the Topic—

Hymn—"Fairest Lord Jesus."

Benediction—

Additional Hymns—"This is My Father's World," "God Speaks to Us in Bird and Song," "God of the Earth, the Sky, the Sun," "For the Beauty of the Earth."

Assign the following topics to young people who are lovers of each of these particular aspects of nature:

1. The flowers speak to me of God.
2. The birds speak to me of God.
3. The trees speak to me of God.
4. The rocks speak to me of God.
5. The heavens speak to me of God.
6. Ask the pastor to speak on the topic, "Jesus, the Perfect Revelation of God."

Is nature a complete revelation of God? One word in our topic indicates that it is not, as wonderful as it is. That one word is "far." "How far" does nature reveal God? God has given to the world three great revelations of himself: Nature, the Bible, and the life of Jesus.

There are certain elements of nature such as storms, floods, volcanoes and the like that puzzle us when we attempt to reconcile them with our idea of a beneficent God. When we know more about our world, and understand God's laws more perfectly we shall no doubt be able to live in

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LESSON V.—JULY 30, 1933.

GOLDEN TEXT: "Jehovah is the strength of my life; of whom shall I be afraid?"—Psa. 27:1.

LESSON TEXT: Judges 7:1-7, 16-21.

Unequal Odds.

The odds were against the people of God. They had 32,000 men; the Midianites had 135,000 men. It is a parable of life. As the church faces the world the odds are against the church, that is, looked at from the human standpoint. Think of the odds against the early church when it started out in the Roman world! It was so apparently weak that it was pathetic. Think of the odds against good people as they undertake any reform! From the human standpoint it always looks like an impossible thing. If a man dealt only with material and physical forces, he might well be discouraged.

Quality, Not Quantity.

But it was not even a matter of 32,000 people of God. 22,000 of these were fearful and lacking in faith, and there were only 10,000 available for the battle. God cannot use a man who is afraid or lacking in faith. The battles of the Lord demand courage and faith.

Weakness in Strength.

There is always the danger that we shall misinterpret our weaknesses and strengths. The weakness of the Israelites was their strength. There was a danger that they would think of themselves more highly than they ought to think. There was a danger that they would think that they were doing the thing, and doing it without the Lord's help. We are too prone to think of the strength of our churches in terms of size of structure, number of members, amount of budget, etc. Very often when a church or an individual thinks themselves to be strong, they are weak. And often those who seem weak in their own strength, are strong in the Lord.

Unconscious Testing.

God often tests us when we are unconscious of it. He told Gideon that he would "try the people" in a simple and searching, but unconscious test. The people were to march down by the water, and those who bent over and drank while on their knees were to be rejected; those who took the water up in their hands and lapped it up as they went on, were to be taken. The test was rather unique. It was a test of readiness or eagerness—those who lapped as they went were eager and ready for the fight. Furthermore, unlike those who knelt down to drink were not as alert—they could have been caught napping by an enemy on the opposite bank. Those who would fight God's battles must be both eager and alert.

The Three Hundred.

The Israelites had an army of 32,000 men to begin with. When the final test had been put to them, they had only three hundred. The average may be a little high, but as a matter of fact that is about the proportion of the members of the church who actually do any fighting in the army of the Lord. The average church could lose about two-thirds of its members and not be very much weakened so far as spiritual power and financial support are concerned. Every church member ought to ask himself as to which group of Gideon's army he really belongs—the 32,000, the 10,000, or the 300.

Of course, there is the lesson that we must not become discouraged at fewness in numbers. Three hundred men and women, young men and

maidens with God can put to rout a whole army. One need not be concerned about how many there are on his side if he knows that he is on God's side. One with God is a majority. It would seem that for the present at least the majority are for the "wets." But let every man and woman who believes in the cause of temperance stand by his convictions, for God is on our side and eventually we shall win. The present crisis is only a battle; it is not a campaign.

Lamps and Pitchers.

The three hundred did not carry swords and spears. They carried lamps and pitchers and trumpets. The battles of the Lord are not fought with material forces or physical weapons. The Kingdom of God, says Paul, is righteousness, and peace, and joy in the Holy Spirit. The weapons of the church of Jesus Christ are primarily and essentially spiritual. Sometimes it tests our faith to believe that we can win with these spiritual weapons. But if we cannot win with these weapons we cannot win at all.

The Sword of the Lord and of Gideon.

We are workers together. Gideon could not have done anything without God. But God could not have done anything without Gideon. We need God and God needs us. God works through men, and when men allow God to work through them God accomplishes the seemingly impossible.

Every Man in His Place.

"And they stood every man in his place round about the camp." That was the secret of the victory. It is the secret of victory today. If every member of the church stood in his or her place, if every member was faithful to that which had been committed to him or her, the forces of evil would be put to rout, and the church would be victorious. Are you standing in your place? Have you determined that the line shall not break where you are standing?

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

greater harmony with the forces of nature and shall recognize them as our friends and not our foes.

E. R.

THE HEAVENS REVEAL GOD.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame
Their great Original proclaim.
And unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The word of an Almighty hand.

Soon as the evening shades prevail
The moon takes up the wondrous tale,
And mightily to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round the dark terrestrial ball;
What though no real voice or sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
"The hand that made us is divine!"

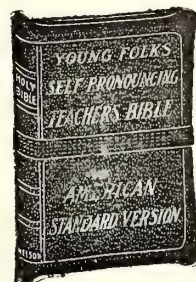
—Joseph Addison.

PLENTY OF ROOM.

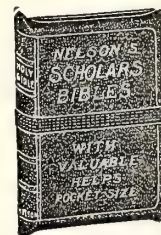
"There is plenty to do. Do not wait for a church to call you as pastor or evangelist. Just go to some needy town, village or country community, go to work with your own hands, earn your living, like Paul, preach the Gospel without charge, and in time you will have a work that others will covet. There is plenty of room without crowding those who are already doing something for the Lord."—Selected.

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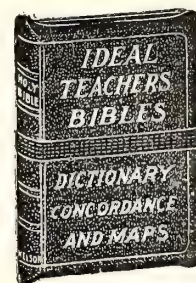
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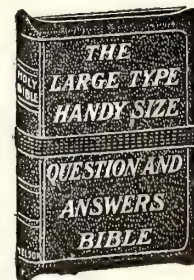
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

THE SYMBOL OF THE HIGH PLACE.

"He setteth me upon my high places."—Psa. 18:38.

"I will set him on high because he hath known my name."—Psa. 91:14.

The Bible has a lot to say about "high places." As far as possible all altars and places of worship were built on a mountain or on a high place, and all worshipping was done in a high place, even if the altar consisted of no more than a pile of stones. In level countries they built hills and towers for these high places. In the cities they built towers for worship. This was for the purpose of getting as close to heaven as possible and storm the Almighty in the starry mansions of the skies. Even in the times of Jesus they followed this custom. Jesus himself chose mountain tops for his talks with God.

We have passed on these days from altars on high places, and we know now that God is just as near in the levels as he is on the high places, for he dwells in us. But, nevertheless, it is a high place of the soul that touches the infinite. Salvation is from above, and his lifting is from above, and we are climbing higher and higher toward his standard.

Prayer—Dear Father, we lift up our eyes unto thee from whom cometh our help, and in the pasture of thy fields help us feed upon thy eternal food and drink of thy eternal waters. This we ask for today and forever.—*Amen.*

TUESDAY.

OUR REWARD.

"Who can alter the mighty acts of the Lord? Who can show forth all his praise . . . He that doeth righteousness at all times."—Psa. 106:2-3.

"The wages of sin is death; but the gift of God is eternal life."—Rom. 6:23.

We are not promised riches, neither freedom from disease and suffering; but for each loss we are promised compensation and fruit of our labors in riches of heart-life, in a happy conscience, in knowing the Lord and his ways, and the ability to so live that others will be compelled to know that we walk with him and they too may walk with him.

There is "glory and honor and peace in every man that worketh good" (Rom. 2:10), and "If ye do these things ye shall never stumble" (II. Peter 1:10).

Prayer—O Lord, as thou dost know our every thought, and that we are as weak as dust, fill our pathway with good, strengthen us against temptation, and lead us to do good. In Christ's name, we ask it.—*Amen.*

WEDNESDAY.

BIBLE CONTRADICTIONS.

"Grow in grace and in the knowledge of the Lord and Saviour Jesus Christ."—II. Pet. 3:18.

Speaking of his enemies, David said, "I hate them with perfect hatred;" Christ said, "Love your enemies and do good to them that despitefully use you." This seems to be a contradiction, and many such contradictions are found in the

Scriptures. Many honest inquirers cannot reconcile them and are puzzled.

Of course, these are contradictions, but it is in words only. There are no contradictions in truth. The latter ways are the new ways, and are the result of the development of Christian ideals. The people of David's time thought it was correct to hate enemies. That was the only revelation they seemed to have. But the more humanity has come along in the thought of God and the Son, the greater has been the revelation. The longer we walk with Christ, the more we know of him and the nearer we become like him. History tells us that certain facts of science used to be true, but recent discoveries have so far transcended them that we now laugh at the foolishness of them. Can it not also be true in religion?

Prayer—Our Father, we pray thee for a studious mind and heart, that we may walk with thee a little farther each day and grow more deeply in thy spirit and nature.—*Amen.*

THURSDAY.

A HARD LESSON.

"Vengeance is mine; I will repay, saith the Lord."—Rom. 12:19; Heb. 10:30.

Though it has been many centuries since humanity has known the Lord, one lesson in Christian experience but very few have learned, and that is that revenge, or retaliation, is not of the spirit of Christ; is un-Christian, is sinful and of the devil; that, as Christians, we must learn not to retaliate or pay back the evil done in its kind. We must learn that all sin carries in it the seeds of its own punishment, and in due time God will take the vengeance, and he will recompense us for our good behavior.

To yield to the temptation to "get even" with one may do a great deal of harm to the common good. We hear it in words or see it in spirit almost every day. A member of our legislature once said to an enemy of his bill: "I will get even with you; I will not vote for yours," or words to that effect. This particular bill was an important one and very desirable for the district for which it was intended, so much so that the people marveled and exclaimed, "What a pity!"

What right has anyone, because of a personal grudge, to take vengeance by standing in the way of progress and the common good? What right has one to do another an unkindness as a return for evil? "Recompense no man evil for evil." Christ's way is to "turn the other cheek."

Prayer—Our Father, help us to present ourselves to thee daily for cleansing, and for right thinking in all our doing, that Christ's way may be manifest in us all the way long.—*Amen.*

FRIDAY.

THE BEAUTY THAT WILL NOT FADE.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Lives there a man or woman who does not admire beauty in others, and covet it for him or herself? The possessor of beauty too often yields to vanity and spends hours in self-admiration. Such beauty, however rare it may be, the tooth of time will not spare. All flesh is as grass, and the rarest beauties are merely flowers in the field; even before the grass has withered, the flower has begun to fade.

But there is a beauty that time cannot wither. Let your imagination play for a little while on the names of famous beauties. Then call to mind such names as Florence Nightingale, Mary Moffatt, or Mary Slessor. The portraits of their faces we have forgotten, but the portraits of their characters are burned into our souls. The world

can never forget what they did! Their beauty was not localized in their features; their very feet were beautiful. Covet earnestly the beauty that comes of service, for whosoever will may attain it.

Prayer—Lord's Prayer, all the circle joining.

SATURDAY.

THE PERIL OF INSINCERITY.

"Lying lips are abomination to the Lord."—Prov. 12:22-28.

Disregard for the truth is not only a blow aimed at the foundations upon which society rests. It is utterly demoralizing and destructive, so far as the character of the individual is concerned. Every act that a man performs has what we may call a reflex influence. We imbibe by degrees the character of the actions we perform. A man may not be insincere and deceitful by nature, but if he allows himself, under stress of circumstances, to handle the truth recklessly, he may live to see the day when he will become as hypocritical as the Pharisees, and as malicious as well.

We tend to become like what we do. And it is just here that even our "white" and polite lies stand convicted and condemned. If we practice insincerity, even in small measure, we become insincere. If we deal hypocritically, we turn to hypocrites. If we live and act a lie, before we realize we become a living, walking lie, despised of good men and unworthy of aught but punishment in the sight of God.

Perhaps Solomon's words concerning lying lips sound harsh and cruel—for who has not at one time or another yielded to the sin of misrepresentation? At the same time, Solomon's words, viewed dispassionately and in the light of human experience, are but God's mercy given us as a gracious warning. The pathway of truth leads safely to the height of honor and of righteousness; but insincerity and deceitfulness are chasms the depth and danger of which are beyond human comprehension.

Prayer—Lord's Prayer, all the circle joining.

SUNDAY.

THE LIGHT THAT GOD GIVES.

"Let us walk in the light of the Lord."—Isa. 2:1-5.

Progress of men and nations is the logic of God's creative power. The whole world of nature, human and otherwise, moves. Nothing remains static. Trees grow higher. Rivers change their courses. Mountains crumble. Plains are populated. Knowledge increases and nations become neighbors. It is so with everything; all suffers change.

Frontiers, too, are going. We are no longer pioneers, but tourists, on the path of life. The only frontiers that remain are the frontiers of mind. In the realm of thought we are never caught up with progress. But there is still adventure ahead. Great sermons to preach, great books to write, great enterprises to dream, great music to compose! We may study history, but it is greater to make history. We may sing the epics of yesterday, but it is more thrilling to write the epic of tomorrow.

Columbus sailed the uncharted sea—so are we to set sail on "Life's unresting sea." The sea of life is restless. We have made it so with our inventive processes. Our progress, swift in its flight, has disturbed the calm of the waves. Let us face the future with the hero's resolve. Let us take the highway of mind with God, and with earnest purpose labor to establish his kingdom. To bring in the reign of righteousness—this is true progress and that, too, is inevitable! God does not change, but he changes things, and always for the better.

Prayer—Lord's Prayer, all the circle joining.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

VICTORS OR VICTIMS!

By RAY VAUGHN.

"Be not overcome of evil, but overcome evil with good."—Romans 12:21.

Life has but two classes of folk—the victors and the victims. The victors are those who have overcome the hindrances in life; the victims are those who have been overcome by the hindrances in life. Life offers no other alternatives.

The admonition contained within the text, while originally uttered concerning the matter of retaliation, is equally wise as regards every detrimental force in life. We are not to be overcome by these forces, we are to overcome them. We are to be victors and not victims.

Three thoughts claim our attention:

The Difference Between the Victor and the Victim.

The one overcomes his environment, the other is overcome by his environment. One night a group of us sat talking on the veranda of a hotel in a little town in Missouri. Among the group was an old gentleman, near the three-score-and-ten mark. The old gentleman remarked that he had never been out of that particular county. As we talked, a modern passenger train went thundering by on the track, which lay but a few rods in front of the hotel, speeding across the countryside to other towns and distant cities. With means at his very door to carry him to the outside world, this old gentleman was satisfied to remain within the narrow limitations of one county. With abundant opportunities to enlarge their horizons and expand the limitations of their environments, many people are satisfied to remain victims of narrow and inadequate environments.

Another difference between the victor and the victim lies in the fact that one overcomes his failures, while the other is overcome by his failures. Abraham Lincoln was defeated nine times for public office. He also failed in business and lost his property. But in the face of defeat and failure he eventually achieved the highest office within the gift of the nation and undying fame.

The victor overcomes his doubts; the victim is overcome by his doubts. James said: "He that doubteth is like the surge of the sea driven by the wind and tossed." Great things are not accomplished by doubters. When his sailors doubted and begged him to turn back, Columbus said: "Sail on, sail on!" The progress made in every field of human endeavor has been made, not by those who said, "It can't be done," but by those who said, "It can be done!" Lindbergh may have had some doubts that morning when he took off from Roosevelt Field on his flight across the Atlantic, but he did not allow them to overcome him. Through the long, lonely hours of that perilous flight he kept faith. The darkness of the night passed, near noon land was espied to the east, a few more hours and the flight was over, a flight that bound two continents closer together and that was made possible because a young man soared above his doubts.

Still another difference between the victor and the victim lies in the fact that one overcomes his self, the other is overcome by his self. An aged man was asked why he complained so at eventide of pain and weariness. Said the man: "I have so much every day to do. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait

upon." Then he explained thus to his surprised questioner: "The two falcons are my eyes, which I must guard diligently; the two hares are my feet, which I must keep from walking in the ways of sin; the two hawks are my hands, which I must train to work; the serpent is my tongue, which I must keep ever bridled lest it speak unseemly; the lion is my heart, with which I have a continual fight lest evil come out of it; and the sick man is my whole body, which is always needing my watchfulness and care."

The Determinants of the Success of the Victor and the Failure of the Victim.

The one has a true conception of life; the other has a false conception of life. One's destiny in life depends largely upon one's conception of life. One who has the right conception of life will want to be a victor in life; one who has an erroneous conception will not likely be possessed with a burning desire to overcome the detrimental forces in life—he will be content to remain a victim of them.

To some people life is irksome. Many are living because they have never died, not because they are getting any real enjoyment out of life; others refuse to die because they have found something for which to live, something that so thrills them that they find life really worth living. To some people life is like a bit of loose change. And they proceed to "blow it in" on a good time. Their philosophy is that of the Epicurean, "Eat, drink, and be merry, for tomorrow we die." To some, life is only a matter of mud. Their conception is stated in the words of one who said: "We begin in mud; we shall end in mud." To them, man is only "an accidental lump of something."

Life is more than meat and drink. We are to live our lives to the glory of God. Life is more than mud. Man is of the earth earthy; but he is also of heaven heavenly. There are unmistakable evidences as to the origin and destiny of man, and these evidences bear testimony to the fact that man is more than mud or "an accidental lump of something."

The success of the victor and the failure of the victim are due to the fact that the one measures life from within, while the other measures life from without. The one is concerned about the depth of his life, the other is concerned about the length of his life. Measuring life from without, they are more concerned about what they can get out of the world than about what they can give out of their lives to enrich the world. Measuring life from within, they are more concerned about their statures than about their souls. They work to live, rather than live to do good work in the world.

A third reason for the success of the victor and the failure of the victim lies in the fact that the one has a hold on divine power, while the other has not that power. He who would be victorious in life needs him, through whom all things can be done, Jesus Christ. He is the only dynamic that can empower man to overcome all the detrimental forces in life. Without Christ in our lives we are powerless to become victors in the full sense of the word. The Christ-filled life is the victorious life. Peter was victorious because his life had been touched by Christ. Matthew left all to follow Christ and through him became more than a conqueror. Paul's life, transformed by the power of Christ, was a life of glorious victory.

The Destinies of the Victor and the Victim.

The life of the one shall be full, the life of the other shall be empty. The one, dying, shall be as he that liveth; the other, living, shall be as he that dieth. The one shall face the future with hope; the other shall face the future with despair.

E. C. Baird tells of walking one summer afternoon through a park where a number of old men were gathered, whiling away the time in conversation. Among them was one who was pitifully feeble, whose hands and arms shook constantly. "I am tired of living," said he in a quavering voice, "and yet I am afraid to die. To me, death is a deep, dark chasm—and I am afraid to enter into it."

(Continued on page 14.)

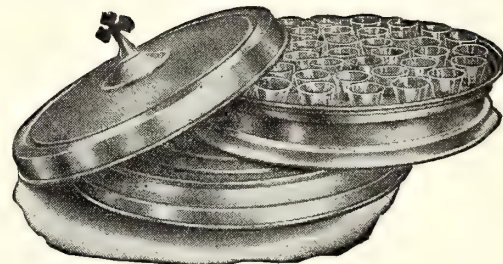
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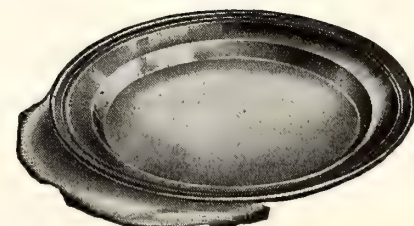
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The dry weather still continues. It is making it hard on the matrons who plan and serve the meals. Gardens dried up and practically no vegetables to eat.

The peach orchards in the sand hills of North Carolina are very kind to us this year. They have already given us two truck loads of peaches to can and will give us one more. Our Orphanage family peeled, sliced and canned 350 gallons of peaches last Saturday. It was one busy day, and everybody worked but "father."

To peel 75 bushels of peaches and pack them in cans in one day with a bunch of little children shows you that our little folks know how to turn out a lot of work in one day when it is necessary to be done.

It is interesting to watch a crowd of children work with a lot of enthusiasm and all in a fine humor. I wish our church folks could visit us some time when we are canning and see all the little folks at work at one time. I feel sure that they would be happy that they have an opportunity to have a part in supporting an institution that is giving a happy home to fatherless children and training them for their life's work.

Our income this year has been far less than the expenses. Suppose that the church had called YOU to be superintendent of the Christian Orphanage, and you had accepted, and you had a hundred children to look to you for the necessities of life, and the churches and Sunday Schools would fail to be liberal enough in their support to enable you to meet your bills at the end of the month, after you had cut every expense possible and did your best to stretch a dollar bill far enough to make it pay a two-dollar account. Would you get blue?

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 27, 1933.

Brought forward \$ 7,001.56

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Hopedale \$ 3.00

Union, Va. 2.25

Elon College 12.50

Berea 2.00

19.75

Eastern North Carolina Conference:

Liberty Vance 3.50

Western North Carolina Conference:

Zion49

Eastern Virginia Conference:

Christian Temple \$ 17.67

Holy Neck 5.29

Berea, Norfolk 3.03

Bethlehem 2.51

First, Portsmouth 5.96

34.46

Valley Virginia Central Conference:

Newport \$ 1.01

Timber Ridge 2.80

Winchester 3.35

7.16

Special Offerings.

Sale of Lamb \$ 5.00

Rev. Red Turner 17.00

Endowments.

Lawrence S. Holt Endowment Fund..... 150.00

Total for the week \$ 237.36

Grand Total \$ 7,238.92

THE SUN'S PULPIT.

(Continued from page 13.)

"My friend," said one, whose face was all aglow, "why don't you walk on the bridge of faith? It spans the chasm as a rainbow of wondrous beauty. I am going that way in a little while—but I am going with a glad song of hope in my heart."

"Alas," said the other, "there is no such bridge for me."

Said Mr. Baird: "As I went on my way I carried with me two pictures: the despair of the man who faced the gloom of the chasm. The hope of the man who faced the glow of the rainbow."

Life has but two classes of folk—the victors and the victims. We must determine for ourselves to which class we shall belong. We are the ones who determine our fate. William Henley, a young Englishman, was confined in an Edinburgh hospital facing the possibility of an operation that would cost him his other leg, one having been amputated a few years before because of tuberculosis of the bone. He was a stranger in Edinburgh with no friends to visit him. But as he lay there penniless, friendless, helpless, crippled, suffering, he wrote these words:

"It matters not how strait the gate,

How charged with punishments the scroll;

I am the master of my fate—

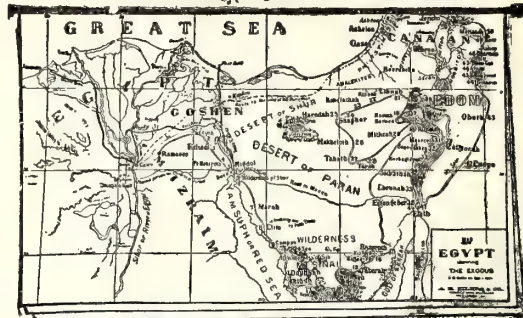
I am the captain of my soul."

May it be ours to march with the victors.—*The Christian-Evangelist.*

I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man.—*Abraham Lincoln.*

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THE CHRISTIAN SUN

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'tha-lim:

14 That it might be fulfilled

A.D. 31. 934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4. A And seeing the multitudes; he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gën'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit:

for their's is the kingdom of heaven.

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MONTICELLO.

Sunday, July 16th, brought a series of evangelistic services at Monticello Christian Church. Rev. William Redd Turner (recent graduate of Vanderbilt University, and who is on an evangelistic mission this summer), assisted the pastor in these services. Mr. Turner's sermons on vital things of the Christian faith and belief were received each night by good audiences.

Besides the reconsecration of many members of the church, fourteen made a profession for the first time. At the closing communion service, nineteen united with this church, six coming by letter and thirteen on profession of faith. God has seemed close to us in these days, and we pray for a continued outpouring of his spirit upon his church.

F. ERVIN HYDE.

*Brown Summit, N. C.***UNION, N. C.**

Revival services at Union Christian Church, Alamance, began on the first Sunday in July, and continued through the following Sunday.

On Monday after the first Sunday, Rev. Jos. E. McCauley, of Richmond, Va., reached us and preached for us until the close of the meeting. His messages were very helpful and much appreciated.

There was good attendance and interest from the beginning till the close of the meeting. At the close of the meeting, five members were received into the church upon confession of faith, and the same were baptized.

We thank our heavenly Father for blessings bestowed.

P. H. FLEMING.

PROGRAM.

Eighty-Fifth Session, Virginia Valley Congregational-Christian Conference, Bethel Christian Church, August 9-10, 1933:

WEDNESDAY, AUGUST 9, 1933.

Morning Session.

- 10:00—Call to order.
- Devotional Service, Rev. B. J. Earp.
- 10:25—Enrollment.
- 10:35—Welcome Address, Alfred Dofflemyre.
- 10:45—Response, Rev. R. L. Williamson.
- 10:55—Report of Program Committee.
- 11:00—Report of Executive Committee.
- 11:05—Miscellaneous Business.
- 11:15—Report of Committee on Sunday Schools and Christian Endeavor, J. Warner Stern, Chairman.
- 11:40—Annual Address, Rev. A. W. Andes.
- 12:15—Adjournment for Dinner.

Afternoon Session.

- 1:45—Devotional Service, Rev. W. B. Fuller.
- 2:00—Report of Committee on Religious Literature, Alfred Dofflemyre, Chairman.
- 2:10—Address, "Our Publications," John T. Kernodle or J. O. Atkinson.
- 2:40—Report of Committee on Woman's Board, Mrs. A. W. Andes, Chairman.
- 2:50—Report of Committee on Christian Union, R. L. Ettel, Chairman.
- 3:00—Address, "Consideration of Convention Resolutions," Dr. S. C. Harrell, President of the Southern Christian Convention, Durham, North Carolina.
- 3:30—Address, "Our Orphanage," C. D. Johnston, Superintendent, Elon College, N. C.
- 4:00—Report of Conference Mission Secretary, R. O. Rothgeb.

Adjournment.

Evening Session.

- 8:00—Report of Director of Religious Education, K. B. Hook.

Addresses on Young People's Work, Dr. L. E. Smith, President of Elon College, and Dr. S. C. Harrell, President of Southern Christian Convention.

These addresses will probably be followed by a short program by the young people.

THURSDAY, AUGUST 10, 1933.

Morning Session.

- 9:30—Devotional Service, Dr. M. L. Weekley.
- 9:50—Roll Call and Reading of Minutes.
- 10:00—Report of Committee on Education, Rev. A. W. Andes, Chairman.
- 10:15—Address, "The Church's Share in the Program of Education," Dr. L. E. Smith.
- 10:55—Conference Missionary Association.
- 11:15—Report of Committee on Foreign Missions, Miss Verdie Showalter, Chairman.
- 11:30—Address on Foreign Missions, Dr. J. O. Atkinson, Mission Secretary, Elon College, North Carolina.
- 12:00—Report of the Treasurer.

- 12:05—Report of Committee on Social Service, J. C. Bradford, Chairman.

12:15—Adjournment for Dinner.

Afternoon Session.

- 1:45—Devotional Service, Walton E. Brill.
- 2:00—Address, "Opportunities for Serving the Kingdom Through the Convention," Dr. S. C. Harrell.
- 2:30—Report of Stewardship Secretary, Mrs. J. J. Lincoln.
- 2:50—Report of Committee on Home Missions, W. C. Wampler, Chairman.
- 3:00—Report of Committee on Evangelism, N. L. Morris, Chairman.
- 3:10—Report of Committee on Apportionments, R. Roy Hosaflook, Chairman.
- 3:20—Miscellaneous Business.

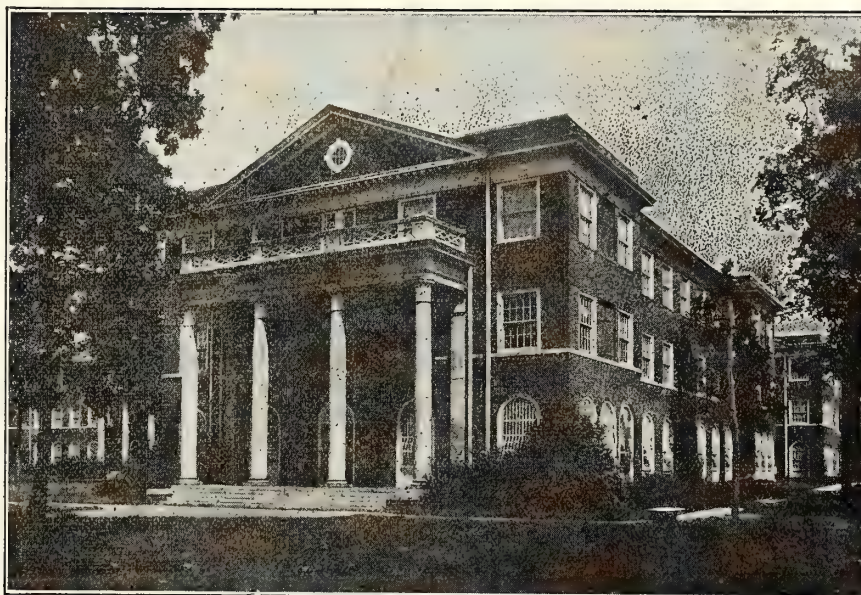
Adjournment.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

PASCHAL.

Whereas, our Father has taken home to himself our friend and fellow laborer, Mrs. W. A. Paschal, who died May 21, 1933, and

We, the members of Bethlehem Church and the Ladies' Aid Society desire to express our devotion to her, our appreciation of her worthy life, and our distress at the loss sustained by her departure; therefore, be it resolved:

1. That we bow in submission to the will of our heavenly Father, remembering that "He doeth all things well."

2. That in her death, Bethlehem Church and the Ladies' Aid Society have lost a consecrated member, the community a loyal friend, and her home a loving wife and faithful mother.

3. That we extend to the bereaved family our deepest sympathy and may the memory of their sainted dead be a blessed inspiration.

4. That these resolutions be made a part of our minutes, a copy be sent to the family, and a copy to "The Christian Sun" for publication.

MRS. J. M. STORY,
MRS. ROY C. KERNODLE,
MRS. J. D. SIMPSON,
Committee.

HARRIS.

Today, July 2nd, at the Pleasant Grove Christian Church, we laid to rest the body of our brother, Isom D. Harris, who died Friday morning, at 10 A. M., at the hospital in Lafayette, Ala. He was stricken one week before with appendicitis, and died from the effects of an operation.

Bro. Harris was 75 years old, and had been a member of Pleasant Grove Church for about 41 years. He lived all of his life on the old homestead upon which he was born.

Bro. Harris was very generous in helping young men and others to do good in

666

LIQUID—TABLETS—SALVE

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Most Speedy Remedies Known.

life. He was a lovable character. He always was glad to read "The Christian Sun," and was a constant subscriber to his church paper.

He leaves to mourn their loss, his wife, his second wife a little more than a year, a stepson, and two adopted daughters, this writer.

G. D. HUNT.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, AUGUST 3, 1933.

NUMBER 31.

.. THE SUN'S OBSERVATORY ..

Marriages and Divorces.—

The number of marriage ceremonies performed in the United States during 1932 numbered 981,759. This is the first time in twenty-one years that the number has fallen below a million, and is less by 7.5 per cent than there were recorded the previous year. Divorces also had a drop, falling off 12.7 per cent over the previous year to 160,329. Possibly too few marriages during the year, but certainly still too many divorces.

Hans Knows How.—

From a contemporary comes the following: "There is one place where the German intellect shines supreme. No other country has yet been able to handle the dirigible with success. Both the United States and England have paid heavily for their lack of knowledge in this particular field. There are no German dirigible disasters. The testimony in the case of the loss of the *Akron* appears to indicate that a German pilot would have brought the huge vessel through to safety. It looks like the rest of the world will have to depend upon Hans and Fritz to manage the Zeppelin.

Our Christian World.—

According to figures given in the *Lutheran World Almanac*, there are in the world at present 558,027,965 Christians, comprising approximately one-fourth of the world's population. Of this number, 83,624,772 are in North America, and a greater part of the 280-odd million are in Europe. The remainder of the world's population is divided among other religions as follows: Confucionists and Taoists, 17.77 per cent; Hindus, 11.65 per cent; Mohammedans, 11.09 per cent; Buddhists, 6.87 per cent. The other one-fourth of the world's population either has no religion, or is scattered among comparatively small groups.

White Lightning and Red.—

Red lightning, though seldom reported as causing forest fires, differs in no way from the destructive white lightning. White flashes are a greater fire hazard than the red kind simply because of atmospheric conditions responsible for the difference in color. In rainless air, we are told by Dr. W. J. Humphreys, of the United States Weather Bureau, electric discharges owe their light entirely to the two gasses, oxygen and nitrogen, and are, therefore, white or bluish white. An electric discharge through heavy rain, however, may dissociate some of the watery vapor along its path and thus produce, in addition to the light of oxygen and nitrogen, that of hydrogen, which is a brilliant red. Red lightning, coming only through rain, usually strikes wet objects, naturally reducing the liability of a fire. White lightning, on the other hand, is apt to strike dry substances which would kindle easily, and thus the fire hazard is greatly increased.

Gold Mining in the Philippines.—

Within the past few years gold-mining has become an item of importance in the Philippines, and "during the next ten years, if not the next five, Luzon is to win her real fame as a gold-field," *The American Chamber of Commerce Journal* tells us. It is reported that \$3,500,000 worth of fine gold was shipped from the islands in 1931, and this amount was probably much increased last year. The *New York Times* quotes Dwight Davis, the then Governor General as saying: "The principal mines have positive reserves blocked out that will keep them profitably engaged for many years. These mines employ a large number of people, and the region surrounding Banguio was the one bright spot on the economic horizon in the islands." There is now pending in the islands the adoption of the proposal for independence submitted them by the United States Congress, and this measure may be vitally affected by the increasing gold demand.

Brass Tacks.—

The dry-goods counter is responsible for the phrase "brass tacks." Before the days of automatic measuring machinery such as the up-to-date dry-goods store now has, the ribbon or fabric salesman used the end of his out-stretched right arm as the measure of a yard, bringing the other hand back to his nose. This method was sometimes referred to as "smelling a yard." It is told that it was a Pennsylvania Dutchman who first awoke to the fact that a clerk with a short arm and a long nose was a decided asset to the dry-goods counter. Purchasers must have noticed the same thing, for later it became the custom to nail a yardstick on the edge of the counter. This proving cumbersome, the stick was in time replaced by a row of brass tacks nailed to the counter, measuring a yard and fractions thereof. After this method was adopted, the clerk who attempted to "smell a yard" was looked upon with suspicion and was told in no uncertain terms to "get down to brass tacks."

"Who is General Johnson?"—

Many have doubtless asked this question since General Hugh Samuel Johnson was appointed as director of the National Recovery Administration, and there-by became the "un-official" chairman of the board of every major industrial corporation in the United States. General Johnson was born in 1882 of Scotch-Irish parents at Fort Scott, Kansas, but was soon carried via the "covered wagon" route to Oklahoma Territory, where he later attended Oklahoma Normal School. When the Spanish-American war broke out, he tried to run away from home and enlist, but was haled back and, as a compensation possibly, sent to West Point. He graduated with an inconspicuous standing near the middle of his class. Two years

later he married, and afterwards studied law at the University of California and was admitted to the bar. After the San Francisco earthquake, in 1906, he, as a lieutenant of cavalry, was made quartermaster of the army relief corps. He also served in the Philippines and with Pershing in the futile chase of Pancho Villa through the sagebrush of Mexico. In 1916 he was a captain of General Crowder's staff, and it was here that he first gained fame as the author of the selective draft law. He is described as being gruff, liking his own way, being impatient with those who see things differently, and sometimes domineering. These characteristics, we are told by his friends, grow from a desire to accomplish things. They are said to cover both kindness and a pervasive desire to see that fairness is done. In speaking of his present job, General Johnson says: "Theoretically, if all would pull together we could do this job tomorrow, and if we did it tomorrow that would be the end of this depression."

Nudity and Indecency.—

To the clean and proper-minded there is nothing inherently nasty or indecent about nudity. There is, however, something both nasty and indecent about the commercial and sensational exploitation of nudity, and it is on this ground that one must challenge the cheap hypocrisy of the so-called "art school" at the Century of Progress World's Fair, in which, as the papers report, one pays a twenty-five cent fee for admission as a "student" to the "art class," where practically nude women are said to be posed. The presentation of a pencil and sketch pad to a "student" only adds to the hypocrisy. We do not refer to the incident from any feeling that there is much hope of furthering a wholesome attitude toward sex and nudity by invoking the powers of police and censorship. The cure for the indecency and the hypocrisy in this sphere lies deeper, and it is to be found not in prurient sensationalism, but in the development of a wholesome attitude, and in furthering such effective protest as would make such exploitation impossible. The purpose of such an absurd arrangement is indecent, and it rests upon a psychology of indecency; but, after all, purposes can be changed only through enlightened and progressive attitudes, and not by narrow censorship, nor by the sort of prudishness that considers nudity in itself either evil or indecent. Merely with honest regard for the consistencies of progress those who are responsible for the Chicago Fair ought to eliminate this and all such side-shows that cater to a morbid and indecent spirit. If such a thing be justified or necessary in the carrying on of a World's Fair, let it be upon a plain and open basis without any hypocritical association of the thing with "art."—*Congregationalist and Herald of Gospel Liberty.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. George D. Owen, pastor of the church at Ormond, Fla., has been preaching at the Asylum Avenue Baptist Church, in Hartford Conn. This church and two Congregational Churches unite in these services during July and August.

Chaplain H. E. Rountree, U. S. Navy, is now on the U. S. S. *Whitney*, San Diego, Cal., where he anticipates being located for some time. The Chaplain writes: "We are very pleased with California. Everything is amazing and most things are in extremes. The climate is cool and even the architecture is attractive. Fruits and flowers are in abundance."

The church at Fort Myers, Fla., being far removed from the Young People's Conferences, held a Conference of their own at Fort Myers Beach for the young people of that church. Two cottages were rented, one for the boys and the other for the girls. There were seventeen registrations. The pastor of the church, Rev. O. T. Anderson, and Mrs. C. E. Allen, an efficient teacher in the Sunday School, conducted the study courses. The girls did the cooking and the boys helped with the general work.

The following item under date of Suffolk, July 20th, tells of the passing of a long-time and very loyal and faithful member of our Liberty Spring Church, and our sympathies are extended to the bereaved: "Funeral services for James L. Pierce, 84-year-old farmer of Nansemond County, who died July 19th, were held Friday afternoon at 3 o'clock, at Liberty Spring Christian Church, in which he had held membership for 59 years, conducted by Dr. I. W. Johnson, Rev. N. G. Newman and Rev. H. S. Hardcastle."

One of our Florida ministers writes interestingly with regard to some experiences with the unemployed. One man who had at one time been a successful contractor, but who was unemployed and "up against it," was taken by this pastor to the head of the relief council in that city. As they entered the large office building to register as unemployed, the man smiled wistfully, and said: "Mr. M., I built this building over twenty years ago." In another instance, this pastor found himself advising another unemployed man, whose name and fame as an aviator was on the front page of every newspaper, and in the movie news reels only two years ago. Such are the strange contrasts of our present day.

We extend our brotherly sympathy to Chaplain H. E. Rountree of the U. S. Navy, and to the other beeraved ones who have recently sustained through death the loss of a kind and loving father. The Norfolk-Virginian *Pilot*, of July 20th, gives an item of the sad occurrence: "J. T. Rountree, 78, a prominent farmer of Nansemond County, died Thursday afternoon, at 1:50 o'clock, at his home near Cypress Chapel, after a short illness. Mr. Rountree is survived by six children: Mrs. H. B. Harrell, of Portsmouth; Mrs. H. P. Taylor, of Cypress Chapel; Chaplain H. E. Rountree, of San Diego, Cal.; A. T. Rountree, of Roanoke; W. T. Rountree, of Waverly; R. J. Rountree, of Franklin; 17 grandchildren; a sister, Mrs. W. P. Mitchell, of Suffolk; also several nieces and nephews. Funeral services were held at the Cypress Chapel Christian Church, conducted by Rev. R. E. Brittle, Dr. I. W. Johnson, and Rev. H. S. Hardcastle"

NEWS FROM CAROLINAS AND GEORGIA.

Rev. Henry B. Mowbray, Demorest, is home from the hopsital, where he underwent an operation, and is feeling fine and doing his usual work with the church and summer student body. He acts as chaplain of the Piedmont Leadership Conference and leads chapel every day. Everybody greatly appreciates his thoughtfulness as host of this conference.

Piedmont College closed the six weeks' summer school with fine spirit and success. Other students are going on with an extra three weeks, and the outlook for next year is very good. The same report comes from Elon College. There are students galore—money, money, money—if we only had it, how many would be given a chance for an education.

In North Carolina, Ruth Scottford, Genevieve Chase, Carl Key, Read Chatterson and Katherine Burt have finished one month of most interesting and successful vacation church schools. Reports from the pastors indicate unfailing labor on the part of the S. S. S. people, and hearty cooperation on the part of the people. That's what makes everybody happy. "If anything goes, somebody is pushing."

For nearly two years, Rev. David Shepherd has been pastor of United Congregational Church at Phenix City, Ala., and United Congregational Church at Columbus, Ga. The work grew and demanded more man power. By special arrangement between the superintendents, Dr. F. P. Enslinger and M. J. Sweet, in conference with the two churches and the extension board's offices, it was voted that each call an all-time pastor. As a final result, Mr. Shepherd was called to be the pastor at Phenix City, and Rev. Arnold Slater was called to the Columbus church, to begin August 10, 1933. This promises to be a very fine opportunity for both these upstanding young ministers. Both churches are very happy. Much is expected.

In Georgia, after a month of "work, work, work," it is reported, at Williams Chapel, the people are sorry to have to let Dorothy and Joy Grigsby go. But the schedule is made and these happy workers are working now at Pearson where a similar work is being carried out with the same kind of cooperation on the part of the people. In this same parish, Alan Jones, pastor, Eben Chapman, is doing a most constructive work at Antioch Church. He is building the church through calling on everybody in the whole section and is meeting with fine response. He is preaching much and enjoys it. Also, at Baxley, the same parish, a recent revival resulted in five new members and at Union Hill Church, Pearson, three united. In these meetings, Mr. Jones was assisted by Rev. Arnold Slater.

The pastor-at-large warns his Carolina friends of what some call "speed traps" on Route 23, passing from Cornelia to Gainsville. Two little villages whose boundary lines join, have thought it wise, evidently, to seek to prevent auto accidents by fining anybody at least five dollars if caught driving over 20 miles an hour through these corporations. They comprise about two miles distance. In one of these there are fifteen buildings, all on one side of the road, and many of them vacant. None on the opposite side of the road. There is a railroad passing and perhaps there is a station on the other side of the railroad. It was reported that a large number of motorists are avoiding the annoyance caused by these towns by turning off this highway just north of Baldwin, finding friendly cities and towns who welcome the

motor trade coming that way. The distance is no greater by the looks of the map, and—well, five dollars is worth saving, if you happen to want to go to Atlanta for a business trip and need to drive faster than 20 miles an hour. It should be said that this new movement, progressive as the citizens of these towns seem to think, started only about two months ago, it is said.

The Georgia Barnsville Parish is happy in some new ventures: First of all the fine revival conducted by Rev. L. L. Stanley, pastor, which netted six new members and several others were ready and will soon give themselves and their talents to the work of the church, Jones Chapel, Woodbury, Ga. This church is also happy that after a month of prayerful consideration, Mr. Stanley will remain with them. It has been apparent for a long time that the Meansville Church really needed two Sunday services. The only way to have two, would be to have Mr. Stanley give up either Bethany Church or Jones Chapel. It was finally arranged that Bethany Church, at The Rock, was willing, in a fine way, to release their second Sunday and take the fourth Sunday morning service. By this arrangement, Woodbury will have Mr. Stanley in the afternoon and evening. It should also be said of this four-point parish that the ladies of three of the churches visited Woodbury for an all-day meeting of the combined Missionary Societies. Sixty were present, the greater number being guests from Fredonia, Bethany and Meansville. In this way our several parish groups in Georgia are cultivating friendships and unification of effort which promises much.

M. J. S.

CHURCH CENTENARY.

The Conshchocken (Pa.) *Recorder* of Tuesday, July 25th, carried the following interesting account of the services, July 21st-23rd, in our historic Gulph Christian Church, M. W. Butler, pastor:

"A century of progress in religious and spiritual service to the community was observed in the historic Gulph Christian Church, Matsonford and Gulph Roads, commencing Friday evening with a pageant depicting the various episodes during the past hundred years and continuing with an all-day jubilation Sunday. All of the services were largely attended, many former pastors and members of the century-old church and former residents of the community returning for the festivities. Greetings from the conference with which the church is affiliated and from the churches of the immediate vicinity were extended by personal messengers who participated in the program, while an interesting history, covering the one hundred years that the church has existed as a place of worship, was read by Mrs. A. I. Supplee.

"Sunday marked a whole day of celebration. Beginning with the session of the Sunday School at 9:30 in the morning, there were special features that made the anniversary one long to be remembered. The regular lesson period was devoted to an interesting address given by Walter E. Myers, secretary of the Pennsylvania State Sabbath School Association, who extended to the church the greetings and congratulations of the State organization.

"The morning worship period was featured by the historical paper read by Mrs. Supplee and a brilliant sermon delivered by Rev. Martyn Summerbell, D. D., president of the Starkey Seminary, of New York, who has passed the eightieth milestone in his life's journey.

"Rev. Edwin N. Faye, pastor of Trinity Lutheran Church, Norristown, was the speaker of the

(Continued on page 15.)

YOU—AND YOUR CHURCH PAPER.

On the 14th of last month we sent out 287 letters to some, not all, of our subscribers who had for one reason or another neglected to pay anything on their SUN account for quite a while.

Some of these to whom we had written responded almost immediately with checks for varying amounts. Others replied with valid reasons for not having paid and promised that they would as soon as conditions made it possible. A third group, very small, paid nothing on their subscriptions, but ordered that the paper be stopped at once. They forgot that it was *their* church paper as well as ours. Being good church members, we seriously doubt if they would order the dairyman to stop bringing milk to their house each morning and refuse to pay for what he had already delivered.

There is a fourth group, however, that we are at a loss to understand. They have ignored the letter which we wrote entirely. We wonder if they even read it. It took time and money to send it to them, and we believe it deserved at least a reply. The letter said among other things: "I do not want a single member of our church who wants THE SUN to be without it." But certainly these who have not responded cannot want it very badly.

If you are one of those who got the letter, read it again, and respond to its request as nearly as you can. It is well worth while.

To those who are listed below, we wish to extend our thanks for the support they are giving us in trying to make their church paper worth while. If there are any errors in this list, or if your name has been inadvertently omitted, please notify us. The change should appear on your label next week.

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Rev. Myron Tyler, Route 3, Cartersville, Ga.
Geo. T. Whitley, Esq., Smithfield, Va.

Sincerely yours,

J. T. KERNODLE,
Managing Editor.

It is not the multitude or the earnestness of your words in which prayer has its power, but in the living faith that God himself is taking you and your prayer into his loving heart. He himself will give the assurance that in his time your prayer will be heard.—Andrew Murray.

MASSANETTA MUSIC FESTIVAL.

The Valley of Virginia is rich in folk lore and songs. Many of the tunes of these sacred folk songs have been copied and put in modern settings and are being used by the choirs of churches all over the country.

They will be sung at Massanetta Springs in their traditional three and four-part harmony. These songs have come down through generations. Many of the tunes have never been written, but have been passed on by ear from mother to children.

Mr. John Powell, nationally known pianist, and Mrs. Annabel Morris Buchanan, noted composer, who are both authorities on Folk Music, will have charge of this program on Friday afternoon, August 4th. Mr. Powell will introduce the numbers and make a brief address on the origin and beauty of this type of music.

Among the selections are the following: "Retirement," "Tender Thought," "Zion's Pilgrim," "Limehouse," "Easter Anthem," "The Converted Thief," "New Jordan," "Evening Shade," "Saint Bound for Heaven," "Parting Song," "O Wondrous Love."

This Folk Music program to be put on Friday afternoon, August 4th, is only one feature of

the Sacred Music Festival held at Massanetta Springs under the leadership of Dr. John Finley Williamson, of Westminster Choir fame.

The Ministers' Conference begins on August 7th, running for two weeks. We hope that the ministers, and laymen too, of our denomination will avail themselves of the wonderful opportunity this conference presents.

ROANOKE, ALA., REVIVAL.

Two services on the fourth Sunday brought to an end the week of special meetings held at the First Christian Church, Roanoke, Ala. This special revival effort was begun on the third Sunday. The pastor was assisted by Rev. Jesse Dollar, pastor of Congregational-Christian Church, LaGrange, Ga. Mr. Dollar brought to the church a series of helpful and inspiring sermons. The people from other churches of Roanoke showed a large interest in the meeting. The members of the church showed an excellent spirit of loyalty and of cooperation. Six members were added to the church, three by letter and three by profession of faith. All who attended found their spiritual lives deeply enriched.

A. R. VAN CLEAVE, Pastor.

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Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

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December....., 1932.

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE PASTOR'S SALARY.

"The laborer is worthy of his hire." There is a text that conscientious laymen should take to heart, practice and preach. In all probability, four-fifths—more nearly nine-tenths—of our pastors are far behind in receiving their salaries. Heaven knows their salaries promised were already too small, and now not to receive as promised is making life hard for them, indeed. The merchant, the grocer, the garage man, the gas dealer, expect and demand that the preacher pay his bills, or he is discredited and dishonored. There is the embarrassing situation. The pastor must keep going, meeting obligations, appointments, the necessities of living, and his congregation, ready to criticize if he does not pay his bills, lets him go unpaid. This is more of a reflection upon and a discredit to the congregation than to the pastor, though the pastor bears openly the blame and the burden of it.

One source of failure is the light in which many view their attitude to the pastor. There are hordes of people in the church who feel that paying their pastor is giving to charity. (One of the most abused words in our language is "charity".) It may be done or not according to convenience.

Paying one's part of the pastors' salary is not giving anything to anybody; it is simply paying an obligation for service rendered and received. In a majority of instances, the most valuable man in a community and the most wholesome and helpful service rendered is that of the faithful preacher and pastor. He is employed by his church to feed hungry hearts, to give comfort to bereaved

and sorrowing souls, to bring courage to the despairing, to carry strength to the weak and make the light of eternal truth shine out in the dark places of sin and wrong-doing. In paying and supporting the pastor, one is paying for that which is without price and supporting that which is essential to full and abundant life. In paying our preacher, we are not making a donation to benevolence, we are investing in moral and spiritual forces and factors for ourselves and our community.

Nothing is a surer index to our lack in spiritual interest than our failure to pay our pastor. There are wants that are more than material, and there are needs beyond the physical. Paying our pastor is an effort to secure and share with others spiritual relief, soul food and moral freedom and righteousness. The purpose of the church is to give spiritual life and healing to the souls of men, and this is given through preaching the gospel at home and abroad.

It is rather remarkable, as well as deplorable, that the great decrease and curtailment witnessed in the church of the present is, on the one hand, its failure to pay its pastor and its decreased donations to Missions. These represent the spiritual power and thermometer of the church in the matter of giving, since it is the object of the pastor to preach the gospel to those who can hear his voice, and the object of Missions to send out other pastors to places nearby and remote that their voices may be heard as they proclaim the riches of grace through Christ Jesus, our Lord.

The church will not begin to recover its soul without paying its pastor's salary and increasing its donations to Missions, that the spiritual task for which it was founded as a spiritual body may be accomplished as our Lord intended it should be.

J. O. A.

OUR NATIONAL ALLY.

A contemporary points out that, for the first time in all our national history, even from the notorious Whiskey Rebellion, which our first president, George Washington, lost no time in putting down, even till this good hour, has our national government become an avowed ally of the liquor trade. Whatever else we may or may not have done, good, bad or indifferent, our government has taken sides with the liquor interests and booze artists of the nation; has yielded to their insidious propaganda, admitted its inability to cope with or suppress them and has joined arms with them in removing laws and hindrances, so that the brewer may rejoice and the whiskey dealer may be glad. And so the brewers are laughing and the whiskey dealers are radiant.

Our one wish is that this alliance may not prove an unholy one, and that before it is too late we may check our hysteria, take counsel of our past and learn wisdom from the warning of him who cried: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

J. O. A.

LETTING THEIR SOULS CATCH UP.

James Truslow Adams relates an incident of the jungles that has application to us of the cities and the plains:

An American explorer, who had spent two years among the savages of the Amazon, received one day an urgent call to leave the jungle for the nearest town. With the help of the chief and a train of attendants, he attempted a forced march

of three days through the jungle to the nearest settlement. Without grumbling the party made extraordinary speed for the first day and on the second. On the third morning, however, when it was time to start, the explorer found all the natives sitting on their haunches, looking solemn and making no preparations to leave. On asking the chief what the trouble was, he received the answer: "They are waiting. They cannot move farther until their souls catch up with their bodies'."

While we have been very busy and exceedingly active in gratifying our physical desires and plunging forward with our bodies, one wonders if our souls have not been left behind? Oh, was it for these heathen of the jungles, or for us of civilization, that the Prophet Isaiah wrote, when he said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

We have built machinery to supply all our wants (of body), and in trying to keep up with our machinery, we have left our souls behind.

J. O. A.

REVIVAL OR REVOLUTION.

A man of wide observation and far-reaching human experience said in our hearing recently: "We face and must have either a revival or a revolution." Which shall it be? The answer depends upon whether we swing to the moral and the spiritual and cleave to that which perisheth not, or swing to the doubtful, the immoral and the temporary and follow after that which is expedient.

At any rate, we are reminded of the words of that seasoned Christian philosopher, Schweitzer, who said:

"The human race must be converted to a fresh mental attitude, if it is not to suffer extinction. . . . The suicide of civilization is in progress. A dull despair hovers over us. A new renaissance, much greater than that in which we emerged from the Middle Ages, is absolutely essential. Are we going to draw from the spirit enough strength to create new conditions and turn our faces again to civilization, or are we going to continue to draw our inspiration from our surroundings and go down with them to ruin?"

Our age calls for stout hearts, strong men, heroic women, stalwart characters bent on doing the right at all cost and, disregarding public clamor and hysteria, set their faces toward the goal of high aims, noble purposes, divine pursuits.

J. O. A.

SELF-CONTROL.

I remember once that a man came to our house red with wrath. He was boiling over with rage. He had, or supposed he had, a grievance to complain of. My father listened to him with attention and perfect quietness until he got it all out, and then he said to him in soft and low tones; "Well, I suppose you only want what is just and right?" The man said, "Yes," but went on to state the case over again.

Very gently father said to him: "If you have been misinformed, I presume you would be perfectly willing to know what the truth is?" He said he would. Then father very quietly and gently made a statement of the other side; and when he was through the man got up and said: "Forgive me, doctor. Forgive me." Father had beaten him by his quiet, gentle way. I saw it, and it gave me an insight into the power of self-control. It was a striking illustration of the passage, "He that ruleth his spirit is better than he that taketh a city."—Henry Ward Beecher.

AN APPEAL NOT TO REPEAL.

Chattanooga, Tenn.,
July 21, 1933.

Dear Dr. Atkinson:

May I have a bit of space in THE SUN for a few lines?

I was born and reared in Old Kentucky. I think it is one of the grandest States in the Union, and especially so since it put on its dry clothes. This it did before the Eighteenth Amendment became a law. I can say proudly that I helped to bring about Prohibition in the State not only by my vote, but by preaching against the liquor traffic. I said: "If you want to be a good husband, a good wife, a good father or mother, a good citizen, or a good church member, you must be a sober man or woman; must be a sober man to be a first-class farmer."

I remember when whiskey or brandy could be bought for fifty cents to one dollar per gallon, and when many farmers had a jug of water and a jug of whiskey in the shade of a tree in the harvest field. Often men would get so drunk they would be unable to work. The men who had the liquor in the field very often had trouble with the men destroying the grain, fighting, and disrupting the friendship of neighbors.

This never happened in my father's field. He had a special preventative and it always worked. I will give the recipe that others may have the benefit. He would not allow a jug of the poison stuff to come into the house or field. I can say to the honor of my father and mother, that they were teetotalers. But I'll tell you what they did have. About 10 o'clock, we children, or sometimes mother with us, would be seen making our way to the big mulberry shade tree. Then father, with the six or eight hands, would come to the shade and eat of the contents of a basket of cookies, apples or dewberry pie, with some good early harvest apples, and some good cold water. In the afternoon it was the same. His grain was well taken care of and soon almost all of the neighbors left off the liquor in harvest time.

Flemingsburg, the county seat of Fleming County, was a great trading point. Each county court day, the fourth Monday of each month, scores came to swap horses and to sell other stock. Scores of men would get drunk and there would be dozens of fights during the day. Men lay on the streets drunk and drunks went up and down the sidewalks until women were afraid to be on the streets. But after local option in our town and county it was so women could go on the streets and see the fine stock on sale.

I remember well the first county court day after the town went dry, the largest crowd I had ever seen in Flemingsburg, and I only saw one drunk man during the entire day. He fell on the street and an officer picked him up and took him to the locker until he sobered up, paid his fine, and went home. Saloons went out, men found better occupations, and the stock sales went on fully as well. Previously men were afraid to go home from their places of business for fear of being knocked down by some drunk, and sometimes would have to leave the sidewalk and take to the muddy street to miss the drunks. Women were scarcely ever seen on the streets at night. Not so after the dry law came into effect. I saw only one drunken man in Flemingsburg after the law came in.

I would just as lief vote to repeal the law against murder and the law against theft and say: "Go to it, kill and steal, it is all right as the law says you may," as to vote for the repeal of the Eighteenth Amendment and legalize the sale of intoxicating liquor. I am of the opinion that if all the men and women who have died and gone to drunkards' graves and a drunkard's hell could have the opportunity of standing on the earth

again and testifying, they would tell us to shun it as we would shun a poisonous reptile. We cannot help the ones who are gone, but we can help the ones who are still within our reach.

Some of the brainiest men have died in disgrace and shame on account of drink. Drink has been connected with nearly all criminal cases. Booze was the starter of nearly every feud in Kentucky. Just legalize whiskey and beer, open saloons on every corner, and at every crossroads in every little store and filling station, just any place they pay the license, then watch the people go hellward on the lightning express. Repeal? No, a thousand times, No! As I see it, if a man is a real Christian at heart, he will be loyal to the principles of moral and Christian integrity. A man is not a good Democrat or Republican if he will not vote for that which is for the greatest good of the greatest number of citizens of our country.

If we want to save our young people from downfall and disgrace, it will help wonderfully to keep booze out of their reach.

Surely, if some who have voted or will vote for the repeal of the Eighteenth Amendment had stood by the bedside and watched men die under the power of drink, and heard their screams for help and watched them gnash their teeth and froth at the mouth, and heard them cry: "O, friend, can't you help? Do drive those awful demons away! Oh, for one minute's peace! Look, look, the devils are coming again! Look, there is the very Boss Devil! Do help! Give me some water. . . . Rats are in the water (with curses knocking the water from the mother's hand). You put rats in it. Sister, bring me a drink. Preacher, don't let them put rats in it." Just then a wicked kicking against the footboard of the bed, with screams and curses. "O, take those snakes off my legs. Take them off before they bite me." I have seen men tied to keep them from doing bodily injury to themselves and their families.

I was visiting in a home once when the man of the house came in drunk. When he saw me, he flew into a rage, saying, "I thought I told you never to come here." I said, "On the contrary, you invited me to come." He made as if he would hit me. It was the booze in him that made him so. I had been there many times before and he always seemed glad to have me.

If there was as much money spent to take care of conscientious ministers and their families while they preach the gospel as is spent to bring back and legalize the devil's slop, it would be much better. We spent thousands of dollars to educate the girls and boys of our land so they may be useful. Then we vote to set before them intoxicants and damnation. O consistency, thou art a jewel.

REV. A. P. HURST.

HIS FAREWELL TO SUFFOLK.

From Suffolk correspondent to Norfolk *Virginian-Pilot*, the following interesting item is taken:

Suffolk, July 23.—"I have been with you Suffolk people ten years," said the Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, in his farewell sermon this morning, preached just before leaving to take up the pastorate of the Norfolk Christian Temple, "and it is fitting that now I am about to leave you, I should have something to say to you out of my heart.

"I want to talk to you in a simple, and sincere and informal way about some of the aspects of my ministry among you.

"Needless to say, my feelings lie very near to the surface as I do this thing. As Paul said in his farewell, 'Ye know after what manner I have been with you at all seasons.'

"In my manner of life I have tried to be a Christian, serving the Lord in all humility and with many tears and temptations.

"I have tried to preach a well-rounded Gospel, of stewardship and giving, of racial equality and brotherhood, of missions, of prohibition, and the doctrine and duty.

"I have tried to do this in spite of the fact that some of you did not like some of these things to be preached and yet in such a way that you had to admit the fairness of my action.

"Fundamentally to it was my insistence upon repentance toward God, and faith toward our Lord Jesus Christ.

"I am going to a very difficult field of pastoral life.

"But none of these things move men, for I have had an experience of God that has given me courage and help for my task.

"And in the words of Paul, 'And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'

"Paul wanted their love and their remembrance, but he wanted most of all their supreme loyalty to be to God, and their supreme support to the 'Word of His Grace.'

"In like manner I want you to remember me, but I want to commend you to God, and to the word of His Grace. If your loyalty is to me, then I know that I have failed in my ministry.

"I want you to love the church and to love Jesus Christ supremely. I want you to give Mr. Truitt your support and your co-operation. I want you to go on growing and serving until you come unto the measure of the stature of the fulness of Jesus Christ.

The church was filled today, and the large congregation remained for some time after the close of the service for farewells to the pastor and his family.

Mr. and Mrs. Hardcastle have moved to their home in Norfolk, and will leave Monday for Elon College, where Mr. Hardcastle will teach in the summer training school. They will go later to Montreat for a several weeks' stay.

BEST THINGS.

The Best Law—the Golden Rule.

The Best Education—self-knowledge.

The Best Philosophy—a contented mind.

The Best War—to war against one's weakness.

The Best Theology—a pure and beneficent life.

The Best Medicine—cheerfulness and temperance.

The Best Music—the laughter of an innocent child.

The Best Science—extracting sunshine from a cloudy day.

The Best Art—painting a smile upon the brow of childhood.

The Best Journalism—printing the true and beautiful on memory's tablet.

The Best Telegraphing—flashing a ray of sunshine into a gloomy heart.

The Best Biography—that life which writes charity in the largest letters.

The Best Mathematics—that which doubles the most joys and divides the most sorrows.

The Best Navigation—steering clear of the lacerating rock of personal contention.

The Best Diplomacy—effecting a treaty of peace with one's own conscience.

The Best Engineering—building a bridge of faith over the river of death.

—Selected.

Make yourself an honest man, and then you may be sure that there is one less rascal in the world.—*Carlyle*

CONTRIBUTIONS

SUFFOLK LETTER.

This is vacation time. The office and the workshop may be left idle for a few days. A week, or more, as conditions permit, is gladly accepted as a time of leisure, or a recess from the usual routine of labor and responsibility. One who has the privilege of a real vacation is, indeed, to be congratulated. For the minister this is an opportunity for physical improvement, mental relaxation and spiritual revival. If he is wise he will seek to spend some time in physical exercise and work. A few days in the country will offer many opportunities for work and recreation. Nothing surpasses a farm in this respect.

Somehow the ground is God's great school for man. "Cursed is the ground for thy sake." (Gen. 3:17.) It is an index finger pointing man to his greatest source of material blessing. Hard work is God's method of blessing mankind. If man had never sinned, he might be satisfied with the Edenic method of life, namely, eating fruit without laboring to cultivate the trees. But sin forever made it impossible for man to be satisfied with ease and idleness. This is not a presumption that man was idle in the Garden of Eden. But it is evident that life was free and easy.

Therefore, the ground offers an opportunity for a great vacation. From it we may learn that life is sustained by painstaking patience and systematic effort. The ground does not ask governments how to grow crops. Legislatures cannot change the laws of the ground. Crops are not produced by decrees and magic wands. The ground is not in a hurry. It waits for the quiet return of the seasons. There is a time to sow and a time to reap. There is a time when the ground is cold and a time when it is warm. A fortune may be made in one day on the stock market. But when one makes a fortune so quickly, it is certain that another has lost a fortune in the same market. A fortune is not quickly made tilling the ground. But the toil and the experience and the environment will help to make life great and worthy if rightly directed. Go to the ground and learn a lesson on preaching, and teaching and living. Jesus found many of his best illustrations while walking in the fields and forests and mountains of his day. Vacation should take one to the ground—the fields—with lessons on sowing, growing and harvest; to the forests and mountains for strength and endurance in time of stress and strain and storm; to the lakes and streams for quiet rest, and deep reverie and sublime meditation. Working in the fields, walking through the forests and fishing in the placid lakes and quietly moving streams, will dispel nervous depression, stimulate digestion and invite restful sleep when the day is done, and the shadows of evening are filled with the call of the katadids and the quaint song of the whippoorwill.

With the dawn of a new day one is ready for the voice of God in private devotions, or crowded Bible school. How fortunate to have the opportunity of fellowship in a Bible school out in the country. Massanetta Springs Bible Conference, August 7th-20th, offers such an opportunity. Ministers and laymen may be greatly helped by such a vacation. Other places and schools offer similar opportunities for recreation, study and fellowship.

The real vacation should include some mental and spiritual provisions for growth and development. If the entire vacation is spent in physical relaxation and enjoyment, the mind and the soul may suffer from too much dissipation and indul-

gence. Provide for the whole man in your vacation. And remember the great multitude who will not have the privilege of any vacation. For them there is no release from their daily tasks. Carry back to them a spirit of new zeal, new interest and spiritual enthusiasm. May your vacation bring you closer to God and fit you for better service in your day and generation.

I. W. JOHNSON.

DO YOU WANT A COLLEGE EDUCATION?

There seems to be a new interest on the part of high school graduates in a college education. More and more the type of training given by our high schools is creating a desire on the part of their students for a more complete and a more thorough knowledge of the subjects that they have begun to study. This, I think, is a wholesome tendency. Personally, I believe in a trained citizenry if we are to have a more efficient form of government and a higher type of society in which to live. The trained individual is of far more value to society than the untrained. His contributions are more decisive and more valuable—they are of a higher type. It matters not what his profession or pursuit in life shall be—his life will be more satisfactory and more productive of good if he is adequately trained. Those who desire college experiences and are determined to avail themselves of such opportunities are next brought face to face with the responsibility of choosing a college. For a young man or young woman of today to decide where to go for college privileges is no easy task. There are many worthy institutions—all of which are bidding for a capable and ambitious student. Colleges, large and small, stand with their doors open and with an urgent invitation for all who will to come and share in the good things that they have to offer.

In the mail today, I received a letter from a man who is engaged in educational work. He, himself, is a teacher. He has a son who graduated from high school at the age of fourteen. The next step in this youngster's preparation for life is college. The father is much concerned as to where to send his boy. Naturally, his hopes for the future center in his son and he desires to make no mistake in his further training. He writes: "I am considering sending my son to a small college." There are advantages offered at the small college that in some respects are superior to the advantages offered at a large school. In a small college, it is an easy matter to get acquainted with everyone on the campus and the alert student is not there many hours before he knows practically everyone. His contacts with the professors are personal and constant. If he is studious and has a disposition to cooperate, he will find that his advantages increase day after day. The average youngster has a desire for leadership along some particular line. In addition to guiding a student in his search for knowledge, the college should not fail in developing the possibilities for leadership in the individual. Opportunities along this line are ten to one greater in a small college than in a large one. The larger college offers but few more positions for leadership than the small college—the aspirants for these positions in a larger college outnumber the aspirants for like positions in smaller colleges as high as ten to one. In a small college there are always opportunities for personal contact and personal instruction that could not be expected even in a large school. But, whether the school be large or

small, there are certain things that a student should find when he reaches the college campus. First of all, he should find a wholehearted welcome on the part of those in authority and on the part of those who constituted the student body the previous semester. He should find a wholesome and friendly atmosphere that should be conducive to contentment and clean living. He should find accessible and inviting opportunities for cultural and religious living. In short, he should find an atmosphere that makes the intelligent individual ambitious for mental development feel perfectly at home and happy in his pursuit of knowledge. For an individual to do his best work, he must have agreeable surroundings, congenial comrades and a type of instruction that makes difficult problems appear more easy.

At Elon College, we are working constantly and consistently toward this end. We are trying to improve living conditions for those who come. This, of course, calls for the expenditure of money. Here we have to move carefully and economically; however, we are reconditioning East Dormitory and making it a first class rooming house for men.

In addition to improvement of the building itself, which is about completed, we are arranging to furnish the building with new furnishings throughout. Instead of double-deck beds, we are providing twin beds for all rooms, and other furnishings for the rooms will be in keeping. The rooms in East Dormitory will be more comfortable and more inviting, and those who room there will be expected to take the best of care of both room and furniture. If you have not sent in your acceptance fee and are interested in rooming in East Dormitory, it would be well for you to send in your fee at once and make your request. In addition to living quarters, we are sparing no effort to make the spirit of the campus what it ought to be and to see that classroom instruction is of the highest type. What we are hoping to do at Elon College is to make a first-class educational institution from every standpoint, accessible to the ambitious student at a minimum cost. It is not the purpose of Elon College to become an expensive school, but it is determined to become an efficient school—desirable from every scholastic standpoint.

It is our purpose to administer to the whole life and to send our graduates out into life, capable of meeting the emergencies of life successfully. If you have not sent in your application, please write us at once. If you have a friend to whom you would like us to send a catalogue, let us have the request.

L. E. SMITH.

WHAT IS YOUR LIFE?

(James 4:14.)

Life is the gift of God. Therefore we cannot esteem it lightly nor can we wish to shorten it. It has been given to us as a stewardship and some day we will be asked to give an account of our stewardship. Our life is what we make it and though we may try to shift responsibility the fact remains the same. Far be it from us to ever wish we had never been born or that our life might be shortened; the One who created life is the only one who should limit its length. Some one has said that life is too slow for those who wait; too swift for those who fear; too long for those who grieve; too short for those who rejoice. How then can humanity set the bounds of life; who knows when grief will be turned to joy or when the waiting time will be over and the fearful things be done away. The only answer to the questionings which may come about are found in our Lord Jesus Christ of whom John the evangelist wrote, "In Him was life; and the life was the

light of men; he that followeth Him shall not walk in darkness, but shall have the Light of Life." We may not know what our part in life may signify, some one has written, but we are here to play it, and now is our time. This we know: it is part of love, not cynicism; it is part of action, not of whining. It is for us to express love in terms of human helpfulness. We should never sit down and cherish our own sorrows but we should ever reach out to those around us who also have sorrows for in comforting them we ourselves are comforted. Our Lord Jesus Christ came to earth that we might have life, and that we might have it more abundantly. Life without Christ is a failure, but life in Christ is the secret of life. Galatians 2:20, and as we live in Him and hold forth the word of life we may rejoice in the day of Christ that we have not run in vain. So we may "enter into the rest of a new life, feel the throbbing of a true life, and then go out to live a full life for God during life's little day," showing forth the life that is hid away with Christ in God; looking not on the things of this life which shall soon vanish away, but upon the eternal glories of the paradise of God, 'the life above, when this is past, is the ripe fruit of life below.' Then 'we'll forget the thorns that have pierced the feet and the nights with their grief and gloom.' So with our eyes upon the goal and our feet on the ground may we reach to those around us who are also traveling life's weary way, encouraging and helping as we may. Only in this way will our life count in the final reckoning; only in this way can we finish our course with joy.

"My home is God himself; but oh the cost
That Christ hath paid to bring my spirit there;
His own dear life and all he held most fair,
He laid it down for me that I might come,
And dwell forever with him at home.
At home in God, and safe none other where!
O happy, place! O home divinely fair!
You, too, may come and dwell, rejoicing there.
You ask what I have paid? 'Twas naught but
this:

I lost my loathsome life, and took up his;
And now God's free, free grace is all my boast.
Not mine, but his, the cost." "W."

VACATIONS AND REFLECTIONS.

By TIMOTHY THOMAS.

This is vacation season for those who can spare the time and money for such an event. This year there are more people who have time than money to get away from the routine and the humdrum of position and place. The return to work would be a most happy vacation to millions long separated from their positions.

Back home is the vacation ambition of the majority of people, and an ambition worthy and worth-while. It is more than an ambition; it is a call within to return to the places where we learned our best and greatest lessons—places where we were unconsciously brought in touch with the ideals of life. To return home is to drink anew and afresh from the fountains of life from which we drank in early days the spirit that has guided us along and upward the paths that daily try our souls and commend the best of our hearts and hands.

The hand of time cannot be stayed, and so each time we return to the fields and streams, the hills and the valleys of our childhood days, there we see and face changes which we find it difficult to adjust ourselves to. Familiar faces are no longer to be seen. The parental home is changed, or in many instances broken, and newly made graves stand as signals for soul reflection. Playmates are scattered. The old mill has ceased, and the "over-shot" water wheel no longer

spreads its gorgeous picture before which we once stood in rapture. In many instances only the old spring and the spreading shade trees welcome us, but such a welcome! By that natural fountain and under the century old canopy we linger and listen.

The lowing herd has gone the way of time. The same moon and the same stars lift us up to a new as well as a renewed childish feeling, and deep within we feel with the poet:

"Backward, turn backward, O time in your flight,
Make me a child again just for tonight."

But the streams and the scenes are not all. There is the little church, whether it be around the corner, on the hill, or in the vale. It's the childhood chapel whose bell pealed out the tones every Sunday morning, the community signal for service and worship. Unlike the city church it has no skyward English steeple or Grecian dome. Instead of the large pipe organ found in the more pretentious places of worship, the little foot pedal musical instrument may still be there. The organist may not be a master of music, but as the old hymn

"Rock of ages, cleft for me,
Let me hide myself in thee."

is carried on in unison by the simple folk of the community, there is a flood of childhood reflections sweeping over the soul, and in all our wanderings we still find ourselves closely united with the spirit of the place.

Pity the man who cannot go back, regardless of his place and position in life, and tune in his soul with the echoes of childhood days. No wonder more people attended the services preparatory to the re-interment of the body of John Howard Payne, author of "Home, Sweet Home," when it was brought back from Tunis, Africa, and was placed in Oak Hill Cemetery, Washington, D. C., than has ever attended the inauguration of a president.

A vacation without its reflections is soiled and sordid. It is merely a cessation of work for a period of time.

The man who misses repentance will miss everything. If your repentance is shallow, your religious life will be shallow. If your coming to the Christ does not mean everything, you will not get everything. If your surrender is not complete, you cannot receive. If your hands are full, you cannot take hold.—Gipsy Smith.

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look upon the face of thine anointed. 11 Ps. 56. 1.
10 For a day in thy courts is better 12 57. 1.
than 2 or, all

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years old when he began t

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14 Like sheep they are laid in
grave; death shall feed on th



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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

A GOOD SAMARITAN FROM INDIA.

A brilliant young man from South India, who was receiving an advanced degree from an American university, was asked to spend his summer speaking to churches and conferences. One night he arrived in a certain New England city. He had wired an American friend there and expected to spend the night. When the taxi drove him to the house, he found that the friend had been called away by an unforeseen emergency. He asked the taxi-driver to take him to a hotel. Four hotels refused to accept this colored man from India. The driver finally said, after the Indian came out of the fourth hotel:

"I know a Negro who might take you in."

"Why," said the young Indian; "I am not a Negro; why should I be under obligation to a Negro family?"

"Right you are, why should you?" said the driver. "There's another place where you would be safe and have a bed, and that's the police station."

"Very well," said the student; "I am not proud, and I want to sleep."

The police had a vacant cot in a cell where a drunken man was sleeping. The young Indian thanked them for the offer, but soon returned to the desk and asked permission to sit up in the office till morning as the drunken man had become obnoxious. The taxi-driver, who had waited for the outcome of this choice of a lodging for the night, now volunteered: "I'm on night duty; you come up to my room and sleep in my bed." Next morning after breakfast he drove his guest to the ferry and refused any money for fare or breakfast.

"You've been a good Samaritan to me," said the Indian, and as he got on the boat he exclaimed again: "You certainly are a good Samaritan."

"Say, listen!" said the driver, "that's twice you have called me that name. What do you mean?"

"Do you not know the story of the good Samaritan?" asked the Indian student, in astonishment.

"No," said the driver. Whereupon he listened to the story, told by one to whom it was old and familiar. The white driver listened with interest, and said, "That's a good story. Where did you get it?"

"If I send you a book with it marked, will you read it?" asked the new friend.

"Sure, I will," replied the driver.

So a traveler from India, a foreigner of another color and language, sent a marked New Testament which related the classic story of brotherhood to the one citizen that he found in this so-called "Christian community," who was practicing real religion.—*Robert M. Bartlett in Builders of a New World.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING JULY 29, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,538.67
Wood's Chapel, New Market, Va.	1.57
Wakefield, Va.	1.02
New Lebanon, Summerfield, N. C.	4.35
Lebanon, Semora, N. C.	.65
Ingram, Va.	3.75
Durham, N. C.	7.52
Piney Plains, Raleigh, N. C.	1.00
Third Avenue, Danville, Va.	3.93
Palm St., Greensboro, N. C.	6.00
Ether, N. C.	1.41
Union Grove, Asheboro, N. C.	.87
Pleasant Ridge, Ramseur, N. C.	3.13

Providence-Memorial, Graham, N. C.	2.89
Dry Run, Seven Fountains, Va.	1.55
Holland, Va.	5.50
Holy Neck, Holland, Va.	4.01
Timber Ridge, High View, W. Va.	1.91

Total \$ 2,589.73

Individual and Church Offerings.

Previously acknowledged	\$ 1,925.73
New Lebanon, Summerfield, N. C.	3.50
Wakefield, Va.	3.14
Ebenezer, Morrisville, N. C.	1.75
New Hope, Harrisonburg, Va.	2.00

Total \$ 1,936.12

Woman's oard, S. C. C.

Previously acknowledged	\$ 6,803.78
Received of Mrs. H. S. Hardestle, Treas. .	1,430.27

Total \$ 8,234.05

Coin Card Offering.

Previously acknowledged	\$ 161.55
Leaksville Sunday School, Sunbeam Class, Luray, Va.	1.00
Mrs. E. Lena Rothgeb, Luray, Va.	1.00

Total \$ 163.55

Summary.

Previously acknowledged	\$12,206.56
Sunday Schools, Regular	51.06
Individual and Church Offerings.	10.39
Woman's Board, S. C. C.	1,430.27
Coin Card Offering	2.00

Total to date \$13,700.28

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY REPORT.

Following is the financial report of the Woman's Board of the Southern Christian Convention for the quarter ending June 30, 1933:

Valley Virginia General Conference:

Women's Societies	\$ 92.35
Young People's Societies	15.45
Rally offering	10.85
Cradle Roll Societies	3.20
Total	\$ 121.85

North Carolina Conference:

Women's Societies	\$332.06
Young People's Societies	12.71
Willing Workers' Societies	22.82
Cradle Roll Societies	6.94
Total	374.53

Eastern Virginia Conference:

Women's Societies	\$600.00
Young People's Societies	250.00
Willing Workers' Societies	90.00
Cradle Roll Societies	12.00
Total	952.00

Total \$ 1,448.38

Respectfully submitted,

MRS. H. S. HARDCASTLE, *Treas.*

A CHRISTIAN IN JAPAN.

Dr. Woodworth sends over "Seed Sowing in Sunrise Land," a 1932 report of the Japan Book and Tract Society, of which Dr. Woodworth is vice-president and Bishop Heaslett, president.

Dr. Woodworth is also one of the ten members of the Board of Managers, and one of the four members of the Literary Committee to decide what publications are suitable for printing.

In 1932, 5,000 books and 42,000 tracts were

paid for by the Society, and 21,000 books and tracts ordered and paid for by others, were published. A translation of Dr. S. D. Gordon's "Quiet Talks on Our Lord's Return," and Torrey's "Every Man's Need of a Refuge," were new.

From the reports of letters of appreciation during the year, are the following:

"I thank God for your endeavors for the evangelization of Japan. I would like to buy a copy of Pilgrim's Progress" to encourage our faith, but owing to the wretched condition of my family, it is out of the question for me to buy it. I appeal to your generosity to spare me a copy as a help and encouragement of faith for my poor old mother, who cannot attend church four miles away, and my wife, who for family reasons, is unable to attend.

"My family consists of my parents, both 76 years old, my wife and five children, the oldest of whom is 11. I was in a position to support this large family, but in January, 1929, I developed consumption while working for a life insurance company. Now I have been in bed for four years.

"From my youth, I believed in Buddhism, and studied Buddhist books and people spoke of me as a model boy. My employers thought well of me, and put their confidence in me, but I was taken ill and laid aside as a man of worry, darkness and despair. I cursed the world and wished to kill myself, but fortunately I came in touch with Christianity which I had formerly hated very much.

"I believed, and into my dark and comfortless life, light, joy, hope and thanksgiving came through the salvation of Christ (Buddhism had brought me nothing), and my wife and I were baptized in June, 1930. By our constant prayers exhortation my mother who had been an even more earnest Buddhist than myself, was baptized six months later.

"In our village, which was famous for the "Amakusa Rebellion in 1638, which lasted for 100 days, and was a revolt against the government persecution of the Catholics, are 500 houses, but ours is the only Christian home.

"My wife's family who are wealthy and very earnest Buddhists, have refused us financial aid in our distress, hoping to turn us from our faith and our house is despised in the village.

"My father, who was once a believer, has given up his faith, but my mother, wife and I are persevering, 'choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.' We are kept by his guidance.

"I have sold all my books which were of any value, and cannot buy this book which I feel we need. While praying, the thought came to me to request it of you. I feel very much ashamed, for I know quite well that Japanese Christians should subscribe toward the holy war for the Christianization of Japan."

"MR. H. MORI.

Amakusa, Japan.

MOSES ON THE MOUNTAIN.

People have wondered, and tried to imagine, just what happened to Moses on the mountain. So now I am going to tell you what one Moses did on the mountain, and while I am sorry I can not tell about Moses of Bible times, I am truly glad I can tell about this Moses whom I know.

June 23rd, we had with us here at Elk Spur Christian Church, Dr. Atkinson and his brother, Moses Atkinson. Of course, we know and love our Dr. Atkinson, but we had not known "Moses" before. And Dr. Atkinson has good as told me not to say things about him in a certain way, or he would not print. So there! But perhaps

(Continued on page 9.)

FOUR WAYS TO THE TITHE.

By DAN B. BRUMMITT.

You may come to the tithe idea by several separate ways. It isn't one of those peculiar doctrines that depend on giving a special twist to a single verse of the Scripture.

LAW.

There's the way of the law. Some object to traveling that way. But there it is—not merely the law of the Old Testament. It is older than that.

Like the law of the Rest-and-Worship Day; like the law of "One-man-for-one-woman," it is a law which got into the thought of men before there were any Ten Commandments, or any Hebrew tribe, or any Code of Hammurabi.

It is old, old; and though there are those who think it has been repealed entirely, nobody ever thought of changing its form. You never hear of a seventh, a twelfth, or a twentieth. As a law, it was always the Sacred TENTH. If you come by the law road, you arrive at that.

EFFICIENCY.

There's the way of Christian efficiency. The Tithe really works, for the church; just as we have been told it would.

The testimonies in its favor are on record by multiplied thousands. It works almost too well. When a group in a church begins to practice it, or a group of churches, the tithers always carry a large overplus beyond their numerically proportionate share of the load.

Wherever it is applied, it settles the question of the support of every Christian enterprise, so far as the appliers are concerned. They are always "over the top" in their offerings.

SELF-INTEREST.

There's the way of self-interest. People who think spirituality means something ethereal are apt to sniff at this linking of tithing with prosperity. But they can't sniff it away. There it is. Other things being equal, the tither is more prosperous than the non-tither, and always will be. He can't help it.

This isn't magic. It isn't "materialism." It certainly isn't superstition, for superstition naturally can't be proved. The prosperity of tithers can be!

We pray for material blessings. Why be surprised when they come?

Tithing does not make poor land fertile. It does not turn tornadoes aside. It does not make up for the tither's lack of any other Christian virtue, or for the limitations that produce differences of ability.

But it works for prosperity, none the less.

It calls for conscience in dealing with what possessions we have.

It develops foresight. It fosters an increasing dislike of waste and needless spending.

It requires the keeping of records, and encourages budgeting, which always tends to cut down useless and wasteful expenses.

That habit alone will protect him at times from spending uselessly as much as his tithe amounts to.

LOVE.

And, best of all, *there's the way of grateful love.* In glad recognition that all we have is God's giving, we devote a definite proportion of his gift directly to the work we believe he wants done in the world.

This is the way of liberation. No man can follow it and be unhappy about it. Either it will bring its own happiness or it will not be practiced.

The tither can't be a pinch-penny, or a doleful contributor to the running expenses of the kingdom to which he belongs. He is so free he can be hilarious about it.

This way takes all the nuisance-value out of "appeals." To the tither, "appeals" are like his banker's list of possible investments. He doesn't invest in every one he hears about; but he isn't annoyed when the banker submits the list.

IS THE TITHE COMPULSORY?

Nothing Christian is compulsory. Jesus began his ministry with an invitation. He extended it to a few men. At the very end of his work he wept over a city which he would have saved, "but ye would not."

Some things are compulsory. Income tax, for instance. Rent, unless you own your home. Property taxes, if you have any property. The cost of crime, though you are a law-abiding citizen. The cost of ignorance, whether it is your fault or not. All contingencies must be paid for, if they befall—accident, fire, flood, death. The cost of all these is compulsory.

The tithe is voluntary.

The town in which I live has an elevated railway. One of the stations is near a great Roman Catholic burying ground—Calvary Cemetery.

For many years, because in that part of the town there were many more dead than living folks, the trains did not stop at the cemetery station except on request. Just after leaving the nearest station, the guard would open the door and say: "Next station is Calvary. Train stops on signal only. Anybody for Calvary?"

It is a parable of life's train. At all the other stations every train stops. At Market Street, at School Street, at University Avenue, at Main Street, at Vanity Fair, at Broadway, at Church Street, at Home Avenue. No special notice is needed.

But to get off at Calvary—that means a choice, and an expressed desire.

So Jesus stopped at his Calvary—of his own will, for our sakes.

His Calvary was death. And life everlasting. Its essence was its voluntariness. If it had been forced it would have been without meaning.

Every man goes to his own Calvary. Whatever its outward aspect, the essence of it is that he puts others before himself, and does this of his own choice. And that it is, more than anything else he does, which makes him a disciple of Jesus Christ.

Anybody for Calvary?

—The Layman Company.

MOSES ON THE MOUNTAIN.

(Continued from page 8.)

I can pull a few things on his brother, if I leave out all the things that everyone wants to say about the loyal heart and unselfish spirit of Dr. Atkinson himself.

Therefore, I am going to tell about "Uncle Moses." I had heard our Grissoms call him "Uncle Moses," and I wondered why, but now I see that no other name quite fits him. He truly is everyone's "Uncle." In him one sees the same loyal heart and true love for his fellowman, that is found in our dear Dr. Atkinson.

So "Uncle Moses" was found wandering peacefully along the old Elk Trail near our church. He was looking, no doubt, for a mountain cabin, you know the kind where a mountain trail silently winds its way among the clumps of rhododendrons and mountain laurels down the hill to where blue spirals of smoke rise ribbon-like from a cabin, and the odor of parching coffee and frying bacon greet you at the crest of the hill. Well, I hope he looked far enough to find what he was looking for. Had I known that he was out for that purpose, I could have shown him just such a cabin for I have one, and I hope it will not fall down before he comes again to our hills. I once hated that hut, but now I see another side of the picture. The novelty of the thing appeals to me. How

it makes one dream to look at an old, old log hut where many a string of bright red and yellow peppers has hung just outside the door to dry in the sun!

I don't know whether "Uncle Moses" found his mountain cabin or not, but he did find mountain maidens who, glory be, have exchanged "snuff-sticks" for "lip-sticks," and the soot that was once said to streak the faces of mountain maidens, is only applied to eyebrows now by the use of a pencil. But I am sure a man like "Uncle Moses" can stand a few little changes like these and still see our hills in all their glory.

In all sincerity, it is a slow moving place here at Elk Spur, but if you had lived here a long time, as I have, you could see and appreciate the changes that have come here since the church came to our hills.

Away with these folks who say that the church has served its purpose and should pass out now, giving place to other institutions. It was the church that reached out a hand to me and to others like me; it has always been the church that did things, and God grant it may always be.

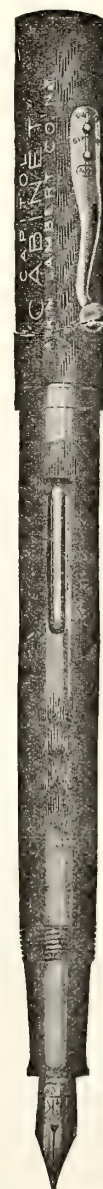
I want to thank you Christian people once more for backing our Hilly Mission and ask your prayers for our Hilly Grissoms.

And now the hills send their love to "Uncle Moses," and all good people everywhere, who are living to make ours a better and a brighter world.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

A MOUNT OF VISION.

The ancient story of Moses on the mountain with God is easy to understand by those who attended the Elon Summer School of Leadership Training last week, for they, too, came face to face with the Lord. They may go back to farms and factories and offices and homes and churches—places from which they came, but they will be different persons. Like the Indian brave who climbed to the mountain top when sent out by his chief, they can say to pastors and superintendents: "I have seen." And this vision will make a difference.

Before breakfast each morning these students and teachers read their Morning Watch booklets and prayed alone. Chapel followed breakfast and was intended to bring the thoughts and emotions to consciousness which would make the day beautiful because of the presence of God. This writer had the honor of leading these services, and many of those present said they were greatly benefited by these morning meditations.

Classes in the Principles of Teaching, The Message and Program of the Christian Religion, Primary Materials and Methods, Missionary Materials and Methods, Materials and Methods of Young People's Work, Recreation, and Worship filled the remainder of the morning. The first four courses were given for credit with forty-six people enrolled. One boy missed the last day in order to begin a job that will send him through school next winter. There were only two other absences in credit courses, and they were caused by sickness. There were only three absences from class in the non-credit courses, and they were caused by sickness. The average grade was just above B. This is almost a perfect record. There were no absences or failures because of lack of interest. Study was the order of the day.

The afternoon was given over to rest, recreation, and study. Fellowship had a large place in the life of the students and faculty. At supper the various groups made the dining hall resound with songs, yells, and happy chatter. "Monkeys" were continually climbing. "Bees" buzzing, and other groups making merry for the benefit of all.

Rev. H. S. Hardcastle was at his best in leading the vesper services each evening. This means that each evening the young people and their leaders were led into the presence of God where they worshipped.

A picnic at a nearby lake Saturday evening when labors were ended, gave everyone a chance to enjoy the friendships which had been formed during the week. Many of the students appreciated the later bed-time that night. Mid-night feasts added something to the joy of certain groups of newly-made friends.

Sunday morning, at 9:30 Rev. Hardcastle led a devotional service in the reception hall of the dormitory, certificates were awarded, talks made by many on what they had received from the week at Elon, and prayers led by the students as they stood in a friendship circle. Rev. Arthur Swartz preached at the 11 o'clock service and the writer conducted the communion. The Sunday services reached a high climax of a wonderfully beautiful and happy week. No one wanted to leave, but many were heard to say that they wanted to stay another week.

From this high place of vision more than half a hundred people turned again to their places of service with the hope of making the world a better place in which to live.

THE 34th INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION.

By BERT H. DAVIS.

Witnessing for Christ was the objective, and in good measure the achievement, of the thirty-fourth International Christian Endeavor Convention, which was held for six days at Milwaukee, with evening attendances of 7,000 or more young people.

From the convention there has come even now a firm and surging purpose for a nation-wide and perhaps world-wide endeavor of witnessing for Christ "in my own life, in and through my church, in social justice, in international good will and peace."

In the day-time and evening mass meetings during the four-day series of conferences (more than 125 separate group meetings in all), in the thirty denominational conferences and rallies, and in the worship and fellowship periods of the convention, a great objective—to re-present Christ's spirit and way in daily life—received inspiring guidance and a practical technic.

The witnessing program set before the youth of North American churches and broadened in the conferences of the Milwaukee Convention, grows from months of preliminary study and testing in Eastern areas.

Interpreted for small and large, rural and urban groups alike, and recommended for united youth effort, the witnessing program was placed before the convention in the opening session by Rev. Daniel A. Poling, D. D., president of the International Society of Christian Endeavor and of the World's Christian Endeavor Union. "I Will be Christian," was the theme and the spirit of Dr. Poling's key-note address, and also of the closing service of the convention, a time of reasoned, whole-hearted decision, which included making known the decision for full-time Christian service by not fewer than eighty young persons.

Walter H. Judd, M. D., came from his present post at the Mayo Clinic, Rochester, Minn., to tell simply and most effectively of China's call to him, and what he had tried to do in an inland city of China to carry on a Christian ministry of healing. His personal story, which includes his appreciative comments on Chinese life, is an epic in missions history.

Rev. William Hiram Foulkes, D. D., vice-president of the International Society of Christian Endeavor, made a number of vital contributions to the day-by-day program. Rev. A. W. Beaven, D. D., president of the Federal Council of Churches, summoned youth to give religious and moral causes a "new deal" in American life.

Rev. James Kelly, D. D., of Glasgow, Scotland, came to America especially to address this convention and to bring as president of the European Christian Endeavor Union a significant message from Hungary. To delegates in mass meetings and at several luncheon and banquet sessions, and in a most timely address and conference for the one hundred and fifty ministers who met daily, Dr. Kelly showed that the spirit of courageous and trusting Christian witness is the spirit of European Christian youth today. The executive committee of the World's Christian Endeavor Union has begun planning for the World's Convention in Budapest, in August, 1934.

Mrs. Francis E. Clark, Dr. Clark's companion in founding the first young people's society of Christian Endeavor and in his world travels, came at eighty-two to Milwaukee to speak for Christ

from her own full and active life. The admiration of the delegates for this tiny and winsome lady could hardly be overstated. Her messages were little gems of Christian witness, usually introduced by stories of the Endeavorers she had known.

General Secretary Sherwood's biennial report indicated growth in numbers, progress in educational objectives, and an advancing interdenominational recognition for this fifty-two-year-old movement.

At evening sessions several speakers of twenty years or younger added important values to the program. The services of a number of denominational young people's leaders proved almost indispensable to the success of the conference program or "school of the convention."

Two thousand or more attended the daily conferences.

Dr. Poling broadcast each noon a conference for youth through WTMJ of Milwaukee, young members of the International Society's executive committee acting as chairmen for these sessions. Homer Rodeheaver was director of song, aided by a chorus of six hundred, trained and directed by Dr. Daniel Protheroe, Chicago composer and chorus-leader.

A colorful parade was followed by a public hymn-sing.

The next International Convention is scheduled to be held at Philadelphia in the summer of 1935. Three other leading cities gave hearty invitations, including San Francisco, where Endeavorers convened only two years ago.

CHRISTIAN ENDEAVOR NOTES.

AUGUST 13, 1933.

WHAT THE POETS SAY ABOUT GOD.

Daily Readings.

Monday—God's Mercy. Psalms 103:1-18.
Tuesday—God's Justice. Psalms 39:13-18.
Wednesday—God's Fatherly Care. Psalms 147:1-11.
Thursday—God's Providence. Psalms 91:1-16.
Friday—My Shepherd. Psalms 23:1-6.
Saturday—We Are His Offspring. Acts 17:23-29.
Sunday—What the Poets Say About God. Psalms 70:1-5.

PROGRAM.

Instrumental Prelude—"Day is Dying in the West."

Call to Worship—"The heavens are thine; the earth also is thine: the world and the fullness thereof, thou hast founded them."

Hymn—"Softly Now the Light of Day" (first verse).

Prayer Psalm—Psalm 51:1-3, 9-11.

Hymnic Response—"Purer in Heart, O God" (one verse).

Presentation of the Topic—

Benediction—

Father of love and power,
Guard thou our evening hour,
Shield with thy might.
For all thy care this day,
Our grateful thanks we pay
And to our Father pray,
Bless us tonight.

—George Rawson.

Amen.

Special Music—"The Lord is My Shepherd," duet, or "The King of Love My Shepherd Is."

Religion has always found its greatest appeal to the human heart through poetry. Since the dawn of literature, man has offered his praises and his petitions to his God in poetic form.

The majesty and power of God, his loving care, his tender mercy, his forgiving heart, the comfort and peace that are the fruits of a great faith—all these seem to defy the limitation of prose for adequate expression.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

RUTH.

LESSON VI—AUGUST 6, 1933.

GOLDEN TEXT: "Let us love one another; for love is of God."—I. John 4:7.

LESSON TEXT: Ruth 1:6-10, 16-22.

The historical background of the book of Ruth is fairly well known. A famine had driven the little family of four from Bethlehem, "the house of bread," over into Moab, "a foreign country." The famine was of such intensity and duration that the family settled in Moab, and the two daughters married Moabitish young men. Death invaded the little family circle, taking not only the father of the girls, but the husbands of both Ruth and Orpah, and leaving three helpless widows. In their extremity, Naomi turned back to her native land, and with breaking heart urged her daughters-in-law to remain among their own people. Orpah did this, but Ruth in immortal words, declared her purpose to go with Naomi, come what may. She went with her, made her home with her, won Boaz for a husband, and became an ancestress of David, and hence of Jesus himself. Such in brief is the historical background of this classic. Now for some practical truths.

Winsome Religion.

Ruth was a Moabitess, Naomi was a Jew. But there was about Naomi's life and religion something winsome, something so winning, that Ruth gave herself wholeheartedly to follow the God of her mother-in-law. One suspects that Naomi did but little talking about religion, but one feels that she did a good job of living her religion. It evidently made her so kind, so thoughtful, so unselfish that Ruth wanted the secret and found it in the worship and service of One whom she recognized as superior to the gods of the Moabites.

Alas, that there are so many of us who do not make religion either winsome or winning! So many people talk about religion, but they do not carry their religion over into life, especially into every-day life. This is life's central problem—to reproduce in every-day life the spirit of Jesus Christ. The best argument for Christianity is a Christian, a man who has the spirit of Jesus. Such a man is winsome and such a man wins others.

There is another side to the picture which needs emphasis. Ruth and Orpah were also winsome girls. There was that in their religion which made them kind. Their mother-in-law bore witness to their kindness to her husband, their father-in-law. There are some fair flowers of womanhood, even among those we call heathen.

Mother-in-Law—Daughter-in-Law.

The fund of jokes would be much depleted if all jokes about mothers-in-law were taken out. Of course, there is some basis for all the jokes, and for some of the things that are told on mothers-in-law. So many mothers-in-law are perfect fools, without either any common-sense or true religion. But a good word needs to be said for mothers-in-law. There are many, many women who are even as true mothers unto the sons and daughters who have come into their family circle by marriage. There are many young women and many young men who have found in their mothers-in-law a wise counsellor and a warm friend and a winsome companion.

Ruth a Moabitee—Jesus the Christ.

Ruth became an ancestress of David, who was an ancestor of the Christ. She was a Gentile, a

foreigner, but her blood flowed in the veins of the Son of God who came to save all and to teach all that all were the children of the one true God. How persistent God has been in trying to teach his children that he hath made of one blood all nations of men. Again and again there have come from other races and from other nationalities those who have shown that God is no respecter of persons when he gives his gifts to the children of men. What a rebuke the story of Ruth is to those who think that the white race or Christian nations have a monopoly on either God's love or God's gifts.

Loss and Gain.

Naomi said she had gone out full and came back empty. But she had brought back Ruth. What a parable of life! Our supposed, or even our real losses are often our gains. Indeed, not only is "there no loss without gain," but as a rule we cannot experience gain without first experiencing loss. What a tragedy it would have been if Naomi had come back from Moab rich in material possessions, but without Ruth.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Only those who have been privileged to study the literary perfection of the Psalms can fully appreciate their beauty. Without doubt the Psalms would have survived the ages for their literary value alone. But was it not the sensitive soul of the poet, conscious of his divine relationship to God, that enabled him to write such masterpieces of poetic beauty?

A program made up largely of poetry may be either very beautiful and inspiring or extremely boring. Two factors that determine its success or failure are: first, the choice of the poetry, and second and more important, the manner in which it is read.

It is suggested that an announcement be made in advance inviting young people to bring their favorite poems and share them with the group. These may be poems about God, or poems that lead us closer to God and to a better understanding of him.

Bless the Lord, O my soul.

O Lord, my God, thou art very great:

Who coverest thyself with light as with a garment;

Who stretchest out the heavens like a curtain;
Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;

Who walketh upon the wings of the wind;

Who maketh winds his messengers;

His ministers a flaming fire.

Let the glory of the Lord endure forever;

Let the Lord rejoice in his works;

Who looketh on the earth, and it trembleth;

He toucheth the mountains, and they smoke.

I will sing unto the Lord as long as I live;

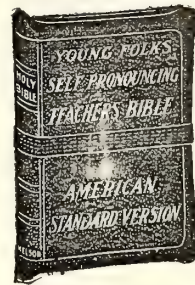
I will sing praises to my God while I have any being.

—Psa. 104:1-4, 31-33.

It is said that if you take one of a migratory flock of birds cut of the line which the God-given instinct has formed and is guiding to its distant home, and place it behind iron bars, it will beat its wings against the cage in its frantic efforts to rise and go on its journey. But let the season pass in which birds migrate, then open the cage; your bird will not go now. You may take it in your hand and toss it high into the air; it will be of no use; the instinct for motion has passed; the bird returns heavily to the same spot. So decisions for Christ may be delayed until there is no desire to be his.—*Selected.*

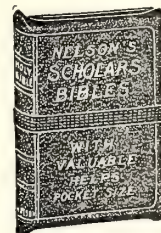
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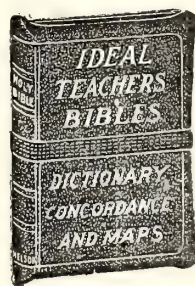
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"If thou wilt make the Almighty thy treasurer . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

SALVATION FOR THE RICH.

"How hardly shall they that have riches enter into the kingdom of God."—Matt. 19:23.

According to Matthew, it is with difficulty that a rich man shall enter into the kingdom of God. It is understood that this difficulty is not because he is rich, but that a rich man is sorely tempted to independence, to worldliness and to unbelief. He has a terrible pull on him to worldly-mindedness and self-righteousness. He fares so sumptuously and receives so many good things in his lifetime that a personal recognition of God slips away from him and faith, as a way of life, is not important. It is not even necessary to be rich in this world's goods to be this way. If one minds earthly things, thinks he is "it," and that salvation belongs to him, and to just decent people like him, he is a rich man's comrade, whether he has much of this world's goods or not. To be sure poverty and afflictions are not to be taken as the way of salvation, but these things help one to hearken to the word of God, and turn the heart away from the world. Lazarus did not go to heaven because of his sufferings, but because he believed in God and remained steadfast to his belief, and his rest was in the "bosom of the Father of the faithful."

We cannot enter into life unless we have believing hearts and endure the afflictions and sufferings of this world as Christians. All genuine Christians will be blessed, and their tears will be seed from which will spring eternal joys.

Prayer—Lord Jesus, give us earnestness in the concerns of our soul, notwithstanding our position in life and what we may happen to possess. Whatever our station or wealth, in all, help us to do good and to help those who need, that they may endure. Save us from unbelief and give us a blessed end.—*Amen.*

TUESDAY.

THE LIGHT OF THE SANCTUARY.

"When I sought to know this, it was too painful for me, until I went into the sanctuary of God; then I understood."—Psa. 73:16, 17.

When the wicked defy God and challenge Christianity and still prosper and flourish, it is natural for the pious to be tempted to ask, "Is God righteous? Why doth the wicked prosper? Wherefore are they happy that deal treacherously?" It is hard to explain.

It is a fact, however, that events shape themselves in this world beyond life; beyond the visible things there is another world. In Christ we are children of that world in which we have our portion either in heaven or hell. But it is only in the sanctuary of God that we come to understand these things. The parable of the rich man teaches that the ungodly are set in slippery places; and if they continue in sin, they have their reward, and that reward will be according to their sowings in life.

Our lesson is, to let not the carnal mind control our feelings, but the Spirit; then the prosperity of the foolish will have no meaning to us.

Prayer—Give us godly hearts, dear Father, that we may know thy ways, and that we may not regard the wealth of this world, but Christian character as of supreme importance. For Jesus' sake we ask it.—*Amen.*

WEDNESDAY.

THE CONQUERING EXPERIENCE.

"As he is, so are we in this world."—I. John 4:17.

God is love. How blessed are they who are that much like God—who love God and who love everybody! They are blessed more than those who have honor and riches. And that God loves us and bestows this love on us is our greatest pride.

We have been fashioned to receive this love and enjoy its bliss, and we have been given the power to distribute it to others. If there is any one whom we hate and with whom we would not like to fellowship in heaven, we can remember that the Lord has made us kindly affectioned toward them and inspired us to view them in the light of Jesus. For he that dwelleth in love dwelleth in God, and God in him.

Prayer—Dear Lord, bestow upon us this most glorious and blessed gift of thine—the noble, rich, beautiful, and pure life of love.—*Amen.*

THURSDAY.

WHAT DOES IT MATTER?

"Happy is he whose hope is in the Lord."—Psa. 146:5.

We are seeing falsehood prosper. It takes the name of truth. It accuses the saints of being enemies to happiness. We are tempted to become bitter and become impatient about it.

But we are told that the visible things will pass away, and the invisible shall become the real. To live with the Lord means to be guided by his counsel, to be held by his hand, to be strengthened in his faith, and to be received in glory. Can we wish for anything better? If life is with God and our portion is heaven, what else matters?

Prayer—Lord, let us ever remain with thee. Keep us with thy right hand, and be, thou, our daily counsel and guide forever.—*Amen.*

FRIDAY.

"All things are now ready."—Luke 15:17.

This is the Lord's parable of the fullness of God's plans for us. Everything needful for our salvation is prepared. The Spirit keeps us supplied with an abundance of good things and invites us to help ourselves. Here is fellowship, holiness, love, liberty, comforts, joy and strength; here is the fountain of life; here is the house of the soul; here is the remedy for sin—it is all ready.

Let us learn wisdom and choose the good part always. Let us hear the call of God, repent of our sins, and give him our hearts. The wise merchant sells the lesser pearl for the better one.

Prayer—Lord, draw us to thee and give us thy blessings. Thou knowest how easily we are deceived. Give us wisdom and help us to obey thy call.—*Amen.*

SATURDAY.

"We know that we have passed from death unto life because we love the brethren."—I. John 3:13.

Is there anything better that we can know? Death is the most dreaded evil. Life is the highest good. Death is terrible. Life is beautiful. Jesus said; "I come that ye might have life." And now we have it.

By "life" Jesus means that he would have us be of good cheer, enjoy life, be rich in deeds, and by this know that we are his children.

Should hate, or anger, or something else disturb us—In Christ we overcome with prayer and the word of God, and with deeds of kindness toward those we hate. By so doing, we have his promise to win them and we ourselves are reassured of the kingdom.

Prayer—O thou, dear Lord, who art rich in love, give unto us thy gift to love, too, and help us to practice it in our conduct. Above all, give us the assurance daily that we have passed from death unto life.—*Amen.*

SUNDAY.

SAYING "AHA!"

"Because thou saidst, Aha against my sanctuary, when it was profaned . . . therefore, behold, I will deliver thee to the children of the East for a possession."—Ezek. 25:1-7.

It is easy to treat sacred things lightly. Jests are readily based on hymns. Prayers can be twisted so as to become objects of mirth. Bible characters may be mocked at and Bible sentences parodied. After even the most exalted sermon there will be some to cry: "Go up, thou bald-head!" Every profanation of the sanctuary finds many to say "Aha!"

Swearing has been called the "great American sin," but this joining in the mockery of religion is to be found in all lands, and may be called the essential weakness and wickedness of the age. It removes from life all its earnestness and it takes from our thought of heaven all its splendor. It converts the most majestic element of our human existence into a mountebank show.

No Christian favors long faces and sourness of spirit; but there is a sane acknowledgment of spiritual majesty which is lacking in the feeling of today, which was powerful in the days of old, and which must be returned to our national consciousness before we can really be "strong in the Lord."

Prayer—Almighty God, we bow before thy glorious throne in profound humility. We know thee to be the Ruler of the universe, the Lord of all life. We honor, praise, and worship thee in holy reverence, world without end.—*Amen.*

THE WEALTH OF THE WORLD.

Some interesting figures on the wealth of the leading nations of the world have been brought together in a copyrighted document issued and for sale by Archie Rice, publicist and analyst. The United States is reported as the richest country in the world with wealth amounting to 320 billions of dollars. Next comes the British Commonwealth of nations with wealth aggregating 162 billions, divided as follows: Great Britain and Ireland (quoting billions), 80; India, 45; Canada, 28; Australia, 6; South Africa, 3. The combined wealth of the ten other countries mentioned below aggregates 326 billions, estimated as follows: France, 60; Japan, 51; Russia, 50; Spain, 42; Germany, 40; Italy, 25; Denmark, 22; Argentina, 15; Poland, 14; Mexico, 7. The wealth of all the countries listed totals 808 billions of dollars. But the Master speaks: "What will it profit a man if he gain the whole world and lose his soul?" This is one of the questions that mankind will work out, each for himself by the practical tests of meeting the attractions of the world and the gains proposed by the tempter. It is better by far to arrive at heaven, though we may be as poor as Lazarus, than to land in hell to keep company with Dives and others who have missed the way.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

THE CHRISTIAN'S DWELLING PLACE.

By JOHN G. TRUITT.

"The eternal God is thy dwelling place, and underneath are the everlasting arms."—Deut. 33:27.

How comforting is the assurance that the Christian has a dwelling place in God! The Christian may change his house but his home is in God. As Paul said in that great address to the Athenians: "In him we live, and move, and have our being." As Augustine, the great theologian, said: "Our souls are made for God, and they never are at rest until they rest in him." Moses said: "The eternal God is our dwelling place, and underneath are the everlasting arms." And again he said: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." And David said: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my dwelling place, my fortress; my God, in him will I trust." And again David says, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." And best of all, to me, is that word of David's in his matchless twenty-third Psalm: "Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

I. *The need of a safe and secure dwelling place.* We all know the heart-hunger for a haven, do we not? In these shifting, uncertain times we have longed for security; we have wanted something permanent; and we have looked to God. It has been a good thing. If the changing scenes have lifted our faces toward the Eternal, we have been blessed. For there has been need of the Eternal, the Everlasting, the Unchanging in our lives.

Learned we our lessons at school, we awoke next day to find need for learning them all over anew. Yesterday's lessons were out of date, old hypotheses had hied away, and new ones stood in their stead. You awoke one morning with a place to earn a living, and that evening your position had been lost; you and your good wife held a council and decided you would have to begin to use up your little nest-egg of savings for daily food and shelter, and behold, another day and it was "frozen" in the banks! And then far more than one husband and father hunted a secret place, and sought to look up into the face of the eternal Father! Happy that man then if his faith held, and he could say: "Lord, thou hast been our dwelling place in all generations."

Had we the happiness and blessing of the children about our knees, with their sunshine and inspiration in some former day of strength and security? Did we know the joy of their laughter, and the perfection of the simple trust? Another day and they are far from us—dead perhaps on Flanders Field, or out yonder somewhere battling far stiffer battles than were our portion in other years. Hearts are lonely for their little laughter, and the lisp of their loving first words. How our hearts yearn for the companionship unspeakable—"The eternal God is thy dwelling place, and underneath are the everlasting arms."

What life is there worth living that has not had its shadows, trials, temptations? Take the life of Jesus, for example. Were there not times

when he would want to cry out with the Psalmist: "Dwelling place failed; no man cared for my soul." (Psa. 142:4.) And did not he cry in anguish on the cross: "My God, my God, why hast thou forsaken me?" It was in such a supreme hour as that he could know that "the God of Jacob is our refuge," "the eternal God is thy dwelling place, and underneath are the everlasting arms," for it was then that Jesus said: "Into thy hands I commend my spirit." Yes, in the battles, storms, changing, ever-changing circumstances of life we need a dwelling place in God.

II. *The poise of peace.* How often we allow hopeless anxiety and needless fear to possess our souls! At such a time as that a Christian should "be still and know that I am God;" that in God he has a dwelling place; that "in him we live, and move, and have our being." And God is revealed in Christ Jesus. Does God seem far away? Turn to your Gospels. Are you feeling the fear of sin? Turn to the forgiving words of Jesus. Does tomorrow look black? And I know that no soft palliative can suffice in such a time, that platitudes are powerless, and that old shibboleths have lost much of their savor; but with a faith that has re-examined its foundations, I still sing:

"The Lord is our rock; in him we hide.

A shelter in the time of storm;

Secure whatever ill betide,

A shelter in the time of storm."

Nothing can take the confidence, and trust out of one quite like sin. It may be an old-fashioned word—yes, and there is an old-old problem. "The wicked flee when no man pursueth." There is no real poise where there is personal guilt—there may be for a time assumed poise; but the "peace which passes understanding" comes only to the penitent and the pardoned. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, then come and offer thy gift." Perhaps one has sinned against his own best self, or his neighbor, or his God. The poise of peace comes only with forgiveness—and that forgiveness comes from "turning around," repenting, accepting the loving pardon of the Christ, and making whatever possible restitution.

III. *Saved to serve.* I have hunted for a new phrase, because I am afraid you will think the one I am using hackneyed, and I do not want anything to hinder this message. We must be "in him" for some purpose; poised for battle. "In him we live," yes, "and move!" How can we sit idly by while "wrong is on the throne?" "Into the woods my Master went, clean forspent, forspent." There was action, action to the very last. Jesus went to Calvary's top, and for the Christian whose dwelling place is in God, I can see nothing but that we should take up our cross and follow him! And where shall we begin? Jesus, speaking to his disciples, said: "Ye shall be my witnesses here at home in Judea and Jerusalem, and also in the unlovely and despised Samaria; yea, and to the uttermost parts of the earth." Where shall we begin? At home, in our own selves; our families; our community; in our acts, words, deeds, near at hand; and afar.

In the simple, honest round of their daily duty, I learn that the *glory of God shone round about* the shepherds on Judean hills! In the stirring business of battling for God, I learn that Gideon was God-enwrapped when he undertook to march

in the strange ways of Jehovah of hosts! So, whether our lot shall be devoutly following a simple task, or leading a fighting army against a foe, we, as Christians, are entitled to know the peace of dwelling in God—"He shall be called Immanuel, God with us"—and having beneath us his everlasting arms.

Less than that belittles our Christ, and weakens our faith; less than that makes us guilty of the anxiety against which Jesus warned. After the battles of indecision as to whether, or not, I should yield to the call of God to enter the ministry of his sacred Word were won, I found myself face to face in fear and trembling with the task of preaching that first sermon. I chose for my text: "I will say of the Lord, he is my refuge and my

(Continued on page 14.)

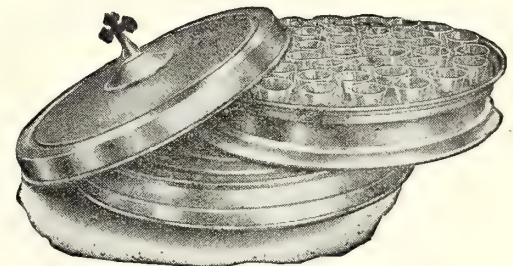
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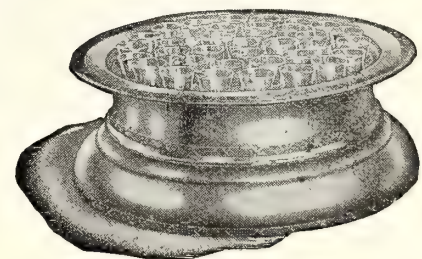
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

Some years ago a guard was marching some prisoners along a highway running parallel with a river, and they looked up the river and saw a small boat coming down the river, with two young boys in it, driven at a rapid rate by the swift current, and when the boat got near where the prisoners were, it capsized and the two boys were floundering in the water calling for help. One prisoner rushed up to the guard and said: "I can swim, let me go to their rescue." The guard said, "No, it's against the rules, get in line." The boys still cried, pleading for help; another prisoner whose heart was deeply touched, came to the guard and said, "I can swim well; I have two little boys at home; won't you let me pledge you in their names that I will come back, if you will but let me go to the rescue of these boys." The heartless guard said, "No, get back in the line."

And the two boys went down to rise no more. We all stand ready to condemn the heartless guard when he could so easily have saved the boys.

But are we, as Christians, perfectly innocent when so many fatherless and motherless children are homeless and helpless, and are floundering on the sea of life, appealing to the church for help, and we turn a deaf ear to their cry? When we could so easily help them. The Christian Orphanage could easily care for fifteen more children if it had funds to support them.

Five years ago, three little girls and a little boy were fatherless and had no home. They cried to the Christian Church for help. It went to their rescue. The oldest girl graduated in the business course at Elon College this year. She now holds a splendid position with a large manufacturing plant in Alamance County, N. C., making a good salary.

We had three other splendid girls to graduate from high school, and they are working for the same company. We feel proud of them. They, too, called for help when they were as helpless as the boys in the river, but the Orphanage heard their cries and rescued them, gave them a chance and today the church may well feel proud of them.

Did you help rescue them?

CHAS. D. JOHNSTON, Supt.

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179.45
Total for the week \$ 229.29
Grand total \$ 7,469.21

THE SUN'S PULPIT.

(Continued from page 13.)

fortress; my God, in him will I trust." And today I delight to add to it: "The eternal God is my dwelling place, and underneath are the everlasting arms." And you, too, are saying Amen in your hearts to the experience of the poise of peace that comes from the assurance that "in him we live, and move, and have our being."

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes; he went up into a mountain.

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.
Isa. 9. 1, 2.
Isa. 42. 1.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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CHURCH CENTENARY.

(Continued from page 2.)

afternoon service. He extended greetings to the church for their usefulness to the community for so long a period and expressed the hope that it would continue to grow in numbers and influence during the coming century. Greetings were extended by Rev. Harry Meyers, of the conference of which the church is a member. Rev. Albert Laucks, a former pastor, now at Dewittville, N. Y., spoke of his happy association during his pastorate and the progress that the church has made since that time, and expressed hope for continued progress. Rev. R. Earle Pettingill, pastor of Balligomingo Baptist Church, extended greetings from his own church and from the Ministerial Union of which the Gulph Church is a member.

"The closing session of the anniversary in the evening was featured by a sermon delivered by Rev. J. C. Felton, of Irvington, N. J. After extending greetings from his own church, he told the members present that the historic Gulph Church must continue to build during the coming years on the foundation laid during the first one hundred years of the church.

"All the speakers paid a flattering tribute to Rev. M. W. Butler, the present pastor, as a real Christin leader and true friend."

PROGRAM.

Eighty-Fifth Session, Virginia Valley Congregational-Christian Conference, Bethel Christian Church, August 9-10, 1933:

WEDNESDAY, AUGUST 9, 1933.

Morning Session.

10:00—Call to order.

Devotional Service, Rev. B. J. Earp.

10:25—Enrollment.

10:35—Welcome Address, Alfred Dofflemyre.

10:45—Response, Rev. R. L. Williamson.

10:55—Report of Program Committee.

11:00—Report of Executive Committee.

11:05—Miscellaneous Business.

11:15—Report of Committee on Sunday Schools and Christian Endeavor, J. Warner Stern, Chairman.

11:40—Annual Address, Rev. A. W. Andes.

12:15—Adjournment for Dinner.

Afternoon Session.

1:45—Devotional Service, Rev. W. B. Fuller.

2:00—Report of Committee on Religious Literature, Alfred Dofflemyre, Chairman.

2:10—Address, "Our Publications," John T. Kernodle or J. O. Atkinson.

2:40—Report of Committee on Woman's Board, Mrs. A. W. Andes, Chairman.

2:50—Report of Committee on Christian Union, R. L. Ettel, Chairman.

3:00—Address, "Consideration of Convention Resolutions," Dr. S. C. Harrell, President of the Southern Christian Convention, Durham, North Carolina.

3:30—Address, "Our Orphanage," C. D. Johnston, Superintendent, Elon College, N. C.

4:00—Report of Conference Mission Secretary, R. O. Rothgeb.

Adjournment.

Evening Session.

8:00—Report of Director of Religious Education, K. B. Hook.

Addresses on Young People's Work, Dr. L. E. Smith, President of Elon College, and Dr. S. C. Harrell, President of Southern Christian Convention.

These addresses will probably be followed by a short program by the young people.

THURSDAY, AUGUST 10, 1933.

Morning Session.

9:30—Devotional Service, Dr. M. L. Weekley.

9:50—Roll Call and Reading of Minutes.

10:00—Report of Committee on Education, Rev. A. W. Andes, Chairman.

10:15—Address, "The Church's Share in the Program of Education," Dr. L. E. Smith.

10:55—Conference Missionary Association.

11:15—Report of Committee on Foreign Missions, Miss Verdie Showalter, Chairman.

11:30—Address on Foreign Missions, Dr. J. O. Atkinson, Mission Secretary, Elon College, North Carolina.

12:00—Report of the Treasurer.

12:05—Report of Committee on Social Service, J. C. Bradford, Chairman.

12:15—Adjournment for Dinner.

Afternoon Session.

1:45—Devotional Service, Walton E. Brill.

2:00—Address, "Opportunities for Serving the King-

dom Through the Convention," Dr. S. C. Harrell.

2:30—Report of Stewardship Secretary, Mrs. J. J. Lincoln.

2:50—Report of Committee on Home Missions, W. C. Wampler, Chairman.

3:00—Report of Committee on Evangelism," N. L. Morris, Chairman.

3:10—Report of Committee on Apportionments, R. Roy Hosaflook, Chairman.

3:20—Miscellaneous Business.
Adjournment.

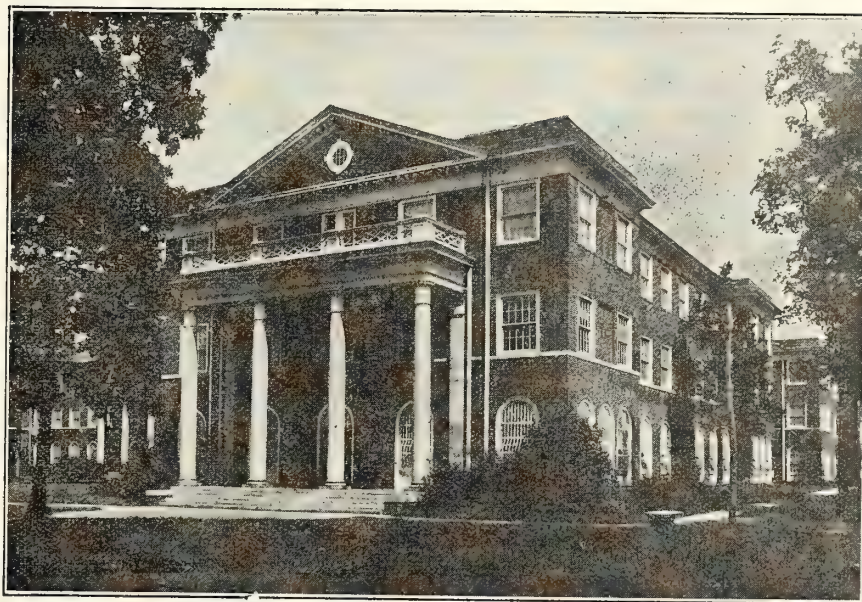
It cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people.
—John Wesley.

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OBITUARIES

FISHER.

Miss Lydia Maude Fisher, daughter of D. W. and Jennie Roark Fisher, was born in Halifax County, Va., March 27, 1901, and died at her home at Natalie, Va., June 27, 1933, age 32 years and 3 months. She leaves her father, step-mother, one brother, Mr. George Fisher, of West Virginia, six half-brothers and four half-sisters.

Miss Lydia was never strong physically and for several years had suffered a decline of health. She bore her sufferings with unusual courage and patience. All that her fond parents, brothers and sisters could do was cheerfully done to make her comfortable. She had been a faithful member of Liberty Christian Church for nearly twenty years and was active in Sunday School and Christian Endeavor work. She was loved by all who knew her. Admirable in disposition, beautiful in her Christian virtues, and strong in her love for her friends, she leaves behind a life of influence for good.

The funeral services were conducted at the old Fisher home, near Valens, Va., with burial in the family cemetery. A large crowd was present. Many tears were shed. We left her mortal remains beneath a mound banked with flowers, tributes of love from her relatives and host of friends.

She has departed to be with her Saviour forever, which is better than remaining here.

C. E. NEWMAN.

CRAVEN.

Stephen M. Craven was born April 10, 1906, and died June 9, 1933, age 27 years, 1 month and 29 days.

He was married December 24, 1925, to Miss Grace Smith. To this union was born one child, Clyde Resal.

He is survived by his wife and son, father and mother, four brothers, Claude, Bud, Earnest and Ira; two sisters, Dora

and Edna. He suffered severely all the father, a good neighbor, and a kind while, but with his suffering he bore it friend.

with much patience until the end came. The funeral service was conducted at He will be greatly missed in the home Holly Springs by the writer, assisted by and surrounding community.

G. F. Henshaw and J. E. Pshaw.

He was a devoted husband, a loving

B. H. LOWDERMILK.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, AUGUST 10, 1933.

NUMBER 32.

.. THE SUN'S OBSERVATORY ..

Another Flying Record Established.—

The French pilots, Paul Codos and Maurice Rossi, who left Floyd Bennett Air Field last Saturday, landed in Syria on Monday, having been in the air for 54 hours and 19 minutes. The distance flown was 5,900 miles, making it the longest non-stop flight ever made, and exceeding the previous record of 5,340 miles by an estimated 560 miles. The Frenchmen are said to have claimed that they could have flown further, but decided to come down after making certain that they had established a new record.

The Power of Silence.—

Once was the time that the radio artists' fan mail was looked upon as a measure of his success. The *New York American* tells us that this can no longer be looked upon as a criterion. "Too many," it tells us, "jacked up their quota by trickery. The scope of the deceit was discovered through a new artist who, due to a mechanical breakdown on his first broadcast, spied through a dead mike." The station received over 300 letters of praise for this program which had gone dead. This started an investigation, and now fan letters are taken with the proverbial grain of salt.

The Free Church.—

The Free Church of America is in process of formation by the Unitarians (numbering 62,750) and the Universalists (numbering 47,288). In the former body objection was raised against the mention in the preamble of God and Jesus Christ. Humanists sought to have these references eliminated, but were overruled by the majority. What sort of Free Church would that be which the truth does not make free, especially the truth that God is, is the reward of them that seek him, is the beginning both of our wisdom and our knowledge? And we Evangelicals wonder how free a church would be whose members did not experience what the Saviour said: "If the Son make you free, then are ye free indeed."—*The Christian World*.

Uncle Sam's Credit Still Good.—

The first effort of the Treasury, since 1931, to convert a part of its floating, or short-term, debt into long-term bonds has proved surprisingly successful, notwithstanding the inflationary program which is in existence. On August 1st, the Treasurer offered \$500 millions of 3½ per cent, eight-year bonds, to replace \$469 millions of 4 per cent certificates due on August 15th. They were issued in denominations of from \$50 to \$100,000, and were exempt from all taxation both as to principal and interest. At the same time there were offered \$350 millions of Treasury notes bearing 1 5/8 per cent interest, due August 1, 1935. These replace certificates due September 15th, bearing 1¼ per cent interest. It was an-

nounced that these issues were over-subscribed within a few hours from the time they were placed on the market.

George Rector Tells What Cooks Eat.—

When asked by the Princess Alexandra Kropotkin, what famous chefs ate for their own dinners, Rector replied, "Goulash," and he added: "The highest-priced chefs in the world, men who spend their lives dishing up the most elaborate menus, call for goulash nine times out of ten when they order for themselves. Cooks of distinction rarely eat fancy foods. Onion soup is another favorite with them; also braised short ribs." He said that many times one would make a whole meal of cheese and salad. Mr. Rector said, and as a great American authority on cooking, he should know, that he approved of a certain measure of adventure in the kitchen, but that these principles would be found well worth remembering: If your soup is worth eating, it should be good for two helpings, with a simple meal to follow. A perfect salad should not be over-iced, and lettuce should not be too crisp. The use of salt and pepper is one of the fine arts of cooking and requires much study. And we certainly agree with him that big, comfortable plates—plates large in diameter—add to the pleasure of a good meal.

The Precious Metal—Silver.—

At one time in the world's history, now quite remote, the then very precious silver was used to ornament gold vessels used in the temples of the gods and for other very special purposes. Since history, as we know it, began, silver has, however, been the lesser of these two precious metals. Today silver is not precious so much because of its coinage into money or its molding into ornaments as it is because of its vastly increasing number of uses in the arts and industry. Last year twenty times as much silver was used for these purposes as was necessary for the coinage of money in the United State. One of the uses for silver is found in the motion picture industry, and its is not for making the "silver screen," but in preparing the films that are shown thereon. This one use alone requires tons of silver annually. Another use for silver is in making solder. Joints made with silver solder are said to be stronger than the metal parts which have been joined together, and for that reason it is much used in the building of airships and for special work in the construction of battle-ships and cruisers. Silver is also used in the making of railroad signals and in fire-alarm systems. It is a much better conductor of electricity than the more commonly used copper. In addition to this it furnishes a thrill for every bride-to-be in the form of sterling ware and other creations of the silversmith's art. Indeed, silver is more than ever a precious metal.

Defeated by the Dog Vote.—

In a recent primary in a Southern city, the defeated candidate lays his opponent's victory to the dog vote of the city. The present incumbent kept his place by a margin of some five hundred votes, but the defeated candidate, who received some 4,000 more votes than he did when running for the same office four years ago, says that the dogs were entirely responsible for the upset of his well laid plans. Scores of dogs—big ones, little ones, dogs whose bodies were crushed by speeding automobiles, dogs with distemper, dogs with pneumonia, mamma dogs whose babies were ill, all conspired to bring about his defeat. Of course their vote was by proxy, but it was their vote nevertheless that spelled his defeat. "Cal," the incumbent, is a lover of dogs. For years he has been doctoring them. He makes no charge, and he answers their call day or night. We are told that his bedside technique is as gentle and sympathetic as that of any physician bending over a sick child. And nine times out of ten the dog gets well. "Wherever I went," said the loser in this race for high constable, "there was always some man or woman who said, 'Cal cured my dog when he was sick.' That's something a dog lover never forgets. If I could have swung those few hundred votes, I would have won. The 'dog votes' defeated me."

We Favor the Army.—

There is one place where we favor the army. We cannot work up any enthusiasm over intelligent citizens cutting the throats of other intelligent citizens, simply because they happen to live in different countries or to march under different flags. It is when we read of how the gangsters and ruffians carry on their racketeering in cities like New York and Chicago that we grow enthusiastic over the army. Here is just where the soldiers are needed and where they can be of real service. How perfectly ridiculous it seems that the milk and poultry and other food supplies of a great metropolis should be controlled by a gang of highwaymen. The regular army or the marines could clean up the situation in a few weeks and eliminate the vermin who perpetuate it. Why do not the governors of the States concerned call on the soldiers for this purpose? It is absurd to say that they do not need them, for if the local authorities could have coped with the situation, they would have done so long ago. Had the army cleaned out New York, there would have been no Lindbergh kidnapping, and America would have a better reputation in the eyes of the civilized world. No other nation on earth would tolerate the kind of criminal control which exists in our large cities. It is time to eliminate it and the army is the only agency we know that is equal to the job.—*The Christian Evangelist*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We were glad to receive a post card from Miss Ethel Hurley who is now in Chicago, but was formerly in religious education work in the Christian Temple, Norfolk, Va. She tells us that she expects to be in Dayton, Ohio, during the coming year, and we wish her much success in her work there.

A pastor of several rural churches writes truly in a personal letter: "My honest conviction is that a great awakening throughout all of our churches in the matter of missions is the greatest need of the hour. The gospel of our risen Lord is the flaming torch that is to dissipate the world's darkness."

We regret to learn that Mr. Henry Fleming, well-known former Elonite, and son of Dr. P. H. Fleming, of Burlington, N. C., was severely injured in an automobile accident while returning from a summer training camp in South Carolina. We sympathize with the Flemings in their distress and wish for the son a most speedy recovery.

Dr. Warren H. Denison has been preaching at Christian Temple, Norfolk, Va., during the summer. We understand that his son-in-law, Rev. D. J. Bowden, Jr., will fill the pulpit there the last part of this month. Dr. Denison, of course, needed no introduction to the people of Norfolk. Mr. Bowden, has been recently in graduate work at Yale.

Dr. I. W. Johnson and Mrs. Johnson, of Suffolk, were at the offices of THE SUN, in Richmond, for a short while on last Monday. We were glad to see them and only wish that we might have been going with them to Massanetta Springs. Dr. Johnson expected to attend at least part of the sessions of the Virginia Valley Central Conference, which is being held near Elkton, Va., about eighteen miles from Massanetta.

Rev. J. Howard Smith has been substituting at Newport News the past six weeks. He writes: "For the past six weeks I have been supplying for Rev. Mr. House at the Congregational-Christian Church in Newport News. We are having two services each Sunday and are having good attendance. This past Sunday we had a musical program as substitute for the evening services. It was well attended and the music was delightful."

With the close of August, the two churches, Lee's Chapel, in Lee County, and New Hope, in Franklin County, N. C., served acceptably the past year by Rev. J. Ray Dickens, Varina, N. C., will be on the lookout for a pastor, Bro. Dickens having resigned, expecting to enter Vanderbilt University, September 1st, for further study. He is one of our loyal and promising young ministers who graduated from Elon College last June.

It is a source of relief and deep gratitude that Rev. and Mrs. R. T. Grissom, who were in a very serious automobile wreck Sunday night, July 23rd, are rapidly recovering. Mrs. Grissom, the more seriously injured, hopes to be released soon from Watts Hospital, Durham. Bro. Grissom has recovered sufficiently some days since so as to be able to return home. The accident occurred four miles west of Durham, about 10:30 P. M., the car in which they were traveling being wrecked and turning over four times, spilling in the

wreckage the Grissoms, with a brother, and their 16-months-old baby, who strange to say, were uninjured. It was, indeed, a close call and a miraculous escape from fatalities.

Rev. J. L. Neese, Palm Street, Greensboro, pastor, writes happily: "We began a two-weeks' meeting Sunday, August 6th, at 11 A. M. Rev. H. C. Caviness and wife are assisting us in this meeting. There will be three services each day, eleven, two and eight o'clock. We are looking for a great spiritual awakening among our church people, and many souls saved. We closed a two-weeks' meeting Sunday night, July 30th, at New Lebanon Christian Church, in Rockingham County. Brother and Sister Caviness assisted us there. We had the greatest meeting that they have had in years. There have been over seventy-five professions of faith in the Lord Jesus Christ and up to this time forty-three have joined the church, and we are expecting more. Brother Caviness is doing wonderful preaching and God is using him in a mighty way to win souls."

EAST DORMITORY.

Every student at Elon College, from the first to the last, will remember East Dormitory. If you were blindfolded and placed in one of the rooms in East Dormitory, and then permitted to open your eyes, I doubt if you would recognize the place. It presents the appearance of stability, neatness and elegance—you will like it when you see it.

We need furniture for this building—we do not have the money with which to buy. We have been fortunate in securing at bargain prices a large quantity of odds and ends at the receiver's sale of the Southern Furniture Company's stock, Burlington, N. C. Because of this purchase, we will be able to provide furniture at a reasonable figure for each room, which is as follows:

Twin beds, springs and mattresses.
Two dressers.
Two chairs.
Two tables.
Two light fixtures.
Two bookcases.

The cost of these articles will be approximately \$66.75 per room. You will note that we are placing twin beds in the rooms; this will be a comfort and a convenience for the students.

I am wondering if you, your Sunday School class, or your church would not undertake to furnish one of these rooms. The rooms that are furnished by individuals, churches or organizations will be marked with a bronze plate, showing who provided the furnishings for that particular room. Won't you please write us, stating that you will see that one room is furnished? If you have a preference, state the room.

L. E. SMITH, *President.*

CHILDREN'S DAY AT NEW HOPE.

Saturday, July 22nd, was Children's Day at New Hope Church. Many people gathered on this occasion to enjoy the program of the day. The morning was given over to the children, who performed very beautifully before an attentive audience. Following the program by the children, and just after a few remarks by the pastor, everyone was invited around a very attractive table filled with good things to eat, which everyone greatly enjoyed.

At 2 o'clock, all assembled in the church for preaching by the pastor. After the service we had our regular church meeting, followed by the closing prayer. We all went home feeling that we had had a glorious and profitable day in the service of the Lord.

J. RAY DICKENS, *Pastor.*

UNITED CHURCH, WINSTON-SALEM.

From the Twin City *Sentinel*, Winston-Salem, N. C., Monday, July 31, 1933: "The United Congregational-Christian Church was host to the other congregations of the Ardmore section (Baptist, M. E., South, and Moravian) of the city in a union service at the new church last night, Rev. M. F. Moores, of the Ardmore Methodist Church, delivering the message. The service was largely attended. The choir of the First Christian Church of Greensboro, with their director, H. R. Moag, and pianist, Mrs. W. B. Truitt, were also guests and added much to the service in rendition of special music. Reginald Marshall, of Winston-Salem, rendered a tenor solo, "Jesus Lover of My Soul," most inspiringly."

"The union meeting next Sunday night will be held at Tabernacle Baptist Church, with Rev. William T. Scott, host pastor last night, delivering the sermon. These union Sunday night services will continue through August."

Another article of the same date, has the following to say: "The Vacation Church School started at the United Congregational-Christian Church Monday morning, with a good enrollment. The school is for children between the ages of four and fourteen years, and it is directed by a group of capable leaders. Miss Priscilla Chase, extension worker of the Congregational-Christian Churches, is the director. Assisting Miss Chase are Miss Katherine Burt, a graduate of Pembroke College of Brown University, Carl Herman Voss, assistant pastor for the summer, Miss Frankye Marshall, a special worker in Vacation Church Schools, and other capable assistants. The school meets each morning except Saturday and will continue for ten days.

"There are seventy children enrolled and it is expected that this will be increased to over 100. This is the first school to be held in the church's new plant on West Academy Street and Lockland Avenue.

REDEMPTION IS ESSENTIAL.

By GLEN W. HUTTON.

The need for redemption might well be stated in these words: The world is not progressing, it is climbing back to the position from which it fell. The climb is impossible without divine help. Sin requires forgiveness. It cannot be overcome, it must be atoned for, and Jesus Christ, God's Son, made this atonement.

There is something about man that is different. He is created in the image of God. This statement and the statement in John's Gospel explains so much to the mind. John said, speaking of Christ, "There was the true light, even the light which lighteth every man coming into the world." This creative Logos was the Word that became flesh, it was Jesus Christ.

There is in every man a part of God. It is the spirit-mind, we say. This accounts for the worship desire in humanity. It has been said, Man is incurably religious. It is the outcropping of divine light in every life. This tells me why the black man of Africa worships and the monkey does not.

God put in every man a desire we call thirst and then he put the bubbling spring on the mountain side. He made us hungry and then provided the food. He put a part of himself in every human heart and then gave us Jesus Christ. The potato in the cellar reaches out with its long white sprouts in search for the sunlight. Why? Because there is a part of the sunshine in every potato. No man put it there: for who can take a handful of earth and a ray of sunshine and make a humble potato? No man! It takes God to do that. Neither can we take a man and couple him

with personal goodness and make a Christian, for only God can make Christians.

The plan for man's redemption was forged in the mind of God. It was perfected because of his eternal love for man. Yes, it was costly, but love never counts the cost, it freely gives.

"Pass the time of your sojourning in fear; knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of the Christ."

This plan, or should I say love gift, must be applied to the heart of man. It must be accepted. God does not force it upon us. As man chose to walk alone, so he must now choose to walk with God. Christ is not the choosing, he is the way back to God after we have made the choice.

God knocks at the heart's door through the Holy Spirit and if we will but open the barred door Jesus Christ will come in and God will bestow upon us the blessing of forgiveness. Without the open heart's door men are unforgiven and lost. We need today a new realization of redemption. A realization that results in conviction unto repentance which leads to a godly life.

Redemption is applied to our hearts and lives by God's plan. And that plan is the same as preached at Pentecost. It is the same as proclaimed to the Samaritans or at the house of Cornelius. It is the same as preached by Paul, that was proclaimed to Paul at the time of his conversion.

Preaching the gospel will bring about in men's hearts a belief in Jesus Christ. And when men believe in him they will repent. Oh, we need a genuine "godly sorrow for sin" that will work in our hearts a "repentance unto life."

We too often make joining the church the same as joining a club. We enter without any understanding as to the meaning of redemption. We make a confession of faith in Christ because it is required by the church; we are baptized for the same reason, while it should be a dynamic in our lives such as to result in the rapture such as was demonstrated in the early church.

We come finally to the question of behavior. This is not redemption but only the result of redemption. Paul said, "If any man be in Christ Jesus he is a new creature." Jesus does not say, "Ye shall or ye shall not." But he does say, "If ye love me you will keep my commandments." That settles the whole question. If we have come to God through Christ because we were lost sinners and we realized we were lost sinners without this sacrifice of love, we will be found only honoring the Master who saves us.

When is redemption complete? Christ came back to John on the Isle of Patmos when John was in the Spirit on the Lord's Day and gave him a picture of complete redemption. He told him to write it down and tell it to the world. It was a place where there was no sin, no suffering, and no sorrow; there would be no death there. Sorrow is removed and God will wipe all tears away from their eyes and we will dwell forever in the presence of the Lord.

Then we listen to the words of the Holy Spirit as he speaks again through Isaiah. He brings a tender message from the heart of God, "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine." We live with God for we have been redeemed by the blood of Jesus Christ.—*The Christian-Evangelist*.

Do you love Jesus and missions enough to deny yourself one meal a week, and donate the worth of it to help support the missionary cause? —E. F. M.

THE FEAR OF GOD.

There is said to be a conspiracy of silence in modern religious life on fear as a worthy motive in religion. It is a scheme of Satan to make men bold and indifferent to the great realities of death, hell and the judgment. The more Satan can work in disguise the greater will be the result of his work.

Time was when a sudden death would be made the occasion of a solemn warning of the need of salvation, and we trust the holiness people are still awake to the fact that "The fear of the Lord is the beginning of wisdom." Sudden and violent death haunts the highways but there seem to be few who take warning and prepare to meet God in the face of these accidents and calamities. The newspapers report that the death toll of the last Fourth of July in this country was one hundred and seventy-eight lives, if we recall the number correctly. What a sudden cutting off from life for one day! We do not know the spiritual state of those who met death so suddenly, nor is it necessary that we should to make the matter an occasion of exhortation to men and women to prepare now to meet God. There may be no other warning for some one than these words, "Flee from the wrath to come."—*Exchange*.

ILLUSTRATIONS IN THE BIBLE.

It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven, all the elements of nature. The lion, spurning the sands of the desert; the wild doe, leaping over the mountains; the lamb, led in silence to the slaughter; the goat, speeding to the wilderness; the rose, blossoming in Sharon; the lily, drooping in the valley; the apple-tree, bowing under its fruit; the great rock, shadowing a weary land; the river, gladdening the dry place; the moon and the morning star; Carmel by the sea, and Tabor among the mountains; the dew of the morning and the rain upon the mown grass; the rainbow encompassing the landscape; the light, God's shadow; the thunder, his voice; the wind and the earthquake, his footsteps; all such varied objects are made as if naturally designed from their creation to represent him to whom the book and all its emblems point.

Thus the quick spirit of the book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of a far-streaming glory on the little hill of Calvary, and woven a garland for the bleeding brow of Immanuel—the flowers of which have been culled from the garden of a universe.—*Unknown*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RUTH.

This beautiful book of the Bible is called Ruth, but what of that character who through devotion to her family and her God, won Ruth, and without whom the world had never heard of Ruth? Reckon awhile with this Naomi. If Ruth was good and great wasn't Naomi even better and greater? I am speaking primarily and fundamentally. Naomi stays in the background and woe and wins, comforts and counsels, plans and provides, lives and saves. She had so lived in a hated, heathen land as to win, by the manner of her daily walk and worship, one who worshipped idols and false gods, to the worship of the true and living God.

The first real woman missionary from a Christian to a heathen nation was Naomi. She so loved and lived in that heathen land as to win one; not only win one to herself, but to her God. And that is living some in a day such as hers, and among a loathsome, heathen people, as were the Moabites.

It was Naomi who won Ruth and taught her the way of eternal love, life and hope.

And this capable and devoted pupil, Ruth, becomes the ancestress of our Lord Jesus Christ. What a contribution, indeed, this Naomi makes to history, the world and the Gospel, when she wins a soul from heathendom and starts that soul on its way to God and glory!

The writer of the book of Ruth tries his best to make us realize how great a find this was by repeating, in the close of his narrative, twice over again that Ruth, the Moabites, the hated heathen, became the ancestress of our Lord, being as she

became, the great-grandmother of David. What treasures, indeed, heathenism still has for humanity, history and God, if only those who know God will, by their life and love, reveal him to those who wait and bow down in darkness till the true light and life be given. Truly,

"The dark unfathomed caves of ocean bear
Full many a gem of purest ray serene."

if only loving and wise Naomis may be found who will, through worship of the living God, turn on the light in the dark lands and caves of heathenism so that these gems of royal Ruths may be brought into the light and life of a living world.

The first, as well as one of the foremost, missionary books of the Bible is the lovely and loving book of Ruth.

It was through famine that God literally drove Naomi, one of his first missionaries, into a pagan country. And it is largely through famine, want, need, persecution, self-denial, that he has been sending them out ever since.

J. O. A.

DECREASE AND INCREASE.

Of course, no facts, no logic, no argument will cure hysteria, or roll back the ocean's tide. However, here are some facts that may one day arise up to accuse those who are responsible for engendering the hysteria:

After the adoption of the Eighteenth Amendment, deaths from alcoholism in the United States decreased 42 per cent; alcoholic insanity decreased 66 per cent; crime from drink decreased 54 per cent; drunkenness decreased 70 per cent; automobile wrecks (with deaths) decreased 50 per cent; drinking decreased 77 per cent.

But what is all this in comparison with a promise of some revenue from taxing liquor? That is the question Canada asked and answered by legalizing the sale of liquor, under government control, with the following results: According to Canadian Bureau of Statistics since Canada legalized liquor, deaths from alcoholism have increased 100 per cent; general crime has increased 89 per cent; drunkenness has increased 55 per cent; drunken drivers have increased 830 per cent; auto wrecks (with deaths) have increased 42 per cent. Wet Canada (in proportion to population) has three times as many automobile wrecks as dry United States, England four times as many, and Germany six times as many. The death rate of the United States has decreased 20 per cent under the Eighteenth Amendment, which gives the dry United States the lowest death rate of any principal country in the world.

These and other equally appalling facts are supplied in a copyrighted pamphlet by Thos. H. Steele, Statesville, N. C. But why furnish facts to a people under the delirium of "Repeal?"

J. O. A.

RAILROADS AND BIG SALARIES.

The railroads are losing money, their stocks are going down, they are begging the government for new travel, and their cry of hard times and unemployment is something to hear.

Meanwhile, what about salaries of the high-ups? The following from the *Literary Digest* gives an insight:

Thousands of railroad men "have no jobs at all," he reminded them, and "thousands of investors in railroad securities are receiving no return."

"The salaries to which Mr. Eastman referred," says the Associated Press, "ranged downward in 1932 from the \$135,000 a year drawn by Hale Holden, chairman of the board of directors of the Southern Pacific Company. Many salaries since have been cut sharply." When the Southern

Pacific applied to the Reconstruction Finance Corporation for a loan, it was not granted until Mr. Holden's salary was reduced to \$60,000.

"Other executives in the higher brackets last year," the Associated Press adds, as listed in a letter from Mr. Eastman to Senator Couzens of Michigan, include:

"W. W. Atterbury, president of the Pennsylvania Railroad, \$121,500; Daniel Willard, president of the Baltimore & Ohio, \$120,000; L. F. Loree, president of the Delaware and Hudson, \$90,000; L. A. Downs, president of the Illinois Central, \$90,000; J. J. Pelley, New York, New Haven and Hartford, \$90,000; Paul Shoup, president of the Southern Pacific, \$90,000; Carl Gray, president of the Union Pacific, \$90,000; F. E. Williamson, president of the New York Central Lines, \$80,000; S. T. Bledsoe, of the Atchison, Topeka & Santa Fe, \$67,500."

AFTER PROHIBITION, WHAT?

What remains to be done if the Eighteenth Amendment is out before Christmas, according to the prophecies of Jouett Shouse and Mrs. Sabin?

There has not been and there will not be any surrender by the dregs of certain well-fortified convictions, namely: That alcoholic beverages, even in limited quantities, are injurious to the individual, the family and society, and used to excess are poisonous to health, ruinous to happiness, and economically wasteful and destructive. Having reached this conviction on the evidence of experience, observation, reason and scientific investigation, they will continue to regard it as among their highest civic duties to use every means within their power to restrict, diminish and as far as possible do away with the consumption of beverage alcohol. They will practice and teach total abstinence, where they can, hoping by precept and example to lead others to the path of safety. They will begin again, by the operation of local option laws, to establish dry areas of ever-increasing extent.

The forces which have waged the repeal fight with such vigor and success, are likely to disintegrate, after the victory. Contributions to the wet cause will fall off sharply, just as they did in the case of the Anti-Saloon League after 1919. What need for prohibition reform when there is no prohibition? Why give Shouse \$25,000 a year to fight prohibition when John Barleycorn is having things all his own way? Even the wet press, despite the alliance between the editorial page and the business management, will help us. For it must print the news, and it is fairly evident that the news will smell of whiskey. The front page cannot be closed to stories of gin-soaked bankers, liquor-motivated divorces, and the whole progeny of scandal and crime which alcohol breeds. The continual recital of all this evil and misery can have but one reaction on normal minds. Furthermore, the saloon is coming back with a flood—women bartenders and patrons, long hours, Sunday selling and all the rest. They are on the way—in some States already here. While the saloon has its apologists and its defenders, it has also an immense and proven capacity to make enemies. If it comes back with the old dirt and indecencies, the same brothel-alliances, and youth-corrupting influence, we give it but a generation to live. It will sign its own death warrant. That will be the second death—and there will be no resurrection.—N. Y. *Christian Advocate*.

The breath of prayer comes from the life of faith. Whatever you want, go to God by faith and prayer in the name of Christ, and never think his delays are denials! They that spend their days in prayer shall end their days in peace and comfort.—J. Mason.

THE EIGHTEENTH AMENDMENT CAN BE SAVED.

By LEIGH COLVIN.

The Eighteenth Amendment can be saved if the Christian forces of the States yet to vote will renounce defeatism, and go to work with the earnestness and consecration which the crisis demands.

Although the wets have carried the States that have thus far voted, they are carrying them by a minority vote, most of them by a vote of from 27 to 37 per cent of the number of voters who ordinarily vote.

In the days when the States were adopting prohibition, and carrying prohibition in thirty out of the thirty-two States in which binding referenda were held, prohibition received the votes of about 55 per cent of all those who voted in the general elections, and the wets polled about 41 per cent. Now the wets are polling a still smaller percentage notwithstanding the fact that the States which have thus far voted include most of the wetter States of the Union.

The wets are voting, but the difficulty is that so many dries have been rendered indifferent by the continuous bombardment of wet propaganda that they are not going to the polls. The remedy is to overcome that indifference.

A second difficulty is that the present campaign is the most one-sided campaign in our history. The wets are pouring out millions to win, and have captured the political machines, whereas the dries seem transfixed by a spirit of defeatism and are handicapped by pitifully small funds.

Repeal can be defeated if a fighting spirit can be awakened, and extraordinary efforts put forth immediately. There are twenty to twenty-three States where there is yet a possibility of a majority vote against sanctioning the liquor traffic.

Repeal Will Destroy Constitutional Power.

The dry voters need to be awakened to the fact that these elections are not like the old local option elections when if defeated in one election they could come back in the next. If defeated now, we cannot re-enact National Prohibition. Repeal would deprive the Federal Government of the power to prohibit. The Federal Government is a government of limited powers and in the absence of a Constitutional amendment it would not have the constitutional power to prohibit or even regulate the liquor traffic. Furthermore, the States separately cannot cope with the liquor traffic when it is legally entrenched in adjacent States.

Now or Never.

The Christian forces should awaken to the fact that our generation is at stake. If the liquor power is re-entrenched in the revenue system and in politics, it will take defensive measures to prevent its being outlawed again for a long time to come. The history of the three great prohibition waves of the Fifties, the Eighties, and the Nineteens, shows that in each case after recession there was an interval of thirty years before the crest of the next wave. Those now of middle age should awaken to the prospect that if they do not fight and prevail now, when the Constitution is on our side, they are likely to go to their graves with America still in the grip of the legalized liquor traffic. They will have to spend the rest of their lives in an alcoholized society. They will have to endure a liquor environment. They will have to live in a period when the vision of the kingdom will be darkened. The Christian message will wither if the soil is that of alcoholized brains. Christianity's influence on non-Christian lands will tumble if the foremost Christian nation surrenders to alcohol.

The menace of liquor's dominance in our nation's life should stir the moral forces to unprecedented sacrifices to save America from such a calamity.

The Emergency Committee.

The National Prohibition Emergency Committee, Investment Building, Washington, D. C., was set up by the combined church and dry organizations of the country to carry on a unified campaign to prevent repeal. In connection with this a campaign for quarters was instituted by the W. C. T. U., using the slogan, "No Quarter for the Liquor Traffic, Thousands of Quarters to Retain the Eighteenth Amendment." Most of the meager funds which have been sent to the campaign States came from these quarters. The campaign for quarters should be intensified through the cooperation of the churches and the W. C. T. U., but much more than quarters are needed to block the liquor power.

The Eighteenth Amendment can be saved by an aroused Christian conscience and a widespread determination to do the extraordinary, the sacrificial.

A PURPOSE IN AFFLICTIONS.

One of the most profound statements of the Bible in regard to the providences of life is that God has a purpose in our afflictions. "Our . . . affliction . . . worketh for us." Saint Paul said, speaking of his own philosophy of life, which we may also share if we will pay the price. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—(II. Cor. 4:17.)

When under the harrow of trial one may be tempted to give up in despair, or, at least to bitterly complain, because we think there is no benefit to be realized, no gain for the Master's cause to be registered as a result of what we suffer. We are inclined to say: "There is no sense in it, no real reason for it all." We cannot just now concern ourselves with the road by which afflictions come to us, and who sent them, and why, but we look about us to find out what we may gather up for our profit while they remain or after they may have departed.

Can affliction really work for us? Yes, so the Word of God says. It may do such a work as the keen knife of the surgeon, removing the cause of disease, it may do the work of sand and water that finally will polish the hardest granite; it may work for us like the storm at sea that tests our sea-worthiness and drives us toward the harbor, as stated in the hymn: "Blest be the tempest, kind the storm, that drives me nearer home."

If we take our sorrows like the growing tree that strikes down a deeper root when the wind blows, then we are learning to make them work for us. If, like Saint Paul, we learn to look at matters from the outlook of eternity, it will be well with us when the fire lights upon us. A great work must be done to fit us all to be comfortably at home with God and the martyrs, let us learn to win some important results when affliction comes upon us.

Alexander Smellie says that by bearing affliction in a Christian way God will teach the mind, soften and expand the heart, impart new strength to our faith and add vigor to our prayers.—*Wesleyan Methodist*.

THE STORY OF A BIBLE.

Napoleon Bonaparte, in one of his campaigns, was engaged in taking a German fortress which had resisted his efforts for six months. When at last it was taken by storm, the soldiers rushed into the town and laid hands on whatever of value they could. In the French army was a German named Krause, and he, like the rest, sought out a house which he thought might be worth looting. On entering he was accosted by a boy of six years, who, holding up a Bible, said: "Here, I will give you this, though I like it very much, only do nothing to my dear mother."

The soldier took the Book, and on opening it was arrested by the words he read, and much to the surprise and relief of the widowed mother and her four children, he said: "I will take nothing if you will let me have the Bible." He placed the Book in the breast of his tunic, and left the house, but he kept guard outside, and so prevented any of his comrades from entering until the soldiers were called to their quarters.

Meanwhile, a body of Germans were advancing to the relief of the town, but arrived just too late to prevent its fall. They, however, attacked the French, and during the progress of the fight Krause was struck in the breast, and fell to the ground. For a while he was unconscious, but on regaining consciousness he was much surprised to find that, instead of being wounded, the missile had lodged in the Bible which he had received from the boy. Thus the Book had been instrumental first in softening his heart and saving the widow's family from danger, and then in saving his own life.

Krause afterwards became an officer and seven years later he wrote a letter to the boy who handed him the Bible, enclosing a considerable sum of money "as a reward to the noble boy, who, seven years ago, gave the dearest possession as a ransom for his mother, and thereby saved the life of this grateful friend, Edelrich Krause."

This is a very remarkable incident, and though such an event is hardly likely ever to happen again, yet similar results are being seen every day. Many a hard heart has been softened by a passage from the Bible, and many who have set out to commit a wrong have been stopped at the remembrance of a text they loved in childhood.

No doubt that Bible was treasured and often shown by Krause to friends as the means of saving his life, but, better still, he accepted the Gospel message which the Book contained, and so it became the way to a better and more lasting life than that which had been preserved to him by its protection from the bullet.—*The Little Christian*.

THE ATHEISTS AND THE ALTAR.

By BISHOP W. A. CANDLER.

A man of high character, known throughout the United States, asked an atheist a few days ago if the latter and his associates expected to destroy Christianity in our country. The atheist replied, "Certainly we do, and that at an early date."

The man said, "Upon what do you rely to destroy Christianity?" The atheist replied, "We rely upon the pulling down of family altars."

This enemy of Christianity was entirely right. If only the altars in the homes of Christian people were pulled down, the Christian religion in America would certainly be destroyed.

As a matter of fact, many altars have been pulled down in homes, the heads of which still profess to be Christians. But there can be no religion without worship, and when they abandoned their altars, they virtually introduced a measure of atheism in their homes.—*Nashville Christian Advocate*.

What is success? The amassing of money? Dives did not find it so. Is it power? Herod did not find it so. Is it knowledge? Paul did not find it there. No! Success lies in stewardship, in receiving the facts of life—money, influence, intellects—as loans from God, to whom the account is daily to be rendered. "The longer I live," writes Samuel Chapman Armstrong, "the less I think and fear about what the world calls success, for the perfection and beauty of the inner life, for the purity and sanctity of the soul, which is as a temple"—*Central Christian Advocate*.

CONTRIBUTIONS

SUFFOLK LETTER.

There is a time to listen. Pride and sheer laziness have made it difficult, if not impossible, for many people to listen in a receptive mood. Some time ago this writer saw a minister commit an offense while a visiting preacher was waiting to preach in the church. During the singing of the hymns, the visitor was compelled to hear all about the conditions existing in the church, and community, with a few added boastings, as to the power and personal influence of the pastor.

At the close of the song service, the pastor, in a very dignified way, proceeded to request the attention of the congregation to the service of the hour. One wondered whether the choir felt that the example of the pastor was an encouragement for them to be cold and indifferent to the message of a man, who would not listen to them while they were singing the great hymns of the church. Evidently the minister who talked during the singing in that church, was not courteous enough to listen attentively to the message from his choir. It is not unusual to observe this type of people in almost any congregation. There are people who have never seemed to realize the importance of giving attention to every part of a religious service.

There are people who think the music is the only part of a church service of any real value. A young man arose in a church choir to sing a solo. He straightened himself up and assumed an attitude of superior complex, or self-importance, as if to say, "You should and you must listen to me." He sang well and with acceptance to the congregation. But when the minister arose and began the sermon, the singer, who would have resented any inattention on the part of any person in the congregation, at once, began turning the leaves of the hymn book and looking in every direction except towards the preacher. That part of the service was, apparently, uninteresting to him, and he was plainly relieved when the minister had concluded the sermon.

The measure of any man is indicated by his willingness and ability to listen to others. Some people cannot listen while others speak. It takes mental effort to pay attention. It requires concentration of mind and application of will power. Humility listens. Pride and conceit will close the ear and heart to others. The days are numbered for the people who will not listen. What one hears is not always worth serious attention. But one needs the mental effort of concentrated attention. Without that, one must fail to discover the best when it is offered. One is not called upon to accept everything one hears at its face value. It would not be wise to undertake to adopt every suggestion made by others. That is not the point of emphasis in this little discussion. Listen, that is the call of the hour.

Listen to songs, sermons, talks, addresses, conversations, advice; select the best, appropriate such as you may use for your needs and lay the rest in the storehouse of memory, if it is worth keeping in that sacred place. Are you listening to the still small voice of God within you? Are you listening to the voice of Nature? Are you listening to the voice of conscience? Are you listening to the teaching of the experiences of life?

Are you listening reverently or indifferently? Samuel listened to God, and said: "Speak, Lord, for thy servant heareth." Isaiah listened, and said: "Here am I, send me." Jesus listened in the garden, and said: "Not my will, but thine, be done." The prophets of old listened and wrote

the messages of God, for succeeding generations to read and believe. John, on the Isle of Patmos, listened and wrote the messages to the suffering churches of the Lord Jesus Christ. Knowledge is not self discovered. Wisdom is not derived from self importance. It comes from others. Listen!

I. W. JOHNSON.

WHAT PRICE EDUCATION?

The average high school graduate that you approach today will agree that he should go to college. And further, he will declare his desire and ambition for such an opportunity. Then, he will begin to tell you how useless it is for him to think of such privileges, or even hope for such a chance in life—that he is financially unable to meet the expenses incurred in securing a college education; that his parents are without money and that he has no friend to whom he may turn for such assistance. There he stands—capable, ambitious, determined—knocking at the college door for entrance, but with no funds with which to pay his bills.

Only yesterday, a young girl, a recent high school graduate, with hopes and ambitions, came to my office, begging for a chance to enter college. She had no money—her parents had no money. She had a relative who is able to pay her expenses, but she is in doubt whether or not she will be able to influence this relative to lend her the money.

A few weeks ago, a friend of mine and a great friend of the College, expressed the hope that some day she might have the money to give to the College to provide cash scholarships for such worthy and ambitious youngsters. It is my hope and prayer that this good sister may be prospered and may find herself in possession of sufficient funds to realize her hopes and dreams for the youth of our country. Certainly those who have money could invest it in no better way. It seems that we have learned in these recent days that money laid up for "a rainy day" may be swept away by the storms before that day comes. Better, far, invest your money so that it will add efficiency and pleasure to ambitious young people and thereby bear dividends for good throughout the years to come.

At least 60 per cent of all young people applying for admission to colleges of this country are asking for generous financial assistance on the part of the college to which they hope to go. They are asking for jobs—they say they want to work, but in reality they are looking for financial help. Many of the colleges are turning a deaf ear to this type of student. They have two requirements for entrance. First, scholastic records—they must have averaged at least 85 in their entire high school course if they are to be admitted. Second, they must have sufficient money with which to pay the greater part of their college expenses. Unable to meet either one, or both of these requirements, they cannot enter the so-called "select" colleges. The majority of the independent or church schools of today are financially unable to grant liberal assistance to those who come; however much we desire, our hands are tied—we do not have the money.

Some of the greatest men of our country have been those who fought their way through college without money.

With the mounting demands on the part of our educational institutions, and with the diminishing fortunes of our best type of citizen, we are forced to inquire if the day has past when the youngster

without money can secure a college education? It is, unless those who have been more fortunate in life and are able financially to give assistance to colleges for the benefit of such worthy young men and young women will cooperate with the colleges in making it possible for the boy or girl without money to have the advantages that will make him or her the kind and type of citizen that we need.

One would judge from the recent legislatures that the States, themselves, have in mind to "thumbs down" on financial appropriations for the adequate support of our State schools. This means that the generous hearted citizens will be called upon to increase their contributions to the independent college and I hope that they may respond.

When the youngster faces college today, he is aware that the price of an education is constant, consistent mental application. He is willing to pay this price. He can and he will. But, this is not all. He must pay money, and for him the price of a college education will amount to from \$3,000.00 to \$5,000.00 in most colleges. He doesn't have the price—he cannot pay—he cannot go.

In making our plans and in arranging our schedule of expenses at Elon, we have had in mind the type of student who is capable and determined, but with not much money, and we have reduced our expenses to the minimum. A young man or young woman can come to Elon College and stay for nine months and pay all of his expenses within \$375.00. Of course, he can spend more if he wants to, but it is not necessary. We are proposing to offer advantages that are unsurpassed. If you are interested or know of someone else who might be interested in entering college in September, please write Elon College, Elon College, N. C., and inquire for information regarding the school.

L. E. SMITH, *President.*

MT. BETHEL REVIVAL.

The Mt. Bethel Christian Church is in the midst of a successful revival. Rev. J. W. Patton, pastor, assisted by Rev. L. A. Nall, of Elon College, who is doing the preaching. Brother Nall is an earnest, consecrated young man, who never gets tired nor discouraged, and has faith in the people and in God. He believes in preaching the old-time gospel.

There were on several nights, between ten and fifteen souls who came seeking Christ as their Saviour. There have been several who have already united with the church, and we are expecting others later, estimated at about thirty or forty.

We are indeed grateful for these blessings. Surely, these are great days for Mt. Bethel Christian Church.

Hundreds are coming to hear Brother Nall pour out his soul in heart-searching messages. The church feels wonderfully revived by the ministry of this man during these special days.

Rev. J. W. Patton, who is the beloved pastor, has been sowing the gospel seed and Mr. Nall has entered into his labors to help reap the harvest.

The Mt. Bethel and Kallam Grove Christian Churches will hold a joint baptismal service at Ogburn Pond, Sunday, at 2 P. M., the pastor, Rev. J. W. Patton, officiating. There will be approximately fifty baptized. The public is cordially invited to attend this service.

MRS. ESSIE TRUITT SIMPSON.

Summerfield, N. C.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow — *Abraham Lincoln.*

LEBANON AND LIBERTY.

Our annual series of meetings were held the first week in July at Liberty. On account of financial conditions, it was decided not to have ministerial help. The writer did the preaching, and local talent the singing. The congregations were good. Seldom have I been in a meeting where more nearly all the members of the church attended.

Visible results were a great number of reconsecrations, a few professions, and two united with the church. This church has a Sunday School of over one hundred members, a large Christian Endeavor Society, and a Woman's Missionary organization.

At Lebanon, the series of meetings began on the third Sunday in July, and continued through Friday. Rev. Holland R. Wilkinson, evangelistic singer, was with us and did all the preaching. Brother Wilkinson is a splendid practical preacher, wonderful in song and consecrated to the work. This church, through the influence of some friends of the noted singer, has been fortunate to have him with us for two years. We had good attendance, interesting services and much good resulted for church and community. Three united with the church and a great number of believers were built up in the faith. The Sunday School at this church, under the leadership of Brother Henry Earp, is doing a good work. This church has lost by death in recent years, many of its leading members, but there are a number of faithful ones carrying on the Master's work. The Woman's Missionary Society hopes to add new members and raise their entire apportionment for the present year.

At a recent business meeting, the present pastor accepted a unanimous call to serve this congregation for another year.

C. E. NEWMAN.

RESOLUTION.

Whereas, our dear friend and brother, Rev. R. L. Williamson, has deemed it necessary, for private reasons, to tender his resignation of the pastorate of this church, which resignation was very regretfully accepted at a meeting of the congregation held on July 2, 1933;

Now, therefore, this resolution and valedictory message has been formulated, in the name of the whole congregation, in order to convey to Bro. Williamson, and his good wife, and to place on record (which we do now, individually and collectively), our highest sense of appreciation of the faithful exposition of the gospel rendered by our retiring pastor, and of the many visits and kindly help to the sick and ailing throughout his ministry. His sermons and addresses have been a source of uplift and inspiration, and a gap will be left in the lives of many of us by our brother's departure.

We take this opportunity of wishing Brother Williamson and Mrs. Williamson Gospeed! We pray that, in their new sphere of labor, wherever that may be, they may find happiness and success.

ROY A. LARRICK, Secretary.

THE WOMEN PREACHERS' ASSOCIATION MEETING.

The meeting of the Women Preachers' Association of America is never very largely attended. There are not so many of us and we are scattered from Maine to California, and in fact farther still, even unto the uttermost isles of the sea; but, we do meet and most thoroughly enjoy the fellowship which these meetings bring to us. The outstanding service of the meeting held in Milwaukee, July 5th-7th, was the sunrise prayer service

on July 6th. The meeting was scheduled to last one hour, but did actually last one hour and forty minutes. Surely, these times of prayer and intercession bring their immediate results in deepened and strengthened spiritual life as well as in results spread over longer periods of years.

Rev. Lucy T. Ayers gave one of the most interesting addresses on "The Underprivileged Class." Miss Ayers has worked in mill towns both North and South, and knew whereof she spoke. Her address was listened to with interest and attention by all. The president's address, "Why Preach?" stressed anew the fact that the women of God are needed to preach the Word and that nothing can take the place of the spoken word; that there is a message and a place for the woman who preaches, even though there may seem to be an over-supply of preachers at the present time. Rev. Irene Earle, of Hartford School of Religion, told us something of the Oxford movement and its effect on her own life. The hostess of the occasion, Rev. Ada L. Forster, of the Disciples Church, is the only woman pastor in the city of Milwaukee. She was honored on Sunday morning by being one of those who officiated at the Communion of the Lord's Supper in the great

auditorium, where about 3,000 young people attending the International Christian Endeavor Convention, and other friends joined together in this sacred service.

Rev. M. Madeline Southard, of Kansas City, was re-elected president; Rev. Elizabeth Wilson, Appleton, Wis., recording secretary; Rev. Ella L. Kroft, Indianapolis, Ind., treasurer; and Rev. May E. Bullock, of Trotwood, Ohio, general secretary. Since the association is incorporated under the laws of Ohio the headquarters office is for the present, in Dayton, Ohio. Any women in the Congregational-Christian Church, who are preaching, or doing foreign mission work, are urged to write Mrs. Bullock and affiliate themselves with the group of women doing similar work and with similar interests.

MAY E. BULLOCK.

"When the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory."—Abraham Lincoln

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eth for the courts of the LORD: my gathered; righteousness
heart and my flesh crieth out for the kissed each other.
living God. 11 Truth shall sprin

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look upon the face of thine anointed. b Ps. 56. 1
10 For a day in thy courts is better a 57. 1
2 or, all

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years old when he began t

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

MORE THAN A CHARITABLE ORGANIZATION.

The church will either be swung into the social order of the day or it will change that order. It cannot remain neutral. In the Moffatt translation of the New Testament we read: "Amid the darkness light shone and the darkness could not master it." May God grant that this is the truth that applies to our day. It will be tragic if the church invests its energies in an effort to build an institution instead of a mission, if it tries to build itself instead of building a better social order of society. Let her come out of her statistical stultification, her madness to count noses, and place the emphasis not upon how many are enrolled, but upon how much value they are in building the Kingdom of God on earth. Sometimes I find myself tempted to throw the church roll into the discard where many of those whose names appear therein have long since gone, then to launch those in whose hearts the Spirit of Christ rules on a great mission for the needy of the world. What value can there be in the rightness of creed where the wrongness of greed controls?

The great church of Jesus Christ is vastly more than a charitable organization fitted to feed and clothe the hungry and naked. What it has to communicate is as far beyond the value of food, clothing, and shelter as a human being is of more value than so many sparrows. But just as faith must be shown by works so love for men, which is of the essence of the higher life, may be proved and deepened by a ministry to the bodily as well as the spiritual needs of the community. Right now certainly offers an extraordinary opportunity to the servants of Jesus. If they truly follow him who truly healed and fed and who "went about doing good," as he preached the rich gospel of his Father's Kingdom, then the powerful appeal of present conditions will find quick response from the association of Christians which we call "Churches."—*M. P. Recorder.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING AUGUST 5, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,589.73
Apple's Chapel, Brown Summit, N. C.	3.67
Suffolk, Va.	25.00
Damascus, Corapeake, N. C.	1.68
Christian Temple, Norfolk, Va.	100.00
Newport News, Va.	8.00
First Christian, Greensboro, N. C.	16.32
Union (Va.), Virgilina, Va.	4.00
Pleasant Ridge, Guilford College, N. C. ...	1.60
Henderson, N. C.	3.95
First Christian, Richmond, Va.	3.69
Mt. Carmel, Walters, Va.	1.60
Sanford, N. C.	1.00
Ramseur, N. C.	2.80
Total	\$ 2,763.04

Individual and Church Offerings.

Previously acknowledged	\$ 1,936.12
Rev. J. Ray Dickens, Varina, N. C.	1.00
Liberty, Nathalie, Va.	1.00
Oak Level, Youngsville, N. C.	4.20
Total	\$ 1,942.32

Specials.

Previously acknowledged	\$ 634.13
Woman's Bible Class, Rosemont Sunday School, Norfolk, Va.	12.50

Class No. 3, Rosemont Sunday School, Norfolk, Va.	3.00
Summer School of Methods, Elon College, N. C.	6.04
Total	\$ 655.67

Coin Card Offering.

Previously acknowledged	\$ 165.55
Suffolk Christian Church, Suffolk, Va.	27.50
Leaksville Christian Church, Luray, Va. ...	1.00
Wellons Bible Class, Henderson Christian S. S., Henderson, N. C.	1.00
O'Kelly's Bible Class, Henderson Christian S. S., Henderson, N. C.	1.00
Mrs. Artelia Poole's Class, Haw River Christian S. S., Haw River, N. C.	1.00
Mrs. J. A. Long's Class, Haw River Christian S. S., Haw River, N. C.	1.00
Total	\$ 138.05

Summary.

Previously acknowledged	\$13,755.58
Sunday Schools, Regular	\$ 173.31
Individual and Church Offerings	6.20
Specials	21.54
Coin Card Offering	32.50
Total to date	32.50

J. O. ATKINSON, *Sec'y.*

MISSIONARY CONFERENCE.

The Virginia Valley Central Woman's Missionary Conference was held at Leaksville, Va., July 20th. The program was in charge of Mrs. A. W. Andes, president. The pastor, Rev. A. W. Andes, led the opening song and prayer. The welcome address by Mr. R. O. Rothgeb, made the visitors feel at home for the day. Miss Minnie Dofflemyre, of Bethel Church, responded in a few fitting words. Devotionals were conducted by Mrs. D. H. Dofflemyre, of Harrisonburg. Her subject, "The Why of Missions," was based on readings from Genesis, Ruth and Matthew.

The Leaksville male quartette and a ladies' duet from Whistler's Chapel rendered several delightful selections, lending interest and variety to the good musical part of the program.

The churches—Antioch, Bethel, Dry Run, Leaksville, Mayland, Newport, Whistler's Chapel, Winchester and Wood's Chapel, were represented. The ministers in attendance were Revs. Williamson, Earp, Andes and Weekley, of this conference, and Rev. Horace Lequear, of the Reformed Church, a returned missionary from China, who was present by invitation of the program committee.

Mr. George Rothgeb, of Luray, father of Mrs. M. J. W. White, of the Philippine Mission Hospital, gave a most interesting lecture on our mission work in the Philippines. His lecture was illustrated by charts and curios describing the location and work of Dr. and Mrs. White. This lecture was filled with information regarding the three successful years they have been on the field and many will wait anxiously for the time to slip by when the White family will be on furlough, and visit our societies. I believe all who heard Mr. Rothgeb speak will watch THE CHRISTIAN SUN more eagerly for articles from the pen of Dr. and Mrs. White. I had to think while listening to this address that a parent who has a son or daughter away on the Foreign Mission work must certainly hear a voice and receive a blessing that the rest of us know nothing about.

Rev. Horace Lequear, a returned missionary from China, gave a very interesting address. He told of the progress of Christianity in the twenty years of his work in that country, of Chinese history, and many personal experiences of much interest to his hearers. He was able to stay on the field long enough to see marked improvement of the natives.

The afternoon song service was led by Mr. Billy Andes.

Short talks were made by Mrs. A. F. Kite, who used as her subject, "The Influence of the Country Church," and by Miss Verdie Showalter, her subject being, "Our Wants and Our Needs." A reading by Miss Treva Senger, a teacher of expression, deserves special mention. A group of young people from Whistler's Chapel gave a dialogue illustrating the curse of the liquor traffic which was particularly interesting. A resolution was offered that we as a missionary body composed of the churches of this conference do heartily assert our loyalty and support to the Eighteenth Amendment and emphatically oppose its repeal until something better is offered in its place.

The reports were incomplete, but showed seven Women's Societies with 162 members, and four Young People's Societies, with 112 members.

The treasurer, Miss Verdie Showalter, reported a total of \$425.37 received and of \$423.96 sent out during the year.

The district superintendents, Mrs. B. J. Earp, Mrs. A. F. Kite, and Mrs. Roy Rinker, gave reports from their various districts.

The following officers were elected: Mrs. A. W. Andes, president; Miss Ora Scott, vice-president; Mrs. B. F. Frank, secretary; Miss Helen Showalter, treasurer; Miss Anna Lou Showalter, assistant treasurer; Mrs. Lizzie Frazier, superintendent Women's Societies; Mrs. Orville Hoover, superintendent Young People's Societies; Mrs. Lena Rothgeb, superintendent Cradle Roll; Miss Minnie Dofflemyre, superintendent Literature; Mrs. R. A. Larrick, superintendent Spiritual Life.

The sumptuous dinner served on the lawn was most gratifying and satisfying. This meeting was one of the best this body has ever enjoyed.

MRS. B. F. FRANK.

DANGEROUS DEFLATION.

Probably there is not one official board in Methodism that does not have one influential member who has his heart set on deflating the church missionary program.

He is not a very pious man. The love of Christ does not seem to constrain him to do much of anything for his Lord, but he has influence in the board.

He is not well informed—he is too busy to read the *Advocate*. His wife reads it and follows her missionary women around the world, but the game of winning a world is only tiddlywinks to him, small stuff for a big man.

He is a hard-headed business man. He dismissed his own men in order to save his business and wreck their prospects and help to wreck the nation. Now he wants us to dismiss our missionaries and balance our budget. It is the same hard-headedness that has driven his country on the rocks.

He is a big man, a shrewd man—at times—a good man, but he is a dangerous man in this crisis. His way means a blasting of our missionary work and a blight upon our whole church.

"We must save our own church," he says. But why must we save our own church if we have to abandon our real mission in the world?—*Michigan Advocate.*

THE HEATHEN AT HOME.

By F. B. SHEPHERD.

We who, as one good brother expresses it, have been "stung with the foreign mission bee," are constantly having our attention called to the heathen at home, and are being reminded of the necessity of carrying the gospel to these. I am not so sure that the people at home would appreciate the designation, but still I for one recognize the responsibility and want to do what I can to preach the gospel to *every* creature. If I know my own heart, I am no more interested in the people of Africa than I am in the people of America. I agitate on behalf of the people in Africa because there are fewer manifesting interest in them than there are manifesting interest in those of America.

But apropos of the *heathen at home*. The people of the South especially have a great challenge right at their own door in the colored neighbor. According to our Constitution, these people are not a separate nation. They are as much Americans and members of our nation as are we who are white. They are our Lazarus, full of sores, lying at our gates, and desiring to eat of the crumbs that fall from the rich man's table. And truly the crumbs are all that we give them. In fact, I sometimes wonder if we give them even the crumbs. But, as it is reported that Booker T. Washington once said: "If we expect to keep the negro down in the ditch, we will have to get down in the ditch with him." And if we whites would live above the ditch, we will have to assist the negro brother up on dry land also.

Brethren who are stung with the foreign mission bee, and brethren not so stung, what are we going to do this year for our heathen at home? Brethren of the South, especially, what about the negro? People of the North, what about the foreign element in your midst, as well as the negro? It is not enough for the people who have been stung by the foreign mission bee to confine their efforts to missionary work in foreign countries. Nor is it enough for those not so stung to rail on the ones stung, while they themselves do nothing, either at home or abroad. There is danger of human beings, wittingly or unwittingly, acting the part of cuttlefish. We can attract so much attention to others that we are overlooked in the general muddying of the waters.

The white disciples of Chattanooga, Tenn., have supported Brother M. Keeble in a meeting covering four weeks. They supplied the tent, sixty by one hundred feet, and everything that goes with it; paid the preacher, the singer and all expenses. The result has been fifty-five baptized and eight restored. This meeting has been a kind of climax of several years' effort upon the part of these same white churches, during which they have supported Brother Alonzo Jones in work among his own race. Brother Jones is a splendid Christian, a hard worker, and a good preacher. His preaching and his life have been all that we have any right to expect. The white disciples bought a lot and erected a church building for the colored disciples a few years ago. The recently closed meeting should almost place the negro work on its feet to the extent it will be almost, if not entirely, able to carry its own financial responsibility from now on. Certainly the white disciples will continue to watch after it. A few years ago this scribe was instrumental in getting the colored brother, Alexander Campbell, to hold meetings at Amarillo, Lubbock and Abilene, Texas. The Amarillo effort was practically a failure, and the church did not follow it up. The Lubbock work, though, was more promising, and the brethren there continued to encourage it. Brother John T. Smith was living at Lubbock when the Campbell meeting was held. Since he has been in his second period of ministry with that church, he has encouraged and in-

under the direction of the white disciples, and work. Brother Keeble recently held a meeting under the direction of the white disciples, and Brother Smith occasionally leaves the white brethren to take care of the speaking on Lord's days, and goes down to the meeting house of the colored brethren and preaches to them. We now have a fine congregation of colored Christians in Lubbock, Texas. In Abilene, Texas, the brethren have spent several hundred dollars in the past ten years on behalf of the *heathen at home* (the negro). The work has been hard and disappointing. The results have not seemed to be in keeping with the financial outlay. But they continue on. Every year some of the young preachers going to school at Abilene Christian College take a special interest in the colored work. For years regular Bible classes have been taught for the colored children, by those young men, under the direction and oversight of the leaders in the College Church. About a year ago a house was built by volunteer white labor, and with money supplied by white brethren, on a lot bought by white Christians, and given to the colored disciples. Such faithfulness will be rewarded with real success in the long run. The time will come, with the proper oversight and encouragement, when there will be a church of colored disciples able to carry on independently. And let it be said of Lubbock Christians, Abilene churches, and the Chattanooga churches, that while they are seeking to save the heathen at home, they are not indifferent to the heathen abroad. All of these groups of white Christians have given very substantial help to African missions, and China missions, and Japanese missions, and missions in other sections of the United States.

Nor are these churches wealthy. They are made up of the general run of people so far as this world's goods is concerned. In Abilene the brethren have given generously toward financing Abilene Christian College, have started two new congregations in town, and assisted many weak congregations elsewhere during the past twelve years. In Chattanooga they have averaged a new congregation every two years during the past twenty years, in their own city, besides considerable assistance rendered in establishing congregations of white disciples in that immediate section of the United States.

What these towns have done—and I cite them only because I can speak from first hand knowledge—churches everywhere can do. If you cannot get enthusiasm for contributing money to preach the gospel to negroes in Africa, the Japanese, the Chinese, the Filipinos, or what not, then get interested in the *heathen at home*. What about the negroes, or the Mexicans, in your city? Have you made an attempt to establish a congregation of either? What about the poor, the down-trodden, the submerged tenth, of your city, North or South? Have you made any consistent, aggressive effort to save their souls and thus relieve your hands of blood-guiltiness in their case? Brethren, it is not enough to ridicule those who are foreign mission bee stung. The great question all of us will have to face some day will be: "What attention did we give to the great commission?" I wonder if Christ was bee stung? And what species of bee stung him? I hope the same bee will sting me, if it has not, and you also.—*Gospel Advocate*.

HOME—A UNIVERSITY.

The first university is the university of the home. Here the hours for recreation are—the morning, the noon and the night. Here we find the Round Table of infancy and childhood. Here are discussed the problems of the present hour and the possibilities of coming years. Here sit the scholars of youth and maidenhood. Here

are enthroned two great chairs—endowed by destiny and sustained by human affection—Fatherhood and Motherhood. The greatest university in the world is the home. Said George Herbert: "One good mother is worth one hundred school-masters."

The greatest letters ever written, measured by their influence, were written by a mother's hand. These are the genuine love letters of the world. Written in the red ink of human affection, baptized with the tears of spiritual anxiety, and caressed by the hands of an unselfish devotion. No wonder the young lad from the country said that he found three things in his mother's letter: Money, Love and Tears. This is the trinity of a mother's love made manifest.—*James Gordon*.

FIDELITY REWARDED.

We may learn from the story of Ruth that self-sacrifice is self-saving, and that self-seeking is self-love. Orpah went back to Moab, and she is heard of no more. Ruth clave to Naomi, and she is canonized among the Old Testament saints, having a place among the ancestors of our Lord. The nameless kinsman was afraid lest his name should perish while he was seeking to perpetuate Mahlon's, and it has perished in spite of his refusal. Boaz did what this nameless one declined to do; and lo! his name stands in everlasting honor, on the first page of the New Testament.—*William M. Taylor*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

A MISSIONARY PROGRAM.

Among the many things which the students did at the Elon Summer School was to work out programs which they could use in their young people's societies at home. Below is a missionary program which was prepared by Misses Exie Arie and Vergie Sheffield for the class on Missionary Materials and Methods, taught by Miss Chase. After the program was rendered, the class gave criticisms which might strengthen the program. In this fashion the young people learned to do by doing.

Topic—"Organizing for Action."

Aim—

Hymn—"When Morning Gilds the Skies."

Responsive Reading—

Prayer—

Hymn—"O, Master, Let Me Walk with Thee."

Talk—"What is Our Attitude Towards World Friendship?"

Talk—"Chinese Life."

Hymn—"We've a Story to Tell."

Closing Prayer—

Responsive Reading—

Leader—"God is Spirit, and they that worship him must worship him in spirit and in truth."

Response—"We thank thee, O God, for thy Spirit in this lovely world."

Leader—"God is light. If we walk in the light as he is in the light, we have fellowship one with another."

Response—"We thank thee, O God, for thy light in a dark world."

Leader—"God is power. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not be faint."

Response—"We thank thee, O God, for the power thou hast given us to serve thee."

Leader—"God is love. Everyone that loveth is born of God and knoweth God. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Response—"We thank thee, God, for the great love with which thou lovest us, and that we may show that love to others."

What Is Our Attitude Toward World Friendship?

How much do we show our gratitude to our Father for the goodness which he has manifested throughout the centuries and which he permits us to share daily? Are we playing fair with God and our fellowman?

Have we stopped to think that if human society does not organize itself in the spirit of brotherhood it will not be worth the coffin in which to bury it?

We want first to right our own hearts and then try and help those around us. As we go onward in our daily lives we must share many joys with others.

Let us resolve to manage our own lives within the coming months. Let us try to awake with a prayer of thanksgiving in our hearts and end our day with the asking of forgiveness for our sins and failures.

We can attend the services which our church maintains, not so much out of a sense of duty as from a desire to express our appreciation for God's care and loyalty and to gain knowledge, courage and power to do our full share in bring-

ing his kingdom to pass upon the earth.

We want to make our relationship with people in our community democratic, friendly and helpful—giving our prayers, time and money. Others have done—so why can't we?

If it had not been for the fact of our great missionaries, where would we have been at the present time? Probably prowling around in the woods three-quarters naked, eating locust and wild honey.

And just as surely as the sun continues to shine to light the heavens, our friendly relationships with all men will be a source of nobler deeds and higher ambitions.

ADORNMENTS OF THE SOUL.

A friend of mine recently introduced me to a great book. This was a friendly deed, and I wish to introduce you, also, to "Cyrano de Bergerac," by Rostand. The story is fine in itself, the language is poetry, and certain passages will live with me through the years. Cyrano was being twitted about being a clown with no gloves, "no ribbons, no lace, no buckles on his shoes." Here is his reply:

I carry my adornments on my soul.
I do not dress up like a popinjay;
But inwardly, I keep my daintiness.
I do not bear with me, by any chance,
An insult not yet washed away—a conscience
Yellow with unpurged bile—an honor frayed
To rags, a set of scruples badly worn.
I go caparisoned in gems unseen,
Trailing white plumes of freedom, garlanded
With my good name—no figure of a man,
But a soul clothed in shining armor, hung
With deeds for decorations, twirling—thus—
A bristling wit, and swinging at my side
Courage, and on the stones of this old town
Making the sharp truth ring, like golden spurs!

The adornments of the soul are much more beautiful and lasting than the clothes which people wear. If the characteristics of spirit which are mentioned in this poem, and others of which you may think, are evidenced in life, then you have a chance to live well and happily forever.

CHRISTIAN ENDEAVOR NOTES.

AUGUST 20, 1933.

WORSHIPPING GOD OUT-OF-DOORS.

Daily Readings for the Week.

August 14—Look Up. Psa. 121:1-8.
August 15—A Message from the Sky. Psa. 19:1-6.
August 16—Providence in Nature. Matt. 6:25-29.
August 17—God's Care for His People. Psa. 37:23-40.
August 18—An Outdoor Sermon. Luke 6:17-23.
August 19—An Outdoor Meeting. Acts 16:12-15.
August 20—Worshipping God Out-of-Doors. Psa. 8:1-9.

PROGRAM.

Instrumental Prelude—"O, Thou Sublime Sweet Evening Star," or "Day is Dying in the West," played softly on a violin.

Call to Worship—"The heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge."

Hymn—"Day is Dying in the West."

Poem—"At Nightfall," by Dorothy Louise Thomas.

Prayer—

Hymn—"This is My Father's World."

Introduction Talk—

Presentation of the Topic—

Scripture—Psalm 8:1-9.

Hymn—"Dear Lord and Father of Mankind."

Benediction—"Taps" (see *Christian Endeavor Guide*, April, May, June, 1932, pp. 5-7).

Additional Hymns—"Now the Day is Over," "We Thank Thee, Lord, for this Fair Earth," "For the Beauty of the Earth," "God of the Earth, the Sky, the Sea."

Choose the most beautiful spot that is accessible to your group for this meeting. Spare no effort to make the service truly one of worship. You will no doubt have in your group some young person who has made a trip to the mountains and to whom they are a special source of inspiration and worship. Another one may have been to the Great Lakes or the sea, another to the prairies. Some of the group will love the sunset better than another beauty of nature. Ask these young people to come prepared to tell what the mountains, sea, or whatever the case may be, means to them, and to describe some great experience of worship they have had under that inspiration.

Each summer the *Literary Digest* publishes a vacation number that may be helpful in preparing this program. Nature magazines may also be used to advantage.

AT NIGHTFALL.

How quietly the night descends! The still
Lake mirrors little stars upon its breast.
Against the sky the outline of a hill
Is pricked in misty blue along the West.
All is calm, as if the tranquil night
Had quieted the noisy cares of day,
Laying upon her fevered brow the light
Touch of a cooling hand. Long shadows stray
Among the trees, where a belated thrush
With tender, flute-like note and silent wings
Seeks out his hidden nest. The breathless hush
Stirs hidden depths within my heart, and brings
The memory of One, who sought of yore
The gracious healing of some lonely shore.

On such a night as this the Master walked
Beside the waters of blue Galilee,
Wearied with men who glibed at him and talked
Of petty things. Spent with his ministry
To lame and halt, to deaf and blind, he came,
Seeking seclusion and the evening's calm,
To ease his heart, that ached for sin and shame,
Amid the solitude of deep-healing balm.
Night long he sought the Father's presence there,
Praying for love and patience, not for peace,
Growing in power to free drab lives from care;
And when, at last, the long night watches cease,
Renewed in spirit, strengthened once again,
Went ministering, among his fellowmen.

—Dorothy Louise Thomas.

ALLIED YOUTH FORCES TO MEET IN CONVENTION.

Dr. Haven Emerson and Dr. Daniel A. Poling will be the outstanding speakers at the Second National Conference of Allied Youth which is to be held in Cincinnati on August 21st-22nd. Delegations from many of the six hundred organized groups of Allied Youth are expected to be present and to have a part in the program, in addition to many members of adult units of Allied Forces and friends.

The chief purpose of the Conference, according to a recent announcement made by W. Roy Breg, Director of Activities of Allied Forces, will be the launching of the new educational program of Allied Youth. Mr. Breg explained that the National Executive Committee of Allied Forces had a meeting in June at which the decision was reached to enter into this particular field with intensified effort. He said:

"We have spared nothing in arranging a program for the Conference which will be worthy of the high aspirations which we hold for it and for the new program."

Arrangements have been made to hold a series of special conferences for groups of leaders interested in educational work. These include religious educators, editors of religious publications, (Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

HANNAH.

LESSON VII—AUGUST 13, 1933.

GOLDEN TEXT: "A woman that feareth Jehovah, she shall be praised."—Prov. 31:30.

LESSON TEXT: I. Samuel 1:9-11, 24-28; 2:1, 2.

Times have changed since Hannah's day. Life has become more complex. Much has been written about the psychology of parenthood, and the training of children. But in this simple story of this Bible mother of a far-off day in a far-off land, there are abiding principles that have a place in our modern life. This Bible mother has something to say to modern mothers.

A Worshipping Mother.

Hannah went to the church of her day. She worshipped regularly at the appointed place where God's people were accustomed to gather. She understood the place which worship had in life. She knew that womanhood could never come into its highest heritage unless it fed on something more than bread alone. There is a danger that many modern women shall become so engrossed in social activities that they will neglect the weightier matters of worship and service. It is not enough to send children to Sunday School and church. Parents should go with them. Mothers and fathers who do not attend services of worship need not be surprised if their children do not attend.

A Praying Mother.

Hannah was a praying mother. Prayer was a vital factor in her life. It was sincere and earnest. Out of the bitterness and loneliness of soul she talked unto the Lord. Prayer for her was no mere saying of words; it was the sincere desire of the soul. Her prayer was for definite things. She was specific. She asked God for a son. Her prayer was persistent. "She continued praying before the Lord"—her earnestness and her faith in God inspired her to keep praying. Her prayer was unselfish—she wanted a son, but she did not want him for herself alone, she promised to lend him unto the Lord. In all these things this woman of long ago speaks to the women of today about prayer.

And what tremendous consequences followed from her prayer. Here is a woman, out of the loneliness of her heart, praying for a son. God answers her prayer, gives her a son, and he becomes a nation's reformer, and in a sense, its saviour. One of the romances of history would be a list of the things that have come to pass as a result of a mother's prayers.

A Mother with Perspective.

Hannah was undoubtedly a woman of ability as her song in chapter two would indicate. She might have made a name for herself in public life as a prophetess. But she felt that the true mission of womanhood was motherhood. She looked upon child-bearing as a divine mission. She felt that there was no substitute for motherhood, and out of the agony of her soul she prayed that she might have a child. That her prayer was not selfish is evidenced by the fact that she vowed she would lend this child unto the Lord.

There are so many opportunities in modern life for women to earn money, and to gain distinction in the professions, that many women are remaining single. And there are many women who, although they marry, do not want children because they think that children will interfere with their "career." Let all such women learn from Hannah that the true mission and the highest mission of womanhood is motherhood. Bless-

ed is that woman who marries and becomes a mother and makes a home.

A Mother With Common-Sense.

Hannah had such a common-sense view of motherhood. She did not feel that Samuel was hers to do with as she pleased. She felt that he had been lent to her by the Lord, and hence she ought to lend him to the Lord. Samuel to her constituted a stewardship, and she determined to be a good steward.

Now there are many mothers who never think of their children as God's children intrusted to them. There are, for instance, mothers who would be horrified if their boys told them that they wanted to be ministers, or their girls told them that they wanted to be missionaries or social workers. There are many mothers who cherish social ambitions for their children without any thought of God's will for their lives. And even in the case of good mothers there is so many times all too little sense of stewardship of children. Children are lent to us by God. We are to train them for God and help them to find and do God's will in their lives.

A Mother Who Kept Her Vows.

"And she vowed a vow . . . I will give him unto the Lord." "And she said, therefore also I have lent him to the Lord, as long as he liveth he shall be lent to the Lord." Hannah kept her vow. It was not easy to do. Every mother knows how her heart must have gone out to that baby boy whom she wanted to have and to hold. But she had promised him to God and to God he should be given. How easy it is to make vows—how hard it is to make them good! How many modern women stand at the marriage altar and glibly take upon their lips the marriage vows, and then on the slightest pretext and pretense break them. If it were not so tragic it would be funny to know on what grounds many women seek divorces.

Of course, the principle obtains for all of us. We have taken the vows of the church, the vows of marriage, vows which we have made under other circumstances. Let every man take heed how he deals with those sacred things made in a high mood of aspiration and high resolve. We will do well to remind ourselves occasionally of our vows and to renew again our covenants.

ALLIED YOUTH FORCES TO MEET IN CONVENTION.

(Continued from page 10.)

ministers, Sunday School and church school leaders, and those in charge of the preparation of Sunday School lesson material.

The Cincinnati Conference Committee, under the chairmanship of Kenneth E. Vordenberg, recent graduate of the University of Cincinnati, is planning a number of entertainment features in connection with the Conference program. These will include a sight-seeing tour of the city, special service at the impressive Lincoln statue in Fountain Square, a get-together session and an Allied Youth Banquet.

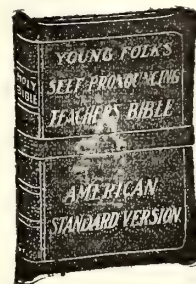
Headquarters for the Conference will be made in the Hotel Gibson, where all of the sessions will be held in air-conditioned auditoriums.

All who are interested in attending the Conference or in knowing more about it, are invited to write for full information to the Allied Forces, Investment Building, Washington, D. C.

I find it easier and easier to find contentment in the riches of the mind. Take from me all the so-called riches of the world and leave me imagination and I shall still be rich; but give me all the wealth of the world and take from me my imagination and you will plunge me deep into the pit of indescribable misery.—Anon.

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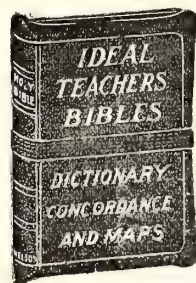
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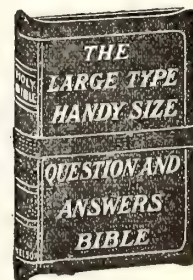
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"If thou wilt make the Almighty thy treasurer . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

By DR. AMOS R. WELLS.

MONDAY.

HIDDEN SACKCLOTH.

"And the people looked, and, behold! he had sackcloth within upon his flesh."—II. Kings 6: 24-30.

The King of Israel was sorely moved by the fearful sufferings of his famine-stricken people, and when a particular instance of horror came to his attention and he rent his clothes, the bystanders perceived that underneath he wore sackcloth; so the people knew his hidden grief.

Longfellow once wrote sympathetically: "If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm hostility." Even the highest in their pride, if we could look beneath their armor, would be seen wearing sackcloth. So let us move tenderly among men, knowing that though misery does not often flaunt itself, or beg for fellowship in grief, the unutterable need is still there, hidden below the surface.

Prayer—May we be strong to help, O heavenly Partner in human distress. May we find in thee the one surcease of pain, the one remedy for anguish, the one everlasting joy. And, having found it for ourselves, may we share it with all around us.—*Amen.*

TUESDAY.

PLEASURES CONTROLLED.

"They are choked with cares and riches and pleasures of this life."—Luke 8:9-15.

Our Lord's parable of the good seed choked among the thorns of worldliness found a sad parallel the other day in Lynn, Mass., when a toy balloon which a boy was inflating suddenly burst and the tin whistle at the opening was breathed in and stuck in his throat. The poor little fellow had passed beyond recovery before a doctor could be brought.

In a less obvious but equally real fashion, very often we children of a larger growth choke on our toys. Many different playthings kill us—money, ambition, pride, vanity, power, frivolity, passing pleasures—but all of them are as transitory as a toy balloon, and each of them is likely to choke us.

Prayer—May we examine ourselves, Infinite Judge, in the light of thy judgments. May we discover our true tendencies, may we see our lives as thou dost see them. And if we are living for the emptiness of the world, turn us, we pray thee, toward the real satisfactions—thy joys that endure and grow.—*Amen.*

WEDNESDAY.

OUR RIGHTEOUSNESS.

"My righteousness I hold fast, and will not let it go."—Job 27:1-7.

In the great drama of Job, the proud man may see himself as in a clear mirror. Job was almost invincible in his persistent pride. Job was royally sure he was right. Job knew his own heart,

or thought he did, and in it saw nothing impure. Job scanned his whole life carefully, or thought he did, and found no unworthy action. Job charged the Lord with unrighteousness because, in the midst of the fearful disasters sent from heaven, he was sure of his own righteousness. That righteousness the patriarch held fast and would not let it go.

Not all of us are so outspoken as Job, but in our hidden souls are we less hesitant to upbraid the All-Wise, the All-Loving? Do we hold our righteousness less tenaciously than Job held his?

Prayer—Thy pure eyes behold us, O All-Seeing One. Thy vision pierces to the uncleanness beneath all our confident shows. Force us into thy judgment hall. Strip off our self-conceit. Make us thine by the way of truth. We ask it in the name of thy Son, and in his lowliness.

THURSDAY.

CHEAP LABOR.

"They that plow iniquity, and sow trouble, reap the same."—Job 4:1-9.

An economist quotes the advertisement of a certain chamber of commerce, urging men to establish their business enterprises in its city, adding, "We offer free factory sites and plenty of cheap labor." Cheap labor, says the economist, is dear in the end. It means hopeless labor, sodden and degraded labor, inefficient labor, quarrelsome and unproductive labor. "Free factory sites" in such a community cost too much. God never asks any one to serve him for naught, but always pays liberal and amazing wages. The wages of sin, however, are nothing; nay, they are worse than nothing—the wages of sin are death!

Yet no one ever sinned but he expected big profit from it. But instead, he has seen only the black mischief and red iniquity which he sowed. God is never mocked. From the beginning of the world, it has been ordained that whatever a man sows, that he shall reap.

Prayer—Lord of the harvest, choose our seed for us and direct our sowing. Drive the devil from our land. Become our Blessed Partner, with thy rain and sun and the fruitful elements of the soil air. Then, when the angel reapers come, they will carry off a glorious harvest to fill the barns of eternity.—*Amen.*

FRIDAY.

ENTERPRISING AGE.

"Even to old age I am he, and even to hoar hairs I will carry you."—Isa. 46:1-7.

It is said that when the British War Office decided Quebec must be taken, they called in the generals one by one and proposed the plan. The oldest of them said it could not be done. That it was almost impossible. Every one of them declined the commission. At last, they came to Wolfe, the youngest of all the generals. He said, "I will do it, or die in the attempt."

This is thought to illustrate the characteristic qualities of youth and age, but the distinction is largely traditional. For every fervid and daring young man, you may find a coldly prudent and crassly conservative youth, and for every fearful and over-prudent old man, you may find one of dashing and imperious ardor. Those whose early years were with God find that he is the same even to old age. Courage and confidence do not grow less with the years, but rather increase.

Prayer—Thou, our King, art our reliance. We will begin our days with thee, sure that thou wilt go with us all the way. We will set out with Thee on the road of the morning, certain of reaching with firm step the goal of the evening. "All the way our Saviour leads us."—*Amen.*

SATURDAY.

STRONG BELIEF, STRONG LIFE.

"The word of God, which also worketh in you that believe."—Thess. 2:13-20.

Paul, the apostle of faith, is also and of necessity the apostle of works. He constantly links together belief and life. If men believe in Christ, they will work for Christ. And this is not merely a matter of the head, it is a matter also of the heart. Men are constantly deprecating what they call "mere intellectual belief," when there is no such thing to deprecate. If one could have a mere intellectual belief that twice two is four, and then deliberately add two and two to make five, he would prove that he was an arithmetical infidel.

Let us, then, test our beliefs by our deeds and feelings. Do we think we believe that Christ is the Son of the Almighty God, the Saviour from sin, the Lover of good and truth and beauty, and at the same time do we live ugly lives, selfish lives, false lives, lives that are sad and lonely? Thereby we shall know that we have no such belief as we supposed we had.

Prayer—Lord, we believe; help thou our unbelief. Protect our beliefs. Render them vital in our living. Help us out of assumed beliefs into felt beliefs. May we not cheat ourselves, making ourselves the victims of silent hypocrisy. In thy name.—*Amen.*

SUNDAY.

THE ONE FOUNDATION.

"The priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of Jordan."—Josh. 3:14-17.

One of the worst traffic jams that ever occurred in Boston was caused by a heavily laden coal truck which broke through the newly laid asphalt on one of the busiest and narrowest of the crowded city's down-town streets. It was three hours before the truck could be extricated, and for more than an hour traffic in three directions was stalled for many blocks.

The exasperating event pictures what happens in any life which attempts to carry heavy loads of responsibility and labor without securing the firm foundation of faith in Jesus Christ. There is sure to be a breakdown in such a life, when all its operations come to an embarrassing stand-still. On the other hand, when one's life is underlaid by sound reasoning, solid belief and assured faith, then its working is steady and swift. The mishaps of life do not distract it, the frets and fumes of life do not drag upon it, but it rejoices in constant advance and sure results. God's people know the full meaning of the promise, "Underneath are the everlasting arms."

Prayer—Thou art our firmness, O God! Thou art our stability, O Son of God! Thou art from everlasting to everlasting, and thy children abide constantly in thee. For thy wheels are never clogged and thy swiftness is never stayed.—*Amen.*

WHAT RELIGION DOES.

One of the greatest benefits that religion brings to a man grows out of the fact that it, more than any other thing in his life, keeps from turning in on himself and becoming narrow and selfish and self-centered. It is true that religious people are sometimes accused of being narrow and self-centered, and perhaps there may be something in the accusation at times, but in so far as there is point to the charge it is due to the fact that the religion of the people indicated is not of a genuine and good type, or is not functioning properly. Religion of the right sort in active operation links a man to God and opens up before him the great plans and purposes and programs of the Eternal.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

TREASURE.

By JOHN G. TRUITT.

"And in his joy he goeth and selleth all he hath and buyeth that field."—Matt. 13:44.

The stories Jesus told are beautiful. And to-day we are to consider two of the most beautiful of them all—the hidden treasure and the pearl of great price. In the case of the hidden treasure a laborer is plowing in his master's field. Whoa! His plow has struck something that has a different ring from a stone. Someone, afraid that his treasure might be stolen from him, has carried it and buried it in a field, thinking that when it was needed he would return for it. The years have passed. The owner has died. The treasure has, therefore, become lost.

Now a man in the regular round of his daily duty has found it. He just plows right on, covering it up again—but leaving some mark of identification—and at nightfall, when the day is done, he bargains to buy the field from its owner. To buy that field he sells all that he hath.

The parable of the pearl of great price is somewhat like unto it. A merchant man has become expert in buying and selling beautiful pearls. Every new pearl catches his eye, and every great pearl commands his fancy. He has learned to know them, and to judge them. Some day he hopes he is going to come across the one pearl of absolute perfection—the soft light of whose radiant glory shall be indescribable, and whose weight, shape, and size excell all others. It is a dream, and a hope. More and more he begins to seek for it. Lo! and behold he has it! Sought, yet unexpected! He does not have to wonder whether there are greater. It stands out unquestionably above all others. "He went and sold all he hath and bought it."

Jesus says the kingdom of heaven is like that.

I. *The kingdom of heaven is like a treasure.* We cannot push a parable too far. But we can be sure that Jesus wanted to convey the idea to his hearers that the kingdom of heaven was of value so great that the abandon of all things else besides for it was not only commendable, but imperative. The other day a man said: "I would give anything for that;" a young woman said, "I am crazy about that house, I would give anything for it;" a young man said, "I would give anything for that position"—and so we remark, and sometimes the remarks are not meant seriously, sometimes they are unthinkingly said, and sometimes they are about mere foible and trash. But they are suggestive of the fact that there is a par excellence in the mind and heart of everyone that demands the "selling of all" to have.

Now Jesus would have us know that par excellence is the kingdom of heaven. For it he gave all. For it he would have us give all. It stands above all other valuables in a contrast that is overwhelming. One is to put it first—above father and mother, family and folks, houses and lands. With the charming young, rich ruler standing before him with a heart hunger showing from his eyes, looking upon him he said, "Go and sell all thou hast, and give it to the poor, and come follow me."

To others he said, "Seek ye first the kingdom of God, and its righteousness, and all these things shall be added unto you." Let the kingdom come first. So many of you today are standing at the crossroads of life. So many of you are making your life choices. What a privilege! What an

opportunity! I know something of your problems, my young people. How you want work, position, opportunity, education, experience, life! Many doors have been closed in your faces. You have had to turn many corners. But, hear me when I say that as difficult as your days may seem, you are still left an open door to honorable choices! "Let no man take thy crown." Let no one tell you that the true treasure of goodness has lost any of its value. It may sound old fashioned: "A good name is rather to be chosen than great riches," but every day I see the old fashioned proverb verified in a new fashioned world. The kingdom of heaven is a treasure.

II. *The Kingdom of heaven is like a hidden treasure.* Jesus made much use of the word "hidden." He recognized that there were eyes that did not see, and ears that did not hear. He recognized that there were mysteries beyond the ken of man, and reached only by faith. He says the kingdom of heaven itself is like a hidden treasure—or a pearl found after being sought.

Have you noticed that here are set forth two ways in which one may come face to face with God? Why is it that we so often think everyone should be brought to God in some certain way suitable to our own experience or fancy? I confessed Christ for the first time at a "mourner's bench." My friend confessed him at a communion table, another at a catechetical class, another in his pastor's study, another at her mother's knees, another on the road to Damascus—why do we criticize the coming? Jesus did not call them all in the same manner. Here was a man following the daily round of common duty, and suddenly he is in the presence of God. In the field he finds a treasure. Here is another man seeking from earliest days after the pearl of great price, and eventually he finds it. Saul, the Benjamite, is seeking his father's asses, and finds instead a kingdom; Saul of Tarsus is seeking to destroy the church, and finds the Christ.

Who knows what influence will bring you face to face with the eternal choice? You may be sitting in the choir, and you are suddenly attracted to a face in the audience that glows as it follows the minister's message. You have not been listening to the preacher, but now you hear God himself through the face of a devout worshipper. Your heart yields, and a new name has been added to the roster of those who "sell all" to have a place and a part in the kingdom of love.

III. *The kingdom of heaven is like a costly treasure.* As I write these words in preparation of this sermon I await the coming of one who will carry me to attend a man while he is being operated on in a nearby hospital. He knows he is facing death, for his operation could fail. He wants a minister to stand by his side. He desires the physical evidence of the presence of God (such experiences greatly humble ministers), and he wants that someone who knows God is praying for him. At this moment he would gladly give all for a Christian faith. He may have it. Any of us may have it. It is free for all, and yet, it costs more than mere wishing.

It costs everything. "Go sell all. . ." And in one way or another he who follows Jesus Christ will find that message ringing into his own heart and life. We have made religion too easy. And our world is suffering. Religion has been made easy, and life has been made hard. When the world forgets the cross of Calvary, the cross of sacrificial living, the cross of self-denial, the

cross of unflinching devotion to the still small voice of conscience, then it must remember other crosses far more bitter.

The cross of Christ cannot be avoided. It is not that God wishes to say, "I told you so"—not that at all. There is no threat in the cross. But there is an unchangeable and eternal law of loving service for others which simply cannot be evaded.

And the greatest joy in the world is found right there. "And in his joy," our text says. Yes, joy, and joy unspeakable. Have you known real happiness? Think back over it. Did it not conform to this divine principle of helping others? Jesus calls it "the kingdom of heaven." For that

(Continued on page 14.)

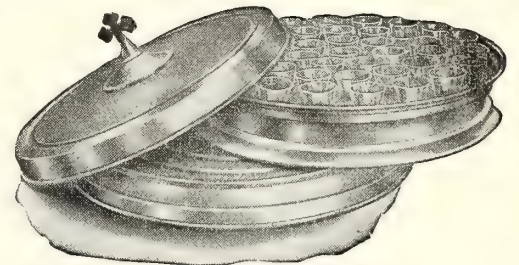
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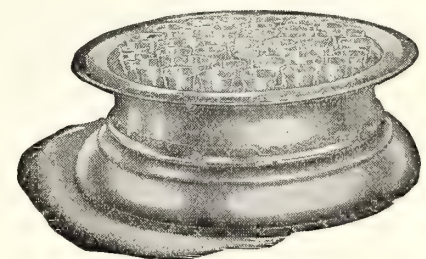
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

Running the Christian Orphanage is more than a one-man job. You may select the best man that can be found in our church and place him at the head of any of our institutions, and then leave it to him alone to run it and finance it alone and without your help, and it cannot be done. It takes the cooperation of every member of the Christian Church to make it go.

If every member of the church would just feel that the College, Missions, and the Christian Orphanage are a part of our church work, and that it is the duty of every individual member to stand by them and help support them, the heads of these institutions would not live with such a burden on their shoulders all the time; but the load would be made lighter.

If I should go out on the farm at the Christian Orphanage to hoe an acre of beans it would be quite a lengthy job for me, and the burden would be heavy, but if I take fifteen fine stout boys with me to bear an equal part of the work with me, how easy the job can be done. The same principle works in our churches. If a large number of our churches hold hands off, and leave to a few faithful ones to support the Orphanage, it makes the burden heavy, the time to do the same work longer, and not so much good accomplished. While if every church and Sunday School member would be a booster for the Christian Orphanage, we could take little children who are pleading for a home here and ought to come here or go to some other institution of like kind.

Suppose each church and Sunday School would try to raise one dollar per member each year for the Orphanage, and do it, how easy it could be done, and think of the little children we could help. For the last two years our income has been far less than our expense account, after all the cutting of expenses we could possibly make. When your monthly grocery bill is forty dollars and you only have twenty dollars to pay it with, you can readily see what that means. It is the same thing at the Orphanage.

We want your cooperation. We want you to be a "booster" for the Orphanage and make the offerings in your Sunday School larger. Won't you join the booster club, and be a booster for the Orphanage in your Sunday School.

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 10, 1933.

Brought forward	\$ 7,664.58	
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Apple's Chapel	\$ 5.24	
Greensboro, First	10.07	15.31
Eastern North Carolina Conference:		
Wake Chapel	\$ 5.18	
Good Hope	1.00	
Caroleigh	1.75	
Fuller's Chapel	3.47	
Sanford	1.00	12.40
Eastern Virginia Conference:		
Berea, Nansemond	\$ 5.00	
Suffolk	25.00	30.00
Georgia and Alabama Conference:		
United Congregational-Christian Church..		10.00
..Special Offerings.		
W. P. Perry, support Billy Perry..	\$ 10.00	
Interest	38.18	
A friend, support Thelma Long..	10.00	
Mrs. Hammond, support Doris Lee	12.50	

Mr. Roberts, support children.....	24.00	
F. C. Owen, gdn., James Brown..	12.50	
Cash item	5.00	112.18
Total for the week	\$ 179.84	
Grand total	\$ 7,844.42	

THE TARDY GIRL.

Her name is Betty Baker, her cheeks are flushed with rose, her eyes are bright as star dust, she has a saucy nose. Her disposition is sunny, she is jolly as can be. Now what can be the matter with such a girl as she?

When plans are made for outings, she does her share of the work, and no one ever says of her that she has tried to shirk. With all this in her favor, 'tis dreadful to relate that Betty's only failing is in always being late.

She keeps the breakfast waiting, puts others in a flurry. Although 'tis almost school-time, she sees no need to hurry. Her schoolmates plan an outing. "Now, Betty, don't be late," but always for Miss Betty the whole crowd has to wait. She never seems to realize the hours her friends must waste because she dilly-dallies and never will make haste.—*The Portal*.

THE SUN'S PULPIT.

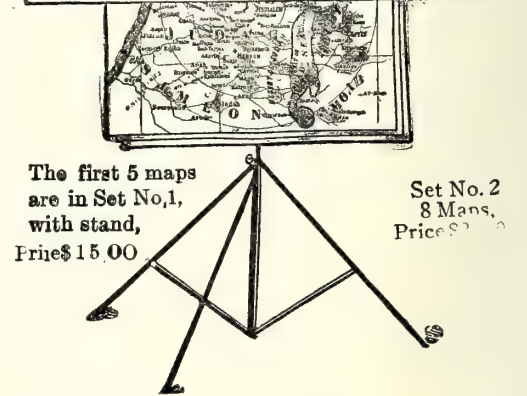
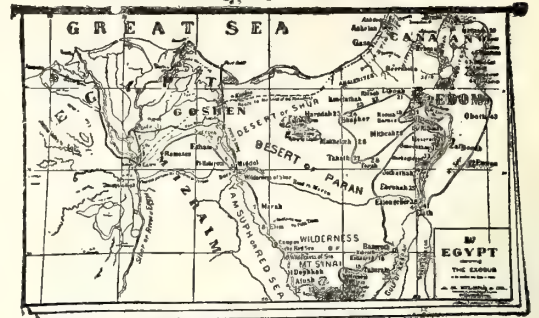
(Continued from page 13.)

kingdom he would ask that one give all—and, thanks be unto God, from that kingdom he would ask that one expect all!

The kingdom of heaven is a treasure—a treasure of Christian love. Let us work and pray for its fullest measure in our own lives and in the lives of others.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

Isa. 9. 1, 2.

Isa. 9. 1, 2.

Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a mountain.

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Isa. 9. 1, 2.

Isa. 9. 1, 2.

Isa. 9. 1, 2.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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WHAT PARENTS CAN DO.

The immediate task of parents is to help their young folks to choose and get started with the right sort of people. The immediate task of the young people is to get themselves started in the right channel.

For example: In all my years of business experience, I have never come across a person who was equally fitted to be a scientist and a merchandizer. It is nothing short of a tragedy for a young man possessed of a scientific temperament to get switched into business, or for a young woman with authentic business capacity to enter one of the learned professions.

Some young people love outdoor work and will never be happy in any other kind. Of course, outdoor work may not pay salaries equal to some other modes of livelihood, but what of that? Success in life does not depend upon one's salary, but upon one's happiness. It is far better to be a happy forester, or ornithologist, or landscape gardener, than to be an unhappy clerk, or salesman, or lawyer.

Some young people are born leaders, and possess qualifications for manufacturing and for handling large groups of employees; others are natural "lone eagles," and cannot cooperate with their fellows.—*Roger W. Babson.*

PROHIBITION.

I am sure that no question has been discussed more than the whiskey question. But we have come to the place where one must do something more than talk. Our action will not only affect us, but the future generations.

Do we want whiskey?

I wish to mention some of the arguments of those who favor repeal:

1. They say whiskey is here to stay; we can never get rid of it. I do not agree, but suppose that is true; no man can give a good reason for lending it support.

2. They say we have more whiskey than we had before the days of prohibition. I do not agree. We have plenty of living witnesses who will efface that argument.

3. They say the law cannot be enforced. I do not agree with this. I believe that the prohibition law is as well enforced as any other law that we have. No law can be enforced without co-operation. I am sure that crime is on the increase, but we must have law.

We cannot regulate the whiskey business; we must outlaw it. You cannot rid the country of snakes by raising more snakes.

REV. A. L. LUCAS.

REVIVAL AT LEE'S CHAPEL.

Wednesday, July 26th, marked the close of the annual revival at Lee's Chapel Christian Church. We had good congregations at each service, and the interest was great. Many Christians were revived and some accepted Christ as their Saviour. On the last night of the services, at the opening of the church doors, one young girl came forward and united with the church. This one soul was worth all the preaching that was done.

The pastor of the church did the preaching. He had expected Rev. Raymond T. Grissom, of Fancy Gap, Va., to assist him in the meeting, but due to an accident which took place while coming from his home, he was unable to be with us, which was deeply regretted by both the pastor and his people.

May the Lord have the praise for what was done in the revival, and may he bless Brother Grissom, our would-be helper, and his dear wife, in their trouble. J. RAY DICKENS, *Pastor.*

THE LAW OF LOVE.

Dig channels for the streams of love,
Where they broadly run;
And love has overflowing streams
To fill them every one.
For we must share if we must keep
The good things from above;
Ceasing to give, we cease to have—
Such is the law of love.

—R. C. Trench.

Victor Hugo once said: "When I go down to my grave I can say, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn."

ADVICE TO THE YOUNG.

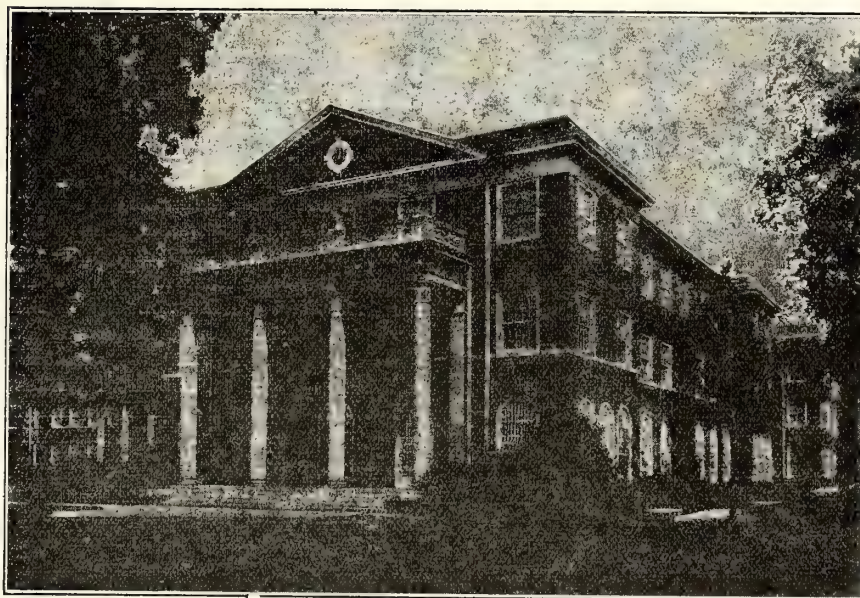
Make few promises. Always speak the truth. Never speak evil of any one. Keep good company or none. Drink no intoxicating liquors. Good character is above everything else. Be honest if you would be happy. When you speak to a person look into his eyes. Spend less than you earn. Live within your income. Never run into debt unless you see your way out. Good company and good conversation are the essentials of virtue. Good character can be injured only by your own acts. If evil is spoken of you, let your life refute the falsehood. If your hands cannot be employed, attend to the cultivation of your mind. Read the above thoughtfully and carefully.—*Said to be the Maxims of President Garfield.*

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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

SHEETS.

Mrs. Laura Delpha Sheets was born January 24, 1888, and died June 23, 1933, at the age of 45 years, 4 months and 29 days. Surviving are her husband, Gordon Sheets, and one son. She is also survived by her mother, Mrs. Amanda Smith, and by three brothers and three sisters.

Funeral services were held at Bethlehem Christian Church, near which she lived, June 25, 1933.

A. W. ANDES.

VICKERS—VICKERS.

What was perhaps the saddest funeral ever held in the Ambrose community, was the double funeral of the two baby children of the large, influential and dearly beloved family of "Uncle" Dennis Vickers—Roscoe and Tom. They met death suddenly when returning from a fishing trip on the Suwanee River, June 8th, when their automobile collided with another near Waycross. Death for Tom was instant, and Roscoe lived only a few minutes.

The funeral was conducted by the writer, at New Hope Baptist Church. He was assisted by Revs. Johnson and Sutton of the Primitive Baptist Church, and Rev. Henry Johnson, pastor of the New Hope Baptist Church. Interment was in New Hope cemetery.

Roscoe was born October 13, 1905. He was married to Miss Julia Paul, September 12, 1926. To this union was born one child, a baby boy, seven months of age. Roscoe gave his heart to God and united with Ambrose Christian Church in 1931.

Tom was born November 10, 1903. He was married to Miss Louise Carter, March 24, 1923. To this union were born three boys and one girl.

These boys leave to mourn their going their immediate families, nine brothers,

six sisters a step-mother, and a multitude of relatives and friends. The great congregation, the beautiful floral tribute and many other things, showed the high esteem in which they were held.

Among the congregation were some 200 Negroes who were as deeply grieved

as their white friends. We shall always cherish the loving memory of these dear boys, and are continuously praying that the tragedy of their untimely deaths may result in ultimate good to those who are spared. Their friend and pastor,

W. C. CARPENTER.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, AUGUST 17, 1933.

NUMBER 33.

.. THE SUN'S OBSERVATORY ..

A Record Low Price.—

Three million meals at one cent each is the record set by the community relief center of Atlanta, Ga., since it was first established in November, 1931, to care for the city's needy. We have no statement of what a meal consists at this community kitchen, but we are told they are good enough to attract over 100,000 persons monthly.

Not a New Idea.—

"All is old, even NRA," says Arthur Brisbane, and he tells us that when Rome was still young, the Emperor Diocletian issued an edict "to offset public suffering, caused by bad harvests and speculation," setting maximum prices for food-stuffs and for labor. More drastic than General Johnson, he fixed the penalties for the violation of his edict at death or deportation. Mr. Brisbane adds, laconically, "It did not work." May our leaders be more fortunate.

The Cuban Revolt.—

Those who have watched conditions in Cuba were not surprised when the revolutionists finally turned Gerardo Machado out of the presidency. Things have been going from bad to worse in Cuba for some time, and the expulsion of the President who refused to resign was inevitable. As was to be expected, this action was accompanied by much bloodshed and looting. Two American ships of war have been dispatched to Cuba to protect American interests there. Carlos M. de Cespedes, who succeeded Machado, has completed his cabinet and set up his government. Turmoil and confusion is still rife, but it is hoped that disorderly factions may be speedily reduced and peace restored. The little Republic of Cuba deserves a better fate than the troubled times that have been hers since her liberation from Spanish mis-rule.

A Hole-in-One Tournament.—

A hole-in-one is possibly the dream of every golfer, from dub to professional, but a tournament hole-in-one is something different. The Associated Press tells us that Jack Hagen, who has been living 53 years and playing golf most of them, deliberately stepped up to the number three tee of the Salisbury, New York, Country Club, and, upon his third attempt, sent the ball flying 148 yards true to the grass-rimmed cup. Twice before has Hagen achieved this well-nigh impossible shot, his first "ace" being made more than twenty-five years ago, while the second was on the fifth hole of this same course in 1930. Over a hundred golfers, each with a former hole-in-one to his credit, followed Hagen to the tee, but the nearest duplicate to his feat was a ball that landed between three and four feet from the cup. Five shots were allowed each player, and only two of the total number placed all five of their shots on the green.

NRA Drive is On.—

The NRA drive has begun in earnest. At the end of the first week 840,000 employers had signed up under the blanket code, and the number is still growing. Swamped by the rush at headquarters, quite a few queer things have gotten by—but only temporarily—as when the laundry industry somewhat surprised itself by getting permission to fly the blue eagle over laundries which paid women but \$6.50 a week. It was just a slip and the permission was soon withdrawn. General Johnson calls attention to the fact that what is important is "It's not how many sign, but how many comply." The letter of the law is being emphasized at present, but there is no doubt that the spirit which it embodies is more important, and the authorities will evidently soon recognize this fact.

Business Conditions.—

According to the latest reports from the Department of Commerce—those for the week ending August 5th—there seems to be a general slowing up in basic businesses. Steel production remained unchanged, but there was a falling off in orders. The automobile business showed a decline from the previous month, but was still far ahead of the same month of last year. Building figures while better than some months previous, are still nearly one-third under those of July, 1932. On the other hand, electric power production is somewhat lower than for preceding weeks, but far in advance of last year. The same is true of car-loadings. A moderate recession in the business average can be laid partially to seasonal influences. Dun and Bradstreet tell us that business failures show a remarkable falling off, there being only 349 reported for the week ending August 10th, against 650 for the corresponding week of 1932. To quote: "Insolvencies at this period usually are at the low point of the year . . . but the reduction from the early months of this year is very much greater than in most other years." The South, the agency reports, is continuing to make an "excellent" showing.

Hoboes' Code.—

We are told that while the Hoboes of America, in annual meeting at Chicago, find modern conditions none too attractive for their profession, they have lost no time in drawing up their "code of fair practice." Complaint is registered against the railroads on account of the present-day construction of box-cars. The new single rods and the high type trucks now in use, they contend, make rail riding too hazardous for even veteran 'boes. However, they scorn the hitch-hiker, whom they claim seeks something for nothing. The code of the itinerant workmen, as they style themselves, was written by Jeff Davis, of Cincinnati, and Mose and James Routt, of New York and

San Francisco, respectively. It provides that hoboes shall not wash dishes or otherwise work in restaurants in return for meals, as doing so might take work from a man with a family. They may clean snow from sidewalks, or even shovel coal and wash windows, but are to receive 50 cents an hour therefor. They may also chop wood on farms in exchange for a bed in the barn or for a meal, but must not chop too much as this might work a hardship on some other hobo coming after. Among other delegates to their annual meeting was one from Nernberg, Germany, who attended as "delegate-in-chief" from Europe.

The Beginnings of a Naval Race.—

The *Christian-Evangelist* has this to say regarding our present naval program as well as that of Japan: "Contracts have been let for the building of twenty-one new ships for the Navy, 'the largest ship-building program in history,' says the United Press dispatch, when ten additional ships to be built in government yards are also considered. The construction is financed by a \$238,000,000 public works allotment. Incidentally, we saw in a movie the other night an excellent bit of educational advice on the work of the navy during natural disasters, earthquakes, fires, volcanic eruptions. The ships are sisters of mercy, said the captions, not engines of war. Of course not, those big guns are purely merciful. News from Japan indicates that that country, too, is proving itself noble and merciful by building bigger and better warships. Fully thirty ships are authorized 'to build the navy up to treaty strength.' The plan is that Japan either before or at the time of the London holiday expires will renounce that treaty. Her admirals are no longer content to let their navy rest on a 5-5-3 basis. What we have here is nothing less than a naval armaments race between Japan and the United States. Each nation is building—against whom, if not each other? Last year for the first time in history our Atlantic and Pacific fleets combined in the Pacific for battle maneuvers. Japan was in an uproar. This year Japan replies with *her* maneuvers, making them the largest in her history, moving her ships to defend her shores from an enemy across the seas." Like our contemporary, we deplore the vast wastage of money on the arts of war, yet we realize that in a world of force, he who is best prepared can best trade for a reduction of armaments. We are glad to preach the gospel of peace, but would hesitate to preach that of unpreparedness. We cannot fail to recognize the fact that if we had had a navy commanding the respect of Germany, and England and France as well, it would have been unnecessary to enter the World War. We paid for our neglect not only with billions in money, but with the lives of the flower of our youth, and we are still paying.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We understand that Rev. H. S. Hardcastle is spending some time at Montreat before going to take up his pastoral duties at Christian Temple, Norfolk, Va.

No one has the right to claim the promise, "Lo, I am with you," unless and until one has obeyed the command, "Go ye into all the world and teach all nations." The two are linked together.

Dr. L. E. Smith and family are visiting the Century of Progress Fair in Chicago. While in the West he is to deliver several addresses, especially at Winona Lake and other Bible Conferences.

Our deepest sympathy and condolence are with Rev. and Mrs. E. M. Carter, Youngsville, N. C., who mourn the death of their daughter, Rachel. Under date of August 9th, the sad news came over the wire, "Our daughter, Rachel, died at 2 P. M., today."

Supt. R. J. Hudson, Happy Home Sunday School, writing August 7th, says: "We have had a wonderful year at Happy Home. Yesterday we had thirty additions to the church, and our Sunday School has more than doubled in the last eight months."

Rev. John G. Truitt and family are to arrive in Suffolk from Dayton, Ohio, August 16th, and after a vacation of two weeks, Brother Truitt will begin his pastorate with the Suffolk Church on September 1st. The Suffolk people have practically built anew their parsonage and will give their new pastor and family a warm and glad welcome.

Dr. and Mrs. I. W. Johnson, of Suffolk, Va., and Rev. J. F. Morgan, with his wife and daughter, are spending the two weeks of the Ministers' Conference at Massanetta. Your managing editor, who with his wife, visited the Valley Conference, spent a couple of days at the Springs. We were disappointed that there was not the usual number of our ministers present, and hope that some went for the present week.

From a subscriber who reads: "I enjoy reading THE SUN, and am glad you stand by the guns and still fire on the wets and gangsters of all sorts. We are not licked yet nor shall we ever be if we stand every man in his place as did Gideon and his three hundred. I believe these have been testing times through which we are passing and that most of the faint-hearted have dropped out of the fight, but thank God we shall triumph at last."

We learn with sincere regret that the health of Dr. P. J. Kernodle, for many years publisher and managing editor of THE SUN, Richmond, Va., is much impaired and does not improve. It has been nearly three years now since he has been able to go to his office and give personal attention to affairs. For the past several weeks his condition has been much worse. Dr. Kernodle has long been one of the true, tried, loyal and faithful of the church. He has our anxiety, prayers and best wishes in his affliction.

Rev. W. T. Scott, of Winston-Salem, N. C., writes: "I have just learned that the family of Rev. Milo J. Sweet, pastor-at-large of the Con-

gregational Churches of the Carolinas and Georgia, will move their residence to Elon College about August 30th, in order that their daughter, Miss Joy Grigsby, may enter Elon. Miss Grigsby made a high record scholarship at the Salisbury High School, graduating there last spring. The Sweets will occupy the Dr. W. P. Lawrence home, and the community is fortunate to have this fine addition to its already high citizenship. Brother Sweet has lived in Salisbury since coming to North Carolina."

One member of THE SUN family writes us as follows: "There's nothing that brings as much sunshine into my home as THE CHRISTIAN SUN. My parents before me took THE SUN ever since I could remember. . . . I dearly love my paper." The person who writes the above is in arrears, but says that they are unable to pay anything at present. They did not realize when they wrote this letter that they were paying something that money could not buy. True, their letter would not pay paper bills, nor ink bills, nor salaries, but it, and other letters like it, lets those who are trying to serve you know that their efforts are not in vain. We know that eventually they will pay in money as well as in love.

Saturday, August 12th, was Christian Church Day at Massanetta Springs Ministers' Conference. Rev. B. J. Earp, who is vice-president of the Valley Central Congregational-Christian Conference, presided over the various occasions with the art of a master. The number of Christian Church ministers present was the smallest that we have known for several years, but it was a good day nevertheless. Besides Bro. Earp, there were Rev. A. W. Andes and Rev. W. B. Fuller of the Valley Conference, Dr. I. W. Johnson and Rev. J. F. Morgan from Eastern Virginia, and Dr. W. H. Denison, of Dayton, Ohio. Dr. Denison addressed the audience at the morning service. There was quite a delegation of laymen present from our church, but we cannot but wish that more had availed themselves of this wonderful opportunity.

Rev. G. C. Crutchfield has resigned the work at Haw River to take up the work at Bethlehem. It is his plan to locate in the midst of the field. His work for the coming year will be Bethlehem, Berea and Providence-Memorial at Graham. Bro. Crutchfield writes: "We just closed a very successful meeting at Berea and Haw River. Results were good. The churches were greatly revived. Several additions to each church. Rev. J. Everett Neese was with us for the last week at Berea and for the meeting at Haw River. His earnestness and pleasing manner won for him many friends. He is a very promising young man, and we prophesy he will accomplish much good in the Christian ministry. At the close of both Berea and Haw River, the good folks treated us very royally and graciously with many good things such as can be used both to eat and to wear."

TWO LOYAL ALUMNI RESPOND.

East Dormitory is completed and ready for furnishing. I have asked churches, Sunday Schools, societies and individuals, to pay for the furnishings in the dormitory.

The first to respond to this request was an old schoolmate of mine, an Alumnus of the College, Mr. Charles Cook Howell, of Jacksonville, Fla. He has written me most encouragingly, saying that he and his wife, Clara Moffit Howell, an Alumna of the institution, will each furnish a room occupied by them while students at Elon.

This is certainly heartening. How fine it

would be if twenty-two others would respond and write me.

For your encouragement and information, I am publishing Mr. Howell's letter, which reads as follows:

"August 8, 1933.

"Dr. L. E. Smith, President,
"Elon College.

"Dear Leon:

"Clara and I have read with great sympathetic interest your letter of the 4th inst., telling in more detail about the situation at East Dormitory.

"We have both often remembered and spoken of the pleasure we had in seeing you there, and have wished that we could have visited with you longer.

"Each of us shall want to furnish the several rooms which we respectively occupied. I shall want as long to pay as you can give me, but now enclose my check for \$25.00 on account.

"We are both pleased with your suggestion of the bronze plate markers—I do not think it is due to small pride, because it will be some genuine satisfaction to us both to be remembered in that way where we spent such pleasant and profitable days. I assume that the inscription on the plates will be uniform throughout, and only suggest that my name be stated as Charles Cook Howell, and Mrs. Howell's as Clara Moffit Howell. So far as I recall the points of the compass there, my room was the southwest corner room on the second floor and Clara's was the southeast corner room on the second floor—at any rate, hers was the right-hand room on the second floor as you standing facing East Dormitory, and mine was the corresponding room across the hall on the other corner. This, of course, places her room nearest Dr. Harper's and mine nearest the new buildings.

"With cordial good wishes from both of us to you and yours, and all the activities in which you are engaged there, I remain,

"Sincerely,

"Charles Cook Howell."

L. E. SMITH, President.

THE IMPORTANCE OF REVERENCE.

There should be a revival of reverence for God. We need a new and more sincere conviction of the importance of reverence for divine things, and we cannot start too soon in the training of young life to lay out the ground for this work. God's name, God's day, and God's Word should all be respected and treated with the reverence they deserve.

Are the holiness people as reverent in worship as they ought to be? That is a question. There is grave danger that efforts to be free and sociable and happy in full salvation have resulted in making the times of worship somewhat of a joke, a place for punning and smart sayings and striving to arouse shallow emotions. Have you ever been in church a few minutes before the hour for the opening of the service and found the place a bedlam of voices, and sometimes with children running about in playground fashion? One has the feeling that he has come to the wrong place to worship the great God, or at least that he got there too soon.

"We are all busy," says George H. Morrison, "few of us are reverent. We can explain this by the weariness and hurry of modern life. There is no time for reverence. God has given us the Old Testament to remind of reverence. The condemnation of the irreverent is terrible. He may be clever, but he is always shallow. If he be smart, he is also almost always blind. The other side of reverence is humility, the other side of irreverence is pride. Ultimately irreverence makes

one a stranger to Christ. Two things in Jesus arrest me. One is reverence for God. Though he knew God as none ever did or can, he held him in perfect reverence. The second fact about Jesus is his reverence for man. Again, he knew men more thoroughly than any other."

The Bible certainly stresses the importance of true reverence for God. When sin entered it produced an estrangement from God, and the fellowship of primitive innocence and holiness was broken between Adam and Eve and their Creator. Soon to follow was a desire to get away from God, to hide out of his sight and in time there came into mankind a spirit of defiance and opposition. The flaming sword placed at the gateway of Eden after the fall stands for that new relationship of man's independence and the spirit to defy and defraud the Almighty.

The great judgment of the flood added to man's knowledge of God this solemn fact that he is the Judge and Ruler, and must be obeyed with reverence and godly fear. And thus down through the ages men were taught to curb their impudence and independence of spirit. Moses was told to remove his sandals at the burning bush where God appeared, for the place was holy ground. Israel emerging from Egypt had many lessons to learn in this matter, especially at Sinai, where God appeared in great power.

An incident is recorded in the life of the elder Dumas that bears on this question. He gave a dinner to some literary friends one night in Paris, and during the evening the conversation turned on the question of religion. One of the guests stated that he held all worship in scorn, and that he would feel greatly demeaned to bow in reverent worship before the Christian's God, of whom he asserted that nobody knows anything. Dumas replied, "I have two creatures in my establishment who share your views; they are my dog and my cat." This acid reply served to break up the party for the evening.

The incident carries a profound truth. Mankind is capable of worship, which involves true reverence to God in all his offices, and the more men believe they are a close kin to brutes the less will they open their eyes to true worship. Thomas Carlyle said: "The man who cannot wonder, who does not habitually wonder and worship, were he president of innumerable royal societies and carried the epitome of all laboratories and observatories with their results in his single head, is but a pair of spectacles behind which there is no eye." Emerson says, "No greater calamity can befall a nation than its loss of worship."—*Wesleyan Methodist*.

THE EAGLE AT NIAGARA.

An eagle was seen on a cake of ice floating in the river above Niagara Falls, feeding on a dead lamb. A sleet was falling at the time, freezing as it fell. The unconscious eagle, intent upon its meal, surveyed the scene, obviously aware of approaching danger, yet nothing daunted, expecting to escape the threatening flood by flight. The ice was borne into the current, nearer the rapids, and then the falls. The eagle crouched to mount into the air, but its feathers were congealed into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in security upon earthly things. Nearing the brink, the awful moment came, when with frantic fright it strove to force the pinions, but it was bound; and with a piercing shriek of agonizing terror, plunged into the merciless abyss. This perilous picture will never be forgotten, neither the thought, what if the coming of the Lord find me occupied with earthly things, unprepared to meet the bridegroom of my soul.—*Selected*.

NEGLECTED CHILDREN.

A statement has come out from the Children's Bureau of the Labor Department of the government that one-fifth of all the children of the United States are showing the effect of poor nutrition, inadequate housing, and lack of medical care. This estimate is based on figures obtained in several large cities.

We do not entirely trust statistics, especially when based upon city populations alone, but it is our opinion that an even larger number of children than mentioned are perpetually neglected in the great cities and even in the country.

The question is not entirely one of food, clothing and housing. Probably half the people in this country live in houses unequal to sheltering them properly. Anyone who has traveled over the land much will be forced to conclude that the hurried, pioneer type of building has not yet been abandoned. That may all be well enough where there is outdoor room. But that has nearly all disappeared. The freedom of the fields for even children is almost gone and we are driven together more and more in too crowded a way.

Our observation, we are sorry to say, goes even further than this. The souls of the children are

being neglected. Many are allowed to grow up without proper moral example, influence, and admonition. Here is where the task of the church comes in and its a mighty one. The future of the country is at stake. The future of the very children who are so neglected is specially involved. Unless we wish to live in a country of second-rate people physically, spiritually, and morally, we must all awake and take part in making a better world and in training the young to live in it.—*The Christian-Evangelist*.

Life is like fire. There is always more or less smoke about a fire to choke the voice, fill the eyes with tears and obscure the light of day. But if only the fire is hot enough and the stoking done with sufficient care, a fire can consume its own smoke, not only destroying the smoke as smoke, but utilizing it as fuel. So if only the fire of our spirit is warm enough, we can make fuel of our own miseries, clearing the atmosphere of our lives and strengthening the blaze of our souls.—*Holmes*.

There are some persons who think Sunday is a sponge with which to wipe out the sins of the week.—*Beecher*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BY THE SEASIDE.

(Editorial Correspondence.)

Virginia Beach, Va., Aug. 12, 1933.

One neither paints nor pictures the ocean. Its expanse is too great for the eye, and its magnitude defies the imagination. Some artist picks up a piece of it, a mere speck, and paints a ship, two ships, a fleet; or he paints a whirling, dashing surge of it, and calls it "A Storm at Sea."

He may picture the ships and the storm, but not the sea. At most you can only see twelve or fifteen miles of it, and the rest of its thousands of miles and fathoms is horizons, sky lines, the over-arching blue. And so here I am, seated by the sea, wondering at its energy, contemplating its majesty, awed by its grandeur.

It never stops. By day and by night, through months, years, centuries, its energy is never exhausted, its power is never paralyzed. The roar of its breakers and billows is not harsh, but like some huge, muffled drum, its sounds are soothing and there is melody in the multitude of its waters. And so people come to the ocean in thousands and tens of thousands. They can hardly tell you why. In the surf today within sight of where I write, there must be a thousand, two thousand, basking in the sun, bathing in the sand and the sea—getting at once the three elements of God's cleansing process—sun, sand and sea. For this earth, no less than our bodies, must be cleansed. And herein is the goodness and glory of the sea. It is this earth's wash-pot. That's why it is so busy, so restless, so energetic. It takes all its time to draw into its embrace, and

then wash and purify the refuse, the filth of the world, and keep clean this whole mundane sphere.

The salt, the sand, the sunshine, the tireless scrubbing, energy and labor of the ocean are God's weapons of warfare against the filth and refuse and disease of an otherwise stagnant and destructive earth. God made the earth for man to dwell upon and the seas to cleanse the earth after man had defiled and deluged it with filth.

One cannot sit long by the seaside and contemplate its worth and wonders without having his mind and heart lifted in reverence and adoration to Him of whom Isaiah spoke, "Jehovah hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance."

Day by day I see the great ships going out to sea laden with cargoes of commerce from our nation going out to Europe and Asia and Africa, and other great ships of those nations coming to our shores with their commerce and products. And so, besides cleansing and purifying the earth, the waters of the great oceans link the peoples of the earth together, and make this world of ours one after all. Ships, like the Gospel, go to the uttermost parts of the earth, and when the world shall learn that commerce and trade must be carried on according to the Golden Rule and in the same spirit that the Gospel is preached, this world will become one indeed, not by the friendly waters of the sea only, but in brotherhood, fraternity, equality and righteousness.

J. O. A.

THE KINGDOM FIRST.

We would better decide that Jesus knew what he was talking about when he said, "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." That means putting God's kingdom first in our quest and endeavor. And we never find that kingdom till it takes possession of us. By our seeking, the kingdom does not change itself, but it does change us. No sort of outward change can bring the kingdom in, or change us. First, we must be changed by and through the power of the kingdom, and then we are prepared to conquer and to change the things about us.

An observant correspondent writes us: "I have felt for a long time that we have run wild on social service. I once had a friend who was in a large church in Boston that did a very great deal of social service. When he first went there, he was exceedingly enthusiastic, but after about four years he resigned. He said to me, 'You can't change a man's life with a clean collar, or a bed, or a new necktie, or even a new job (all of which this church helped to supply), but, if you can change a man's life, he will get these other things for himself.'"

Jesus said as much a long time ago. One would have a hard time giving a down-and-out more beautiful surroundings than Adam and Eve had in the Garden of Eden, and yet it was in that Edenic atmosphere and paradise that our first parents fell into sin and transgression.

Out of the heart are the issues of life and no sort of social service or surroundings can take the place of the change of heart and life.

J. O. A.

NIRA IS TWO-EDGED.

In the *News Leader*, Richmond, Va., evening paper for Monday, August 14th, is an editorial which we deem worthy of reproduction here. Comment is not necessary as it explains itself. We differ from our daily contemporary on many

matters, but a fair stand on the subject with which this editorial deals is to be commended:

"When President Roosevelt addressed the United States Chamber of Commerce on May 4th, he gave the country its first hint of what later became the National Recovery Act. He had let it be known on April 13th that he was sympathetic with the principle of a minimum wage, but he did not dwell on this when he told the chamber of commerce that if business houses go together to help industry and to eliminate wasteful practices, he would see to it that no dissenting minority should interfere. This was said 'off the record' and did not appear in the report of his speech, but it was generally understood that he had held out this encouragement to distressed business.

"When, a fortnight later, the national recovery bill took form, the emphasis was on the fact that the anti-trust laws were to be suspended for two years in order that business might co-operate in the recovery. It was not until the bill was in its final stages that its labor provisions attracted attention. Some of us said at the time that business need not think it would get immunity from the anti-trust laws without having to pay the price of a more generous division of its profits with labor, but we were not heeded. Now that the act is in force, little or nothing is said about the abolition of wasteful trade practices or exemption from the anti-trust laws. Every effort of the administration is being exerted to enforce the minimum wage standards and to limit the hours of work.

"We do not retrace in this summary fashion the history of the act in an effort to discredit it. On the contrary, though we are not unmindful of the difficulties yet to be overcome, we believe the act gives America the best chance yet offered her for effecting a speedy recovery. We have shown how the whole emphasis of the law has already been changed, in order to warn readers that it may again be shifted. So flexible a measure, vesting such wide discretion in the president, may be misused.

"For instance, it was inevitable that some of those who hastened to 'sign up' under the act should either misunderstand the obligations they assumed or else should conclude that they could get the benefits of the law without paying the price in higher wages and re-employment. In some instances this was due to the confusion that prevailed regarding the law. In others there may have been an element of deception. The aggregate of such cases, however, is apt to be only a small percentage of all the signatories. Most of those who have subscribed to the blanket code have done so with their eyes wide open, and they intend to live up to its provisions.

"What, then, should be the country's attitude toward those who, unwittingly or deliberately, are flying the blue eagle when they are not entitled to it? The country will answer, 'They should be exposed,' and the country will be right. But the manner in which this is done presents another and a grave question. We can imagine no better way by which a jealous and conscienceless competitor can injure a business than to put it in his power to whisper that the other man flies the blue eagle but is evading the code. To save honest men from whispering campaigns, from the wiles of jealous competitors and from the espionage of busybodies, it is imperative that proper official check-up of compliance with NIRA be provided. Otherwise, there is no limit to what the vicious can do.

"It is still worse with potential boycotts. The large business concerns in the cities can and will comply with the act. The expense may be heavy and the inconvenience great, but the burden can be borne for the country's good. Yet there must

be tens of thousands of small industries in the country which cannot endure the expense of compliance with the blanket code. If they are to do their part—and most of them are willing to do so—it must be under special codes that take into account the difficulties and limitations of that particular business. To suggest that the boycott be invoked against these people is madness. The boycott is the most dangerous two-edged weapon in the world. Germany used it against the Jews, and now has found to her own distress that it can be used against her. Were America foolish enough to employ the boycott, the result would be hatreds, crinations and injustice equaling those of war. Time is required for the success of so vast an experiment as that on which America has embarked. There must not be a day lost, because winter is coming on; but there must not be the precipitancy of violence, least of all through the boycott. Official acceptance of the boycott in America, as a means of social pressure, would cost us in the end far more than we could gain by re-employment and a higher wage standard."

THE VALLEY CONFERENCE.

The Eighty-fifth Annual Session of the Valley Conference was held this year with Bethel Christian Church, about two miles north of Elkton, Va., on August 9th and 10th.

The writer, with his wife, left Richmond, around 8 o'clock on the morning of Wednesday, the 9th, and arrived at Bethel Church shortly after 11 o'clock. In as much as the conference was called to order at 10 o'clock, we missed both the welcome address which was delivered by Mr. Alfred Dofflemyre and the response by Rev. R. L. Williamsen, the president of the conference. These, we were told, were excellent addresses. They were followed by committee reports and other miscellaneous business.

The annual address was delivered by Rev. Alfred W. Andes, and we have heard no more masterly address in some time. As was fitting, it dealt with the problems of the church in the world of today. He said that since the time the master spirit of evil had been banished from heaven he had been going back and forth on the earth, making it his cause to fight the forces of good. Yet he reminded us of the promise that the Church of Jesus would eventually win.

Immediately after this address was over, the conference adjourned for the mid-day meal, and a sumptuous repast was spread by the good women of the church in a large grove just across the roadway.

Re-convening at 1:45 o'clock, the devotional service was conducted by Rev. W. B. Fuller, one of the local ministers of the conference. Next followed the report on Religious Literature. After discussion, the writer spoke for a few minutes on the need for the right kind of literature in the home in a time like this, and the necessity for the church paper as a factor in promoting good will among the local churches for the various activities of the church.

The Woman's Board made its report through its chairman, Mrs. A. W. Andes, and it was adopted.

Mr. R. L. Eittle made the report on Christian Union, which was one of the most concise and yet helpful reports of the entire session. Following this report, there was an address on "Convention Resolutions," by Dr. S. C. Harrell, of Durham, N. C., the president of the Southern Convention. In this address he presented the plans for the future of the Convention as outlined by the executive board of that body. His address was well received, and a motion to endorse the plans he presented was adopted.

In the absence of Mr. C. D. Johnston, Superintendent of the Christian Orphanage, Dr. I. W.

Johnson, of Suffolk, Va., who had been seated as a deliberative member, was called upon and made very impressive remarks as to the need for supporting the Orphanage.

After the report on Conference Missions, by Mr. R. O. Rothgeb, the conference adjourned.

The evening session was given over to the young people. It was under the direction of the Director of Religious Education, Mr. K. B. Hook. An item of interest at this session was an address by Dr. Harrell, who admirably filled the vacancy caused by the necessary absence of President L. E. Smith, of Elon College.

We spent the night with Mr. and Mrs. D. H. Dofflemyre, of Harrisonburg, and remembrance of their hospitality to us while in their home will always burn bright in our memory.

The Thursday morning session was opened with devotionals by Dr. M. L. Weekley, formerly a Congregational minister, then a Christian minister, and now a Congregational-Christian. The service was most impressive and its spirit pervaded the session which followed.

The roll call of churches and reading of minutes of previous sessions occupied but a short time and were followed by the report on Education, by Chairman A. W. Andes. At the request of Dr. Smith, Dr. Harrell had promised to speak on "The Church's Share in the program of Education." Dr. Harrell asked that he might combine with this address his own, which was scheduled for the afternoon. His request was granted, and in a most masterly address he spoke of the College as one of the opportunities for serving the kingdom through the Convention.

The report on Foreign Missions was presented by Miss Verdine Showalter, and discussed. Dr. J. O. Atkinson was to have spoken on this report, but was unable to be present. This was followed by routine business and adjournment for dinner.

It was raining heavily, and it was necessary to spread the repast in the basement of the church. While it was quite crowded there, this was soon forgotten when one gazed upon the fried chicken, ham, pies, and cake with which the tables were laden. There was nothing indicative of depression either here or in the grove the day before.

The evening session was taken up mostly with routine business. The report on Home Missions, by Mr. W. C. Wampler, possibly caused more discussion than any other one item. It included among other items one asking the conference to set aside a certain sum for evangelistic work. This was finally eliminated from the report, but it gave much food for thought nevertheless. One of the last items of business was the report of the Committee on Nominations. By the adoption of this report, the present officers were elected for the ensuing year. The conference adjourned after voting to meet next year with Maryland Christian Church, Rev. B. J. Earp, pastor.

This was one of the best conferences that we have ever attended in the Valley, much constructive work was done, and it is only to be regretted that Drs. Atkinson and Smith, and Supt. Johnston could not be present.

After the conference was over, we enjoyed several sessions of the Massanetta Springs Ministers' Conference, hearing some of the outstanding leaders of the religious world. Worthy of note was the fact that Saturday was Christian Church Day at the conference. The program for the day was under the direction of Rev. B. J. Earp, of Harrisonburg, and Dr. Warren H. Denison, of Dayton, Ohio, delivered one of the principal addresses.

Thursday and Friday nights we spent with two Elon Alumni, old friends of ours, Mr. and Mrs. Russell A. Campbell, of Harrisonburg, Va. Many of the readers of THE SUN will remember Mr. Campbell and his Elon Band, while some may better remember Mrs. Campbell as Lois

Davidson. To say that we enjoyed being in their home would be putting it mildly, and we hated to tell them and their small son, "Rusty," goodbye. J. T. KERNODLE.

HARDHEADS.

A few weeks ago the editor was a happy participant in a fishing party who caught 120 hardheads in the lower Chesapeake Bay. He has been asked to write an editorial on the experience. Seated on a chestnut stump beside a placid stream in the heart of the West Virginia hills, longing for a fishing line, he assays the attempt.

Hardheads are fish. We know some folks who are hardheads also. Zoologically they are not of the same order but psychologically they have similar traits.

A friend of ours, wiser in the lore of Maryland fish than we, says the hardhead is a mudsucker. That means to say that the fish noses around on the bottom of the bay seeking what it may devour. There are some writing ladies and gentlemen who delight to probe around in the mud that lies beneath the scum of human passion and feed their minds and pass on to their readers, in the name of realism, the unwholesome and salacious things that they find in the lower levels of human experience. These are they who know not the difference between low-mindedness and liberalism.

When hardheads are out of the water too long they have an unpleasant odor. Yea, verily there is a type of literature that is sustained by nosing in the mud, that, whether in a stale tabloid a week old or in a reprinted classic aged by the centuries, smells bad. Mudsuckers do not lend sweetness to the blessed isles of literature.

Hardheads are omnivorous. They will bite on worms, clams, fish-bait and peeler crabs. Men and women who feed on all of life may boast of a mental toughness but they hardly show that refinement of feeling or discrimination of taste which are the marks of culture.

Amateur anglers, like ladies and preachers who get up very early in the morning, love the hardheads because they are so easily caught. Taking any bait they have tough mouths. Once hooked they stay hooked until landed. Hardheads are hardheaded. They lack the spirit of play. Not for them the activities of trout or striped bass. They never try jumping out of the water. They never attempt to run ahead of the bait to shake the hook out of the mouth. They simply pull back and hold on until hauled out and thrown into the box. The tough mouth, the tenacity of purpose, the uniformity of act, the virtues of hardheads become their undoing in water or on land.

The human counterparts of the hardhead fish are those who say the same old things until the very lips grow tough with the twice-told tale. Not for them is any play with an old idea. They hold on to the truth once accepted no matter where it may be carrying them. They are hooked by opinions rather than personally convinced by an examination of all the implications of a theory. They never try to run ahead of their day. Well, the same ending comes to all hardheads. Holding on they are hauled out and thrown in and lie on the market place with dead ones where the race of living men goes by.

We like hardheads in fish—we like to catch them, we like to eat them, we like to write about them. They are easy to hook and are generally to be found on the old fishing marks. We like hardhead folks, they are of our kind, and they are dependable. We know how to handle them and they keep the world going in dull seasons. Stubborn folks who do their part in any tide are the basic supply of the sustenance of the earth. And, yet, for a good day's fishing that thrills, let us go into deep water when trout are running.—*Editorial in Methodist Protestant-Recorder.*

CONTRIBUTIONS

SUFFOLK LETTER.

Many people die of heart trouble. Think of the sudden deaths in your community every year. Without a moment's warning a robust friend falls in your presence. The doctor is summoned. The victim is dead. Heart trouble was the cause of the death.

This is an age of spiritual heart trouble. That was the real condition which Jesus found in his day. Matthew 15:18, 19, gives us this record of how Jesus regarded the evil of that age. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Evil is organic trouble. It is more than a contagion or an infection. It is in the heart. It is a spiritual heart disease.

Christianity is the only religion which has discovered the secret of spiritual depravity and death. That explains its vitality and imperative importance. It is not very comforting to learn that the Bible, the great and only authority on spiritual diseases, makes a clear diagnosis indicating impending spiritual death for the human race. "The soul that sinneth it shall die." (Ezek. 18:4.) "All have sinned." (Rom. 3:23.) Universal sin. Universal spiritual death. That is a sobering thought for young and old, rich and poor; it should cause every person to seek relief and cure.

And it is a blessed thought to discover that a remedy is within reach of all. That remedy is not for a few favored ones, but there is a blessed "whosoever will let him take of the water of life freely." (Rev. 22:17.) Not only is the remedy offered to all who will come, but it is efficient and effective when accepted and appropriated. The simplicity of the Gospel of Jesus Christ should appeal to all who need its healing and saving power. But too many people, like Naaman of old, expect God to offer them some special favor which will not bring them to their knees in subjection to the divine will. Humility is humiliating to pride and self-righteousness. However, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.)

This is the vital question. Are you broken hearted? Is your heart troubled by your own sin and moral failure? Does the heart ache because others have failed in the battle with sin and sorrow and distress? Is there some great burden upon the heart under which it labors with great stress and strain? Has bereavement, or disappointment, overshadowed the life with a cloud so dense and dark that it seems to threaten the faith of a life-time? Has doubt disturbed your peace and trust in the loving God? By the help of the Word of God and light of the Holy Spirit there is no question as to one's spiritual need of help.

A simple story will help at this point. A young mother died. A devoted husband and a six-year-old girl mourned their loss. The pastor went and offered the consolation of the Christian religion. The funeral was conducted and the body was laid to rest beneath the flowers in the little cemetery. Father and child returned home. They decided to stay at home the first night after the funeral. The child's bed was near the bed of the father. The child sobbed until late in the night. The father was broken-hearted. The blow stunned him. He was perplexed. He could not surrender. Finally the child said: "Father, it is so

lonely; may I get in your bed and put my head on your shoulder?" "Yes, my child," he said, as he reached over and took her into his strong arms. She laid her weary head upon her father's breast and fell asleep. The father said, "Lord, why cannot I lay my head upon thee and trust thee as my child has found rest in me?" This thought gave him comfort. His heart found peace. One may find a cure for spiritual heart trouble by coming to Jesus. He never fails to heal the wounded heart that trusts him.

I. W. JOHNSON.

THE VALUE OF COOPERATION.

There are many undertakings too extensive to be done single handed, a smaller number beyond the efforts of a limited organization, but most worthy undertakings can be successfully done by the cooperation of the entire group. In the building of Solomon's Temple, everybody in the kingdom had a part. Some brought gold, some brought silver, some brought one kind of wood, some brought another, and some brought goat's hair. No one was expected to bring what he did not have, but everyone was required to bring what he had. With this spirit of cooperation and sacrifice upon the part of all a temple that has elicited the commendation and praise of all and has become immortal was erected. One of the cardinal principles of Christianity is cooperation. When we come to worship we worship together. When we come to serve, we serve together. When we go forward, we go forward in company. Our strength today is in united efforts—united prayer, united faith, united gifts and united sacrifices. Together we shall succeed; individually and alone we shall fail.

Today, as never before, at Elon College, our own educational institution, we are feeling the need, the imperative need, of cooperation. Here we, the united church, face a task that can never be done by an individual and would be difficult for a small group of us, but could easily be done by the whole church, by everyone doing his part, nothing more. The task confronting the united church at Elon College is, first of all, to pay our debts. We owe, at Elon College, a total of more than one-half million dollars. Who is responsible for the making of this debt I do not know; but I do know that we owe it. When I arrived at the College to take charge I found it there. It can be paid, and it should be. We can pay it and we must. God is not likely to bless us until we do.

Then, too, our task at Elon is to provide an efficient, capable faculty. We want the highest type of instruction for the young people of the church when they come for training. We are performing this part of the task as rapidly as we can, and here we are making headway. There will likely be four new members of the faculty for 1933-34. The ones elected will meet every requirement of an "A" grade college, the best that can be had for the salary that we are able to pay. The new additions to the faculty will be announced in a few days.

Another part of our task is to provide agreeable and comfortable living quarters for the students while here. We are taking one definite step looking forward to the accomplishment of this responsibility in the remodeling and complete overhauling of East Dormitory. This work is about finished and presents a much needed improvement on the campus. Our next step will be to give West Dormitory a thorough overhaul-

ing, that the girls may be better cared for. One interested friend is now making solicitations to see if she cannot interest a number of her friends in providing better living conditions for the girls for another year. All power and success to her in her efforts. If she approaches you, do not turn her a deaf ear, but lend her a helping hand.

This task that confronts us at Elon College could never be completed without a more wholesome atmosphere in the campus, and a more telling college spirit, far-reaching in its effects. This part of the task must be accomplished by those on the campus, both faculty and students. These are by-products, the natural fruitage of a carefully planned and effectively executed college curriculum.

Now the first part of this task at Elon, the paying of our debts, may not be the most essential, but it is certainly the first in order. The rest of the program cannot go as it should until this is done. You say, "this is a big job, too big for us. It can't be done." But you are mistaken. The task is not too big for us. It can be done, and we can do it if you and I and everyone else will just do our part—our part and nothing more. To say that you have no part in the support of our College would be a reflection and to say that you would not do your part would be an insult. What I want to know is, what is my part? What you want to know is, what is your part? My part and your part in the support of our College is *to give what we can of what we have*. To say that I have already given will not excuse you in the sight of God unless God has ceased to bless you. To say that you are not able will not answer so long as you are able to enjoy some of the comforts of life and a part of the luxuries of this age. To join the Dollar-a-Month Club is a good way to begin. Maybe you owe the College "conscience money." This is a good time to pay.

L. E. SMITH.

THEY HAVE LOST PURPOSE.

Somehow, and for some cause, many of the youths of our age have lost faith in themselves, to stick to something with a real purpose. Somehow they become discouraged before they get a sight of the goal and give up the race. They are either unwilling to stay with the job until it is through, or they don't know how to dispel illusions and conquer doubts. Things that I stuck to and overcome are insurmountable barriers to many youths of my acquaintance today. I have talked to many of these aimless youths as I have met them in the different towns and cities of the South, and I have found that most of them, for some cause, are not willing to pay the price of success. They were never taught that faith and courage are indispensable virtues in the building of a strong character. The joy that comes with the consciousness of having worked out, through endless fidelity, a place for themselves among the men who have achieved success has never been emphasized in the homes where they grew up. They were never taught that self application leads to understanding and an enlarged vision.

It is pathetic that so many parents have forgotten their obligation to their children. They have utterly failed to inspire them to choose the right course and pursue it with a real purpose. I have never yet talked with one of these wandering youths that came out of a Christian home, where each child was taught to share in the everyday duties of the family circle; and I am growing more and more in the belief that our wandering youths are the product of homes where love, inspiration, duty and restraint were lacking.

A. R. FLOWERS.

The spirit of Missions is the spirit of the Master.—*David Livingstone*.

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ----- **\$5.00**

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE OPPONENTS OF CHRISTIANITY.

Two hundred and forty men and women from fifty-one different countries and representing many races, assembled in 1928, not far from the traditional spot on which Jesus had said that his disciples should be his witnesses to the uttermost parts of the earth. Able Orientals in impressive numbers, as well as Africans, Europeans and Americans, joined there in a serious study of those conditions which help or hinder in the task of making Christ, his gospel, and his way of life known to all people.

In the meeting on the Mount of Olives there was no division of opinion as to the peril of secularism. A Chinese educator said, "The opponents of Christianity in China are not the other religions, but a secularization of civilization." A missionary from India declared, "The greatest enemy we face in India is not Hinduism, but secularism. Better a man who bows before stone than a man who has shed all religious belief." A well-known East Indian, the late Dr. K. T. Paul, said, "Western civilization must be Christianized if the barriers are to be removed." An American bishop acknowledged that his own country is almost pagan in its materialism, militarism and pursuit of wealth, and he called for a challenge of the evil system "in order that the Gospel may have a chance." A labor leader from England lamented that Western Christianity has permitted a secular civilization to develop, and he joined the American bishop in regret at the apparent complacency of the missionary forces.

Jesus did not speak in so many words of secularized civilization, but he virtually called such a life, pagan, "heathen." We are living much as did the "heathen" of whom Jesus speaks. We have temporal horizons. We prefer a religion of pleasure and prosperity. The prophet who boldly condemns our acquisitive spirit and pleasure-philosophy is not popular. Our spiritual desires are frequently brought into captivity to our secular and sensual tastes. Often the size of one's herds or barns has been suggested as the index of God's favor, provided the prosperous one contributed liberally to approved objects.—*James H. Franklin in the Never Failing Light.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING AUGUST 12, 1933

Sunday Schools.

Previously acknowledged	\$ 2,760.79
Hank's Chapel, Pittsboro, N. C.	3.06
Cary, N. C.	.77
Newport, Stanley, Va.	1.78
Smithwood, Liberty, N. C.	1.06
Shallow Ford, Burlington, N. C.	3.38
Danville, Va.	5.02
Fuller's Chapel, Henderson, N. C.	1.19
Haw River, N. C.	7.41
Pleasant Grove, News Ferry, Va.	6.78
Antioch, Harrisonburg, Va.	6.24
First Christian, Winchester, Va.	3.69
Total	\$ 2,801.17

Individual and Church Offerings.

Previously acknowledged	\$ 1,944.57
First Christian, Richmond, Va.	13.09
John T. Kernodle, Richmond, Va. (First Christian Church)	24.65
W. B. Truitt, Greensboro, N. C. (First Christian Church)	3.00
Total	\$ 1,985.31

Coin Card Offerings.

Previously acknowledged	\$ 198.05
Happy Home Church, Reidsville, N. C. ..	3.50
Total	\$ 201.55

Summary.

Previously acknowledged	\$13,989.13
Sunday School, Regular	40.38
Individual and Church Offerings.....	40.74
Coin Card Offerings.....	3.50
Total to date	\$14,073.75

J. O. ATKINSON, *Secretary.*

PIONEERING FOR CHRIST.

The more one considers the history of missions as the history of exploration and discovery, the more one marvels at the impulses that have urged men forth to the most remote places and upon what would seem the most hopeless quests.

In China, as in India, missionaries penetrated almost from the early days of the Christian adventure. The Nestorians were the earliest Christian missionaries to China, and in our emphasis upon Protestant missions we should never forget the almost incredible missionary activity of the Jesuits. The French Jesuits established themselves in Canton in 1582.

The story of modern missions in China begins with Robert Morrison of the London Missionary Society, who reached Canton in 1807. The strange and intricate association of missions with commercial and political authority is illustrated in the fact that though the East India Company had endeavored to keep Carey out of India, Morrison, who was not allowed to reside in China, entered the service of the East India Company. Representatives of the American Board reached China in 1829, and on the opening of the treaty ports other societies crowded to the field.

The story of missions in China, even to our own day, has been one of triumph and tragedy. In the repeated outbreaks against the "foreign devils," many missionaries sacrificed their lives. Missionary work in that land has represented participation in the tragedy of a nation's life. In no land have the problems of materialism and a godless imperialism in conflict with Christian ideals in the modern world been more emphasized. China is bearing at the present hour the fruits and the penalties of world tyrannies, but the hope for that land, as for our own land, lies in the foundations that the missionaries have laid. The field is still one of adventure and hope, and the work of missions in China has become in a new and very real sense a work of pioneering for Christ.—*Congregationalist.*

UNEMPLOYMENT AT CLOSE RANGE.

He was a seventeen-year-old boy who had sometimes said rather boastfully that he "did not believe in missions." At a young people's conference he encountered three flesh-and-blood missionaries—one from China, one from Japan and one from Egypt. "Say, these missionaries are all a good sort," was his eager comment. "But I hear that none of them are going back. What's the matter? No money?" His attitude was one of disgust that such people should be unable to return to the countries where they had fitted themselves to work. If more of us could know these men and women intimately, we would feel even more deeply about this situation.

Last spring an officer of one of our national organizations made the remark, "The further people are from New York, the easier it is to drop them." What we do not see does not bother most of us—and the missionary is usually a long ways off. But to consider the useful careers which have been cut off in the middle, to live with people who have adjusted themselves for effective service in one land and then find themselves faced with the necessity of somehow "earning a living" in another, is anything but pleasant. Probably none of our recalled missionaries have experienced actual hunger, but most of them have suffered an utterly devastating disruption of their cherished ambitions. And it looks as though theirs might be among the more lasting wounds of the depression.—*Congregationalist.*

JAPAN'S FAREWELL TO WOODWORTHS.

Karnizawa, Japan,
July 19, 1933.

Dear Dr. Atkinson:

Since my typewriter is sick, I wonder whether you will have the patience to bear with a specimen of my penmanship.

Since last I wrote to you, the wheels of time have made many changes in our plans. The house in which we have lived nearly forty years has been sold and torn down. The buyer wanted immediate possession, but it took three weeks to pack up the possessions which we desire to take along, and have a sale of our household goods, and depart. We had a sale at which about the only people who came were the second-hand men, and what they paid for things was a song. So they paid from one-tenth to one-twentieth of the value of many things with the result that the sale realized only \$45.00.

Fortunately for us the church parsonage was next door and Dr. Matsieno allowed us to occupy two rooms up-stairs, well lighted and ventilated. The kitchen of the parsonage was also large and so arranged that Mrs. W. could do the cooking. There we remained for about four months. When the heat of the summer came on, Mrs. W. came to our summer home at Karnizawa, where we are spending our last delightful summer in this beautiful land.

We have come to the end of forty-one years in Japan, rich in experiences and rich in the friends we have made and rich in the privileges we have had to bear witness to the glories of our Lord and the glories of his glorious gospel.

I shall tell you about the farewells. It is a custom of the Japanese to have a farewell meeting when one of their friends departs and at these meetings they recite all the good things the departing brother and sister have been guilty of, and all the other nice things they have done. I have passed through eight of these meetings. In connection with their speeches, one calls to mind another custom of the Japanese which is that at the funerals some one approaches the coffin and tells the corpse all the good things he has done during his lifetime, leaving out the bad. Putting the two things together, I told the brethren that I had an advantage over most people because I had a chance to hear my funeral oration before I die.

And the presents! The Japanese people are great for making parting gifts. So we have received so many as to seriously disturb our packing arrangements. At the Royawa Gatsum the students assessed themselves ten sen each to buy me a very convenient wrist watch. Then the students of the middle school (1200) assessed themselves ten sen each to buy me a present. They came to me and said:

"What shall we buy for you?"

"Nothing," I said.

"Of course, we can't buy a watch for you, because you already have one. But what about your wife; does she have one?"

"No," I said, "but she says she does not want a watch."

"But we must buy something," and they went ahead and bought a lovely gold watch for her, but with an inscription for me which means, "In grateful remembrance to A. D. Woodworth for eighteen years of faithful service in this school." The school also gave a dinner to its forty teachers, at which the formal presentation was made. Think of the surprises! First, the gold watch tied up in a box with red and white paper strings, Japanese fashion. Then the balance of money raised above the cost of the watch, 4117. Then the half yearly bonus, then a gift of 300 yen from the school as a parting gift. So I wondered whether the Japanese could be nicer to anybody than they were to me.

At the school farewell about 600 boys sang "My Old Kentucky Home," which I had taught them. Well, I have loved them and tried to give myself unreservedly to them, and I think I have never seen any greater display of affection than that which these boys have displayed for their old teacher.

I think I want to especially thank you and Dr. Minton and other members of the Board for giving me the privilege of passing these last six years in Japan, the crowning work of my missionary career in Japan, and of all the years the most fruitful and blessed.

The ship on which we plan to sail goes from Yokohama September 22nd, as now planned, and lands at Los Angeles. So we expect to be back to our old Merom, Indiana, home about the middle of October.

What I shall do when I get back remains to be seen. I have written to the Board that I am at the service of the Board if they so desire. Some time, somewhere, I shall hope to see your smiling countenance after I return.

All blessings on you.

Your brother,

A. D. WOODWORTH.

SEVEN REASONS FOR TITHING.

The problem of church finances will never be settled until the scriptural plan of tithes and offerings is given proper and widespread recognition. It is not necessary to attempt to establish the law of the tithe from the Mosaic economy, or to endeavor to regulate its administration from Jewish practices. The tithe like the Sabbath antedates the law of Moses. There are, however, many reasons for tithing which should make a strong appeal to those who have the interests of the cause of Christ at heart.

1. Tithing shows the importance which we attach to our religious life. The Jew gave a tenth, the Mohammedan tithes and so does the Mormon. It is but a natural inference that those in the Church of Christ who do not tithe place a lower estimate upon the value of their religion than the Jew, the Mohammedan, or the Mormon.

2. Tithing makes God a partaker in the business relationships of life. Those who have definitely taken God as their business partner are uniform in their testimony as to the sense of security and the feeling of joy which such a transaction brings to the lives of tithers.

3. Tithing enables one to determine the exact amount of money he pays into the church treasury. Unless proper books of account are kept there are no means of knowing the exact amount given to the church. Many of the failures in the business world are due to the fact that manufacturers and merchants endeavor to reckon the cost of production or distribution from their own ob-

servations instead of keeping an accurate system of cost accounting. Here also lies the cost of financial failure in many churches.

4. Tithing is the only just means of distributing responsibility. Who of us has not been in a meeting where a certain amount of money was to be raised when some prosperous individual would arise and say, "This money must be raised and here is my dollar?" He had mentally numbered the congregation and assumed what he thus judged to be his share. But that dollar perhaps was not one-tenth what legitimately was his share of that expense. The church which burdens the poor and excuses the rich will never have God's smile upon it. God's command is to give as he has prospered one.

5. Tithing is a cure for pious insincerity. Not every one that saith "Lord, Lord," will enter the kingdom, but only those who do the will of God. Is the consecration full and complete? Not words will be the test but the tithe and the offerings. It is not loud, vociferous nationalism that marks the man as a true citizen. This is of no avail unless he pays his taxes.

6. Tithing gives meaning and value to the possessions of life. It is because one day in seven is set apart to God, that the remaining six days take on deeper significance; it is only when one part in ten of our earthly possessions is returned to God that the nine-tenths become really sacred to us. There is a communion with God through worship which arises from the stewardship of possessions. God desires and demands both as a part of true consecration.

7. Tithing carries with it the promise of material and spiritual blessings—the opened windows of heaven, the full garner, but above all the loving favor of the heavenly Father and the smiling approval of the Lord of the whole earth.—*Herald of Holiness.*

CHRIST AT THE DOOR.

I remember reading some time ago of a talk a man had with his little son one Sabbath when they were looking at the pictures of an illustrated Bible. One of the pictures was a reproduction of Holman Hunt's "The Light of the World." You know it well—that picture of Christ standing outside the closed door of a house. The hinges were rusty, the portals were overgrown with weeds and ivy. And the Suppliant whose hand knocked seemed to get no response.

The father told the little boy the story it portrayed—of Christ standing there knocking, seeking admission. After some thought the little fellow said:

"Father, did he get in?"

"No, I don't think he did, Son."

"Why didn't he get in?"

"I don't know why, but I am quite sure he did not."

"Was it because they did not hear him?"

"I don't know, my boy. I don't see how they could help hearing him."

The little fellow thought for a moment, and then said, "Oh, father, I think I know! They must have been living in the cellar. That's why they didn't hear him."

We smile at the child's explanation; but as we think about it we stop smiling, for we recognize the truth of it. Yes! That is why a great many people never hear the voice of Jesus. They are living in the cellar, in the lowest things of life—for self-gratification, pleasure, sport, money-getting and money-spending and the like! Oh, let us all make quite sure of this that we are not living down in the cellar, or away at the back of the house, lest when Jesus comes to us saying, "Where is my guest chamber?" we are unable to recognize his voice.—*Church and Home Monthly.*

IN HIS KEEPING.

A man whose heart had been deeply touched by the death of a friend expressed a desire to begin the Christian life, and he told the minister so. "There is just one thing makes me hesitate," he added, "I'm afraid I can't hold out. You know, where I work there are some pretty rough fellows. I don't believe there's a real Christian in the crowd."

For answer the minister reached down and lifted a flower from the vase on the table. "Do you see this flower, Arthur?" he asked. "It grew right in the mud and slime of a marsh. Yet see how clean and spotless it is. That's because God kept it. And he can keep you, too."

It ought to be enough for every Christian just to know he is in God's keeping. He marks the sparrow's fall and hears the ravens when they cry. Can he not give us grace that we may be strong? "Greater is he that is in you than he that is in the world."—Forward.

"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of stars, the smiles of friends, tree-blossoms in the spring, the blue skies, and the entire joy of living."—*San Francisco News*

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

VACATIONING.

The editor of this page has joined that host of men and women of our country who have left the regular grinding routine of daily duties in search of rest and the renewal of physical, mental and spiritual strength. For six years he has served as pastor of the Waverly Christian pastorate, which includes Centerville, Spring Hill and Waverly Churches, and has acted as chairman of the Board of Christian Education for almost that long.

A rest seemed to be necessary. There is an old saying that the constant dropping of water will wear the hardest stone. Certainly the constant pressure of duties will wear the toughest nerves. Having tendered my resignation to take effect on September 1st, next, the churches were still gracious enough to me to grant me August for vacation. Believe me, I appreciate this graciousness of the churches, and I am trying to make the most of it.

With members of the churches I have floated on the calm bosom of the beautiful James River waiting for fish to bite and have played in the sands by the sea where the tide ebbs and flows twice in twenty-four hours. Sometimes I get impatient for movement, and eager for more rapid progress. But the ancient river flows gently out to sea now as it did centuries ago. It does not worry, nor hurry. Why should we? Sometimes I feel important and powerful, but that feeling soon passes as I look at the rolling billows of the Atlantic or feel the pull of the under-toe that pulls one out to sea. Some times explanations of things about us seem easy, but it is not so easy to explain why the constant roar of a turbulent sea through the centuries. What is the mighty power that makes the tides? Listen to the constant roar through the night, and look at the rising sun across the sea, and explain that if you can. What we do is not to explain, but to worship the Infinite who sings his power in the sea and paints the heavens with his beauty.

Now I am in a roadside camp in the hills of old Virginia. Out under the shadows of scraggly oaks my typewriter spell out words which I hope will bring strength and cheer to some who may read, perhaps to some who will not have the privileges which are mine. Before me lies that beautiful poem by Walter Foss which I read often, and love, which says:

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

Tomorrow I shall be back at my old home; the place where I was born, and reared, and given the training that has sent me out into the world to help people. There under the oak trees I shall rest again as in childhood. There I shall drink from the old spring. There I shall bask not only in the light of the sun but also in the love of my family. There I shall renew my youth and be ready soon, I hope, to take up another job and go forward in a new and better way in the service of the Master.

CARES.

Some time ago a friend gave me the little poem by Elizabeth Barrett Browning with the above title. I have had it hanging on my study wall

and read it occasionally. I, too, have cares. They often want to become worries. Now, I am on the way to do what the poem says—to lose them out in the fields with God. And, oh, how I wish all my friends could do the same:

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

PLANS. PLANS, PLANS!

A few years ago young Charles Lindbergh startled the world by flying across the Atlantic. He made a safe flight because he had planned carefully for the journey. Without proper planning Columbus would never have fought the waves of the Atlantic with that little sail-boat of his until he landed on American soil. It takes planning as well as hard work for the Chevrolet dealers to sell more cars than are sold of any other kind.

And it takes planning to make young people's societies grow. Without plans the society can die but cannot be buried. The president of the United States has a "brain trust" because he knows that plans are necessary in order to solve the problems of the country. The president and the officers of your class, society, or what have you, must plan if you are to solve the problems of your group. Dr. Stock and Miss Eldredge have prepared a pamphlet called "A Program Guide for Young People," with the hope of helping you to think through and solve your problems. You can get a copy by sending 25c and your request to the editor of this page at Waverly, Va. This Program Guide will do you much good if you use it, but it is totally useless lying in my office.

It is time to get plans ready for fall. Some of the group may be going away to college, and you will want to give them a good start by having a party or special program in their honor. Rally Day in September and Promotion Day in October should have appropriate programs which are planned well in advance. The general outline of the fall activities should be definitely planned by the first of September. Plan for nothing, and you will do nothing. Plan for accomplishments, and something will be accomplished.

By the way, if you are not ready to get off to college you might give that a thought. Don't sit at home and do nothing because of the recent hard times about which you have heard so much. If college beckons you, if there is something within you that yearns for college training, if you think life will be richer, happier, bigger, more successful because you are college trained, then do not sit and whine about being unable to go this year. It has never been easy to do big things. Many of the leaders of today got their training when it was much more difficult to get than today. Money is moving more freely now than a year ago. It appears that we have found the corner around which prosperity has been hiding. But however that may be, you have but one life to live, and you are living it now. Preparation is necessary

CHRISTIAN ENDEAVOR NOTES.

AUGUST 27, 1933.

GETTING MORE OUT OF READING.

Daily Readings for this Week.

August 21—Good and Worthless Reading. Eccl. 12:8-14.
August 22—Practice Meditation. I. Tim. 4:13-16.
August 23—Read the Scriptures. Psa. 1:1-6.
August 24—Friends that Guide Our Reading. Acts 8:30-35.
August 25—Read Only Worth-While Books. Prov. 8:1-11.
August 26—A Bonfire of Trash. Acts 19:18-20.
August 27—Getting More Out of Reading. Psa. 119:33-40.

PROGRAM.

Instrumental Prelude—"Holy Bible, Book Divine."

Call to Worship—

Leader—"Thy word have I laid in my heart, that I might not sin against thee."

Response—"Open mine eyes that I may behold wondrous things out of thy law."

Hymn—"Sing Them Over Again to Me."

Prayer—

Prayer Response—"Open Mine Eyes that I May See" (first verse).

Hymn—"How Shall the Young Secure their Hearts?" (If this is unfamiliar to the group, use it as a quartette.)

Introductory Talk—

Development of the Topic—

Poem—(See "Youth Adventures With God," p. 85.)

Hymn—"To Knights in the Days of Old."

Benediction—Father, we go from this hour of study and fellowship with a new zest for reading. May we be so careful to give proper nourishment to our minds as we are to provide wholesome food for our bodies. May thy word be a lamp unto our feet and a light unto our pathway.—*Amen.*

Additional Hymns—"Holy Bible, Book Divine," "He Leadeth Me," "Break Thou the Bread of Life," "Rise Up, O Men of God."

Assign the following topics for short talks:

1. The place of books in human progress.
2. What books have meant to me.
3. The most interesting book I have read this year. Assign this topic to two or more persons. A brief review of the book should be given. It should be the purpose of the speaker to interest others in reading the book.
4. The best book I have read. Assign this to persons of varying interests, such as biography, history, religion, current affairs (which may include economics, politics, international relations, the new experiment in Russia, and the Oriental situation).
5. If your town affords a library, appoint someone to interview the librarian on the following points:

1. What class of books is in greatest demand? Second? Third?

2. What is the "book of the summer?" (One most in demand.)
3. What are the significant trends in reading?
4. What provision does the library make for guiding a person's interest in reading?

Interest in the program will be increased by some novel form of presentation, such as having the speaker dress to represent the book he reviews.

6. The world's greatest Book.

A talk on the moral, spiritual and literary value of the Bible by the pastor.

Very early in human history man acquired the ability to record his thoughts and happenings. His first efforts were a picture language, followed later by symbols. Scholars have been able to translate very much of even the earliest writings. For a long, long period of the world's history, knowledge had to be preserved by the laborious task of writing by hand. The professional copy-

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LESSON VIII—AUGUST 20, 1933.

SAMUEL.

GOLDEN TEXT: "Serve the Lord with all your heart."—I. Sam. 12:20.

LESSON TEXT: I. Sam. 3:1-10, 12:1-4.

Study also I. Sam. chapters 1-3.

There are delightful, human, intimate touches in the story of Samuel. There is, of course, the story of how his mother had besought the Lord for him, and how she had promised to "lend" him to the Lord all the days of his life. Then there is the story of how after the boy was weaned, she took him up to the temple or rather the "tabernacle" where she committed him to Eli, the priest to pay her vow unto the Lord. Every year Hannah would come to worship, and when she came, with true mother instinct and love, she would bring the boy a new coat or cloak which she had made with her own hands. Those meetings of mother and son must have been sweet seasons of fellowship. How they must have talked together, and what intimacy there must have been between them in spite of the long separations between the yearly worship periods at the tabernacle. We may be sure that the boy found in the comradeship and the counsel of the mother that which inspired him, and kept burning within him the fire of devotion to duty. Happy is that boy who finds in his mother's companionship that which inspires him to noble things.

The Lord and the Boy.

We do not know just how old Samuel was when God called him, but he was still a young lad. Because of this fact the story has deep significance. The Scripture frankly says that "Samuel did not yet know the Lord"—he had had no direct dealings with the Lord. And even when the Lord did speak, Samuel did not know it was the Lord—he thought it was the voice of Eli. But two factors entered into his experience which are significant. He had come from a godly home, in which religion was a natural element. And there was in him, as there is in every normal lad, an instinctive even though unrecognized, response to divine things. Thus it was that the lad responded as best he knew to that voice which spake to him in the silence of the night or early dawn.

Now there are those who rather discourage children from "professing religion" and "joining the church." They say that Susie, or Willie, is too young, they do not know what they are doing, they think they ought to wait until they are older and know what they are doing. There is, of course, something to be said on this point. But we should be careful lest we underestimate the religious capacity and instinctive response of children to things religious. God often speaks to young children in a very vivid and vital way. Some of the most faithful and fruitful Christians in the world were "converted" when they were young, and in many cases, when they were very young, even children. Many ministers and missionaries and full-time Christian workers heeded the "call" and dedicated themselves to God when they were but children. Fortunate indeed is that boy or girl, who when he hears what seems to be a strange voice, or when he feels strange stirrings within, has somebody like Eli to lead them on to hear and to understand, and to respond to, the voice of the Lord. Make a test of the average congregation in any church and you will find that by far the largest number of those present who are Christians, became Christians when they were young, and even before they were fifteen.

The story of Samuel is a challenge to every parent and to every Sunday School teacher who deals with children. All the service which Samuel rendered to the Israelites, and the strategic place which he held in the line of the prophets, is to be interpreted in the light of the fact that God called him when he was a boy.

A Good Name.

The lesson as printed does not deal with the life of Samuel as a whole. It simply gives the incident from his childhood, and an incident from his old age. In the section from I. Samuel 12:1-4 we have Samuel as an old man, in a straightforward, but simple way reminding the Israelites of his manner of life among them from his childhood up. He boldly challenges them to bring any charge against his fidelity or his integrity. He offers to make restitution to any man whom he has wronged. But in spite of the fact that he had been in public life all those years, there was no man who could say anything against his integrity of character. "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand," replied the people. It was a fitting tribute to a great life and to large service.

We do not know how much property Samuel left to his children. We do not know "how much he was worth" as we use the term. But we do know that he was rich in the things that make life truly rich. A good name is more to be desired than great riches, said a wise man of long ago, and when we think straight we know that he was right. Samuel had a good name, and he was rich beyond computation. He had a clear conscience that is beyond price. He had the esteem and the confidence of his fellowmen, and that is priceless. He had the commendation of God himself and that is life's supreme reward.

One wonders if our age does not need to learn this lesson from the story of Samuel. In this age when so many are thinking of life in terms of money values, and of power or prestige, we need to be reminded again and again that life's supreme value is character. What a man is, is far more important than what he has, or who he is, or what he knows, or even what he can do. As someone has said, it is a good thing to have money and the things that money can buy, but it is well to check up once in a while to see to it that we have not lost some of the things that money cannot buy. We cannot all be rich, but it is given to all of us to grow in favor with men and with God. A man's life does not consist in the abundance of the things which he possesses, but in certain qualities of mind and heart, in integrity of character.

BRING IN THE CHAIRS, PLEASE.

Many Christian Endeavor Societies and other groups of young people are making use of this delightful summer time to have open-air meetings. It is hot in the house. It is much more pleasant out in the open. God dwells in "a house not made with hands" and can be worshipped out in his beautiful world just as well as in the house "where his honor dwelleth." Find some beauty spot where your group can meet, prepare a program suitable for such a place, invite those who should attend, and then note the results. It is surprising how well people like this type of meeting.

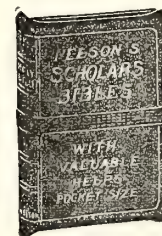
Recently I have seen such meetings in progress, and have seen the nice chairs of the church left out in the open once. It is quite all right to use the church property for these meetings, but it is very important that the property be preserved. You may want to use it again, or someone else may want it. If you are afraid you will forget, then write on your program just after the benediction, these words: "Bring in the chairs, please."

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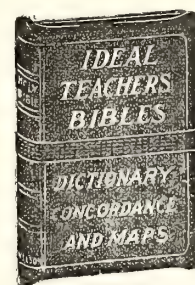
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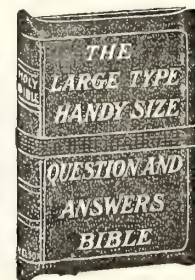
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"If thou wilt make the Almighty thy treasurer . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

MONDAY.

THE LIGHT OF GOD'S WORD.

"Thy word is a lamp unto my feet; a light unto my pathway."—Psalm 119:105.

This Psalm seems to be the expression of a person who had felt all the unspeakable bitterness of insult, persecution, shame, discouragement, troubles, and exile. But he seems to be one for whom experiences did a good work, by throwing him back on God, his ways, and his will.

Today this experience becomes an echo of all Christian people for the whole Bible. A lamp and a light is exactly what they find it to be to them. That guidance in a dark and confused world makes provision for our whole lives; it is the secret of life's true sunshine; it is the light for the course of our thinking and our conduct. With God's word at hand, we should never be in doubt about any practical question with which we have to deal. It will guide us on the true road to everlasting happiness in another life.

Prayer—Our Father, we confess our neglect of thy Word. Turn us to it today and make it our lamp and our light in all things.—*Amen.*

TUESDAY.

THE SHINING LIGHT.

"Shining more and more unto the perfect day."—Prov. 4:18.

The function of light is to reveal everything along the way that we may carefully observe everything upon which its rays are falling—the path we tread, the objects we pass, the companions of our journey, the view it gives us of ourselves.

The light which we get from the Bible does the same thing for us mentally, morally and spiritually. It is light transferred from its pages to the inner sanctuary of life in which conscience sits as a guide, and it illuminates the humblest path with the radiance of the just.

The clearest evidence of this shining light is derived from personal experience, when obedience to his word creates an inner sense of reality, consciousness, and power of God. This is a kind of daily consecration which lies within the reach of all. Only let the Holy Scriptures have its assigned place in the regulation of conduct and life, and its light and power will certainly come. This was the reason for Christ saying, "If any man willeth to do his will, he shall know the teaching, whether it be of God, or whether I speak for myself." (Jno. 6:17.)

Prayer—Our Father, help us to give up everything that hinders from coming to thy heart—forbid that we shall care too much for prayers, for hoping, or in any seeking after comforts and feelings which deter us from thee. But enable us just to come to thee with faith in thy word. We promise to do thy holy will so far as we can, to serve thee as well as we can, and, whatever the reward, to do our best for the Master. This we ask for Jesus sake.—*Amen.*

WEDNESDAY.

STEPPING IN THE LIGHT.

"Neither count I my life dear unto myself, so that I may finish my course with joy."—Acts 20:24.

There is a way to read the Bible and still be in darkness, and there is a way to read it and experience the light. He who would saunter along easy-handed through its pages will not see the light. God hides himself from that kind of seeker.

We find in the Bible what we seek. If we search it prayerfully we find depths of meaning, heights of glory, abysses of wonder, which one cannot give expression to. It is an inner condition, a revelation of which one is conscious in his Spirit, and which can be imparted only in the same manner. How many a soul who loves God, knows God, has experienced the new birth, cannot express it? Language can but suggest its realities, only those who search the Scripture in this way find it a light that makes one subdue himself and pursue a course which he will finish with joy.

He who does find this light experiences it as a purifier to the soul, a strength to the will in times of temptation, an elevation to thought amid strife, a quickener of spirit in faith and prayer and a continuous inspiration to those who otherwise would be stupefied by the murky damps of life.

Prayer—Dear Father, of heaven, our days' toil will be a failure unless we have a pattern for our labors. We pray for the pattern of life that is divine. We pray that thy will be done in us as it is done by the angels in heaven. We would walk with the King all day. We pray for power to walk in that reality and for power to interpret the Bible in the light of Jesus.—*Amen.*

THURSDAY.

A BAFFLING PERSONALITY.

"Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:26.

Read also: Mark 11:23 and Luke 17:6.

A single instance in the life of Jesus exemplifies this spirit. The Disciples and Jesus were visiting the temple and looking it over and no doubt admiring it in a worshipful spirit. The Disciples marveled at its size and massiveness. Jesus said, "yes, there shall not be left one stone upon another that shall not be thrown down."

We are prone to be baffled at the size of things and think that they compel us to certain thought and actions. Under such influence one may even submit to evil. That things may be big and compelling is enough for us. It's the city with the biggest population; the State with the overwhelming vote; the store with the biggest sales; the actor with the biggest salary; the hero with the biggest punch; the biggest building; the biggest bank; the preacher with the biggest crowd; and "what have you?" These are things in which popular interest and acclaim run.

The trouble is that we are charmed by the influence of bigness and we think that bigness can do things which it cannot do. None of these things are life nor do they express the meanings of life. Bigness is only quantity and perhaps it may be the most selfish quantities of life. It may be the enemy of personality, and certainly so when it results in the substitution of quantity for quality, and when it results in the substitution of success by any means for straight thinking, straight living and Christian character.

What is your estimate of Christian character? Is it in the amount of work one may do, or in the good that emanates from that one's life? What is your estimate of a successful church? Is it the size of the building, or is it in the reality of a personal touch with God? Is it in the size of the crowd, or is it in the overflow of pure hearts?

More people were in a parade on Coney Island once than engaged in the Crusades of Europe in the Middle Ages—a larger number than has ever gone out as missionaries of Christian faith. What did it mean? Peanuts and popcorn—that's all.

Quality, purpose—a great end in view—and we should march to that end, even though there be but a few of us. The five thousand who are fed by Jesus, meant nothing compared to the twelve who were to go out as apostles and change the face of humanity for Jesus.

Prayer—O Lord, Jesus, thou art fairer than ten thousand and altogether lovely. We humble ourselves before thee this day, imploring thee to make and keep us truly thine.—*Amen.*

FRIDAY.

OUT OF THE QUANDARY.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

This Scripture, prayer of the Psalmist, is the best prayer one may make when he opens the Book. David must have realized in this that it was entirely possible, as Jesus expresses it, to "have eyes and see not."

If one were to hold out a lantern to you and ask you to tell him if there is a light in it, you might convince him that there is, but surely your chiefest concern would be, "is he blind?"

If any one should ask you if the Bible is true, and is it really the light of God which shines there, your pity is excited, that he has to ask some one. Why shouldn't he read and have the inner conviction himself? You may also remember that the Scripture saith, "The natural man receiveth not the things of the Spirit; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Does anyone find himself in that predicament? Then pray in the words of our text.

Prayer—Our Father, as we pray to thee this day, we turn our thoughts to thy word. Help us to ponder thy sayings. Give us holy, loving and grateful thoughts toward Christ, and kind thoughts toward our fellows, devout and contrite thoughts toward God. "The commandments of the Lord are pure, enlightening the eyes," and open thou our eyes.—*Amen.*

SATURDAY.

THE UNIVERSAL INVITATION.

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11:28.

It is a sweet thought that the Bible is for every one. Other books are for the poor, or for the rich, the great and the obscure; but the Bible regards men solely in their relation to God, as heirs to the common mysteries of life and death, of incorruption and immortality. It neither wearies the aged nor repels the child. In it one and all may find a steady flowing light to their souls. No other book says, "Come unto me and find rest."

The fact that all can read the Word and find rest, peace, wisdom and light, is evidence of its being the Word of God. All people are in substantial agreement on its teachings. We never heard of one critic who has denied the power of

Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

CULTIVATING CHRISTIAN FAITH.

By JOHN G. TRUITT.

"Grow in grace."—II. Peter 3:18.

The simple things of the Christian faith become sublime when given proper attention. When we try to make our religion a complex, miraculous affair we lift it away from its proper base, and lose it in the mass of things. The growth of Christian faith is a perfectly normal thing. There is no proper work or business which can conflict with it, no increasingly abundant life which can be had aside from it. It says "No" to enemies of the soul. It says "Yes" to the right, and fair, and equitable everywhere.

Our text is simple, sublime. "Grow in grace" sets our minds toward the garden, or the nursery, or the very pages of history itself. Is religion as natural as growing? "Consider the lilies of the field how they grow." Consider the Christians in your circle of friendships how they grow, and have grown. Suppose we should liken all the good people of the Bible to a sort of human garden, how they grew! Moses! How he grew! As a baby he grew. As a man he grew. As a leader of God's people he grew. Lay the same measure beside Jacob, or Isaiah, Paul, or Peter, or John, or the man that was born blind, or Magdalene, or Mary of Bethany, or Nicodemus. My! how they all grew!

God's people do grow. God's nature grows. How my mother's eyes used to light up with an inward joy when she observed the growing of the corn, or the calves, or the little boys who loved her so! And as we meditate here this morning we may be fully aware of the fact that we are growing older, but let us seriously ask ourselves the question, "Are we growing in grace?" Are we better men, or women; are we better, wiser young people; are we growing in grace?

Whether we are children or adults, we may still grow in grace. I have recently read a very helpful little book called, "Life Begins at Forty," and it emphasizes the fact that we may grow after forty. How shall we grow? Growth is a result in part at least of cultivation. Christian growth of Christian cultivation. Let us consider:

Public Assemblage. "Forsake not the assembling of yourselves together as the manner of some is." Personally I cannot remember a time when I did not go to church. But I have it on good authority of scores of witnesses that forsaking church attendance lowers one's spiritual growth. "You easily get out of the habit, you know," is what they so often say to me. And following that remark usually comes a long series of complaints—complaints about their neighbors, their church, their church folks, their faith, the times, a sort of general diatribe including as much as their minds may compass. I have it on good authority likewise that a return to regular, earnest, devout public worship is a cure for most of the common ills just mentioned.

One must admit that looking in upon one's own self is not very grand scenery. The church is the greatest institution in the world for turning one's self away from self, and setting them on God, and God's great world. One gets one sort of result if one whiles away an hour in a low be-sodden atmosphere of abuse, and dirt, and doubt—and quite another if one climbs a mountain height and views the expanding horizon reaching far beyond mountains, villages, fields, forests, streams, homes, hamlets, and villages beyond and beyond.

The highest height the world has ever yet climbed is Calvary! At church one glimpses it.

Private Worship. Home, in the light of the Christian who has kept his trysting place with God and neighbor and the church, is one of the sweetest places in the wide, wide world for the cultivation of Christian faith. "Be it ever so humble, there is no place like home" for a closed closet, an open Bible, and a listening ear for the voice of God. A friend tells me that two of the highest spots of helpfulness for him are the communion table in his church, and the quiet place of communion and prayer in his home.

Do you wish to grow in the business of living abundantly? Learn the art of communion with God and neighbor through the printed page. What is more helpful than after having dedicated one's days to God at his holy altar in his appointed "house of prayer for all people," than to "wait upon God, and be still" for at least a few minutes every day with a good book before one? Grace Noell Crowell so beautifully puts it thus:

If but one message I may leave behind,
One single word of courage for my kind,
It would be this—oh, brother, sister, friend,
Whatever life may bring, what God may send,
No matter whether clouds lift soon or late,
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost: but suddenly above a hill,
A heavenly lamp, set on a heavenly sill
Will shine for you and point the way to go,
How well I know.

For I have waited through the dark, and I
Have seen a star rise in the blackest sky
Repeatedly: it has not failed me yet.
And I have learned God will never forget
To light his lamp. If we but wait for it,
It will be lit.

Sometimes, I am told, teachers of religion should teach their folks how to commune in private. "I do not know how to pray in private any better than I do in public," says one. And I fear it is true. Find a quiet place, read your appointed chapter from the Bible, ask God's help for your moment of worship, and then having surrounded yourself with your favorite books—books of prose, poetry, and hymns—do as you please. God will show you your way. Follow it. You will "grow in grace."

And that leads me to the other word in our text: "Grace." There are two kinds of grace—that which is a free gift from God, and that which under divine leadership one grows into. One is as a gift, the other is as a growth. It is of this latter type the apostle is speaking. I read in the Book that it is commanded, and I observe ever and anon in the Christians about me that it is done. "Grow in grace." In that subtle something that points one out as being different. Gentle in Christian goodness.

What is more valuable to a family, or community, or a church than that type of Christian character? It is confined to no age, or class. It is found in the very young, and in the very old. It is found in the high and the low—if such terms can apply to Christians.

It seems to me that Paul has very aptly described one who is growing in grace. Let us do a bit of paraphrasing: Those who grow in grace suffer long, and are kind; never envious, never proud, never puffed up. They do not behave themselves unseemly, seek not their own, are not easily provoked, think no evil; they rejoice not in iniquity, but do rejoice in the truth; bear all

things, believe all things, hope all things, endure all things. They have that love which never fails.

One has to read the whole text to know how Peter expects one to grow in grace: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There you are. There Peter tells just how it can be done, namely, by growing in the knowledge of our Lord and Saviour Jesus Christ. Peter is saying, "Look at me." What an impetuous blunderer I was. How ready to be wrong! How easy to be driven to denial of my best friend. How easily I could give away to anger, and how ready to turn back to my old paths. And how did I come out of it? How did I become one of the humblest and most trusted of all the apostles? How did I become ready to lay down my very life in deed
(Continued on page 15.)

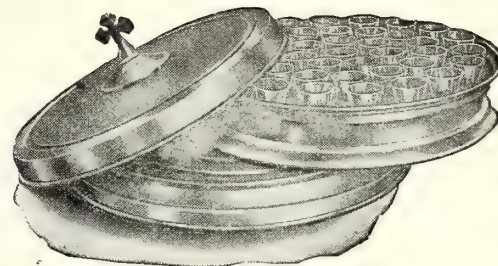
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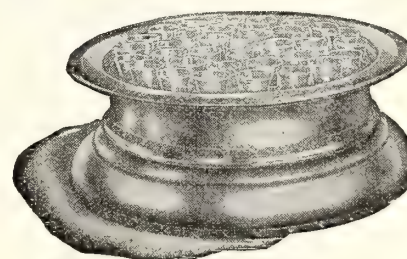
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1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The writer has often heard it said that "beyond the darkest cloud there is bright sunshine." Perhaps it is well that we have a dark cloud some times so that we will appreciate the bright sunshine after it has passed.

If we had no needs at the Christian Orphanage and we did not have to call on our church people for help, we would have no way of knowing whether they were interested in us or not. But when our funds run out and we have no money to buy bread, and we appeal to our people for help and receive a letter like the following, containing a check for one hundred dollars, it makes us feel that after the clouds, there is bright sunshine.

"Dear Uncle Charlie:

"If I were superintendent of the Orphanage, and needed help for the support of the Orphanage family, I would do as you have done, I would pray about it to my heavenly Father, and then expect help.

"I am sending a check to you to help out in this time of stress. There is only one string to the check—please do not give my name in reporting it. You may say from a friend, for so I am.

"Hoping others may come across with the needed amount to lift the burden from your heart, I am,

"Sincerely yours,"

If we had one hundred good women in our church like the one who wrote the above letter (and surely, out of our membership, we have), who would mail us a check for \$100.00, our burden would be lifted and we could take time to recuperate in health and be able to accomplish more in the Master's name, for these little children. Who will be next to mail us a check. Men are not excluded from this proposition.

It takes lots of faith to be superintendent of an orphanage. Our faith is always strengthened when we make our needs known and friends come to our rescue.

A few weeks ago when I was so ill in the hospital, the doctor said I would have to have transfusions. The word went out. Four young men, three of them Orphanage boys, came to the hospital and offered their life blood that I might be strengthened and given a better chance to recover. I was in desperate need. They came to my rescue. The Christian Orphanage is in need. It does not ask you to give of your life's blood, but it does ask you to give of your means that its work may not be hindered in its financial distress. Will you come to the rescue?

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 17, 1933.

Brought forward \$ 7,844.42

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Haw River \$ 9.91
Durham 13.07
Third Avenue, Danville 5.03
Happy Home 4.30

32.31

Eastern North Carolina Conference:

Catawba Spring 8.73

Western North Carolina Conference:

Pleasant Hill \$ 2.13
Biscoe 3.39
Hank's Chapel 2.85
Flint Hill44
High Point 2.85
Burlington 21.78
Ether 2.87

36.31

Eastern Virginia Conference:
Pleasant Grove \$ 6.79
Franklin 9.40
Liberty Spring S. S. & Classes.... 7.00
Johnson Grove78
Rosemont 12.10

36.07

Valley Virginia Central Conference:
Dry Run \$ 3.80
Antioch 8.02

11.82

Alabama Conference:
Roanoke 1.00

Special Offerings.

Elon College, special offering for
Singing Class \$ 3.76
A friend 100.00

103.76

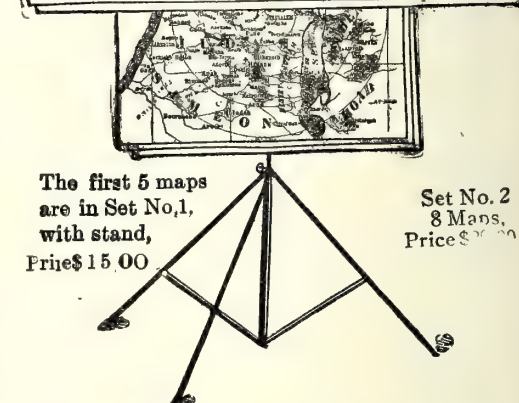
Total for the week \$ 230.00

Grand total \$ 8,074.42

Two friends went up into the mountains for their vacation. After they had pitched their tents and made arrangements for their week's rest, one of the friends said to the other: "Let us give some time to prayer before we go to sleep this first night." The prayer that followed carried them over the wide spaces of the world as this man who had learned the secret and power of intercession laid before the Lord the great burden of his heart regarding the work of the kingdom. It was a great hour of penetration and vision. In talking of it afterward, the man who had thus been led by his friend into the sacred, secret places of leadership and power, said, "When my friend stopped praying, I was almost afraid to reach out my hand in the dark for fear I might touch God."—*Selected.*

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér'na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Is. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a mountain.

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'lee of the Gén'tiles;

A. D. 31.

Is. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit:

for their's is the kingdom of heaven.

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CHRISTIAN ENDEAVOR NOTES.

(Continued from page 11.)

ists of the Middle Ages were incredibly skillful in their use of the quill.

The invention of the printing press marks one of the greatest events in the advance of civilization. Books were then made available to the masses. At the present the libraries of the world contain the accumulated wisdom of the ages. An article containing some very interesting figures appeared in *Publishers' Weekly*. According to the article there are 162,000,000 accounted for books in the public libraries of the United States. This means that every American may, if he or she chooses, read one and one-third books each two weeks of the year by simply taking out a library card.

People generally have more time for reading than for many years. How are we using this time? What are we reading? Of what value are the books and magazines we read? How may we improve our reading? During this Christian Endeavor meeting, try to find an answer to these questions.

EVELYN B. RICHARDSON.

FAMILY ALTAR.

(Continued from page 12.)

its pages to quicken faith, to renew hope, to start the impulse of prayer, to turn the life into affections, and furnish man unto every good work.

Prayer—O Lord, our God, make thy light to shine along our pathway and light us home to thee.—*Amen*.

SUNDAY.

SELF-STRANGLER.

"His roots are wrapped about the stone-heap."
—Read Job 8:11-22.

Occasionally a tree sends forth a root which, instead of radiating from the tree, encircles the trunk. As the root grows larger it cuts into the bark, preventing the circulation of sap, killing the trunk above it, and affording a nesting place for destructive insects and fungi. If the root is not cut away in time, it strangles the entire tree. Thus it is with many a life. Its interests, instead of reaching out into the world of helpful action, merely circle about the soul in selfishness. "What I shall eat, what I shall drink, where-withal shall I be clothed"—such things as these, fill a self-centered life.

The process is suicidal. What we need is the inflow of sap from all the world. Every man, if he would live, must love God and his neighbor. He must have radiating roots.

Prayer—God of love, teach us to give ourselves wholly to other men and to thy world. Then will men and the world give themselves wholly to us, even as thou dost give thyself to us.—*Amen*.

AMOS R. WELLS.

British cities have their newsreel theaters not unlike those found in the United States, but recently, an innovation is to be tried. There as here, there are people who commute from the country to their work and back, and quite often these arrive too late for the train on which they expected to return home. For their benefit and enjoyment as well as enlightenment, there is to be placed in the Victoria station of the Southern Railway, in London, a theater which will have accommodations for 300 people and will offer newsreels almost exclusively. The charge will be from 6 pence to a shilling, and an illuminated clock and time schedule will prevent passengers from overstaying their time.

THE SUN'S PULPIT.

(Continued from page 13.)

and in truth for my Lord? How? By keeping company with my Christ; by growing in knowledge of him; by constantly observing the things he did, and the things he left undone; by listening to his teaching and by hearing him pray. What lessons I learned from hearing him pray. So great was the power and beauty of his prayers that we insisted that he teach us how to pray.

Grow! How, but by keeping company with the divine. Grow in grace! How but by constantly learning of the divine will for our lives, and taking each step, step by step, as he leads us. We cannot grow by neglect. If we neglect God's house, and the worship there; if we neglect the communion table, and his blessed sharing of his very life with us; if we neglect our private

and daily communion with him, and if we neglect his works to do, then we are like a plant lifted from its soil. We perish. And how we perish! If you pause a moment to think about it you will know that the man who is "down and out" with his God, is soon "down and out" with his fellowman. He perishes physically, socially, mentally and spiritually.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." If you really wish to grow as a Christian worker, bearing much fruit, you will find food a plenty and showers of blessings, although at first you may not recognize them as such, but by your constant walk with him you shall have eyes to see, and a heart to understand.

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OBITUARIES

MOUNTCASTLE.

Mrs. Beatrice C. Mountcastle, age 84, wife of C. C. Mountcastle, of Baldwin Avenue, Portsmouth, Va., died at a local hospital after an illness of one week.

In addition to her husband, she is survived by her mother, Mrs. Etta M. Holland, of Drum Hill, N. C., a daughter, Miss Mary Edna, four sons, C. C., Jr., James Owen, Talmadge and Robert Ellwood, all of Portsmouth.

Mrs. Mountcastle held membership in Elm Avenue Christian Church, and was faithful and loyal to her Lord until death called her home.

She was a good wife, a devoted mother, and a most sincere Christian.

May God bless her husband and children richly. S. W. PHILLIPS.

DENNEY.

On August 5th, the writer was called to Lanett, Ala., to assist in the funeral of Mrs. T. E. Denney. She was a very prominent Christian woman and will be greatly missed in the community.

Sister Denney was a member of the Baptist Church, but was a great helper in our church at Beulah. A great and noble woman has fallen, and the whole community mourns.

She leaves six children to mourn, and one step-son, Dr. T. H. Denney, who was reared by her.

Rev. C. W. Carter had charge of the service. God bless all who mourn.

G. D. HUNT.

WHERE DO SERMONS GO?

What becomes of all that is taught, from pulpits and in homes and Sunday Schools, of the Word of God?

When an aged minister died, it was found that he had neatly tied up his written sermons, and placed a card on top with this inscription: "Where has the influence of all these sermons I have

666

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preached gone?" Below was the word, refreshing work, the influence of which "Over." Turning the card, this answer abides. These Christian sermons have been found: "Where are the last year's gone into lives to make them better, sun rays? They have gone into fruits nobler, more Christ-like, and more fitted and grains and vegetables to feed man-for heaven." So may we say of all the kind. Where are last year's raindrops? faithful teaching of God's Word.—Heart Forgotten, of course; but they did their and Life Magazine.

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

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.. THE SUN'S OBSERVATORY ..

Farm Forestry Pays.—

The United States Department of Agriculture is the authority for the statement that nearly two-fifths of the farms of the United States yield as much as \$200 worth of timber a year. An exhibit from the Forest Service shows that the annual farm forest crop is worth approximately \$400 millions. Timber not only pays in dollars and cents, but is like a bank account upon which the owner may draw in times of need. The uses of farm timber are varied, including lumber, telephone poles, saw logs, cross-ties, pulpwood, as well as fence posts and fire wood for home consumption.

Do You Like Grapefruit?—

If you do you are probably interested in its history. Have you wondered why it is called "grapefruit?" It is much more like an orange or a lemon than it is like a grape. Grapefruit does not even belong to the grape family, but is a member of that group known as citrus fruits. Its name possibly comes from the fact that it grows in clusters that resemble mammoth bunches of grapes. It is not a native of Florida as is commonly supposed, but was brought there from China by a sea captain by the name of Shaddock. This seafarer had eaten the "pomola" in China many years before, and it was he who first successfully grew it in America. The "pomola," or grapefruit, was exhibited at the Exposition in Philadelphia in 1876, but people hesitated to eat it, as they shunned the "love apple," or tomato, before that. Indeed, it was not till after the dawn of the twentieth century that the grapefruit became popular with the American people.

Pay Cut for Legislators.—

Virginia legislators are liable to have to take a dose of their own medicine. There is no provision made for calling extra sessions, consequently the estimated cost of around \$175,000 must come from the general fund. Now comes from the comptroller's office a communication quoting Attorney-General Saunders, as follows: "Since this is an appropriation from the general fund, I am of the opinion that the deductions ordered by the Governor should be applied to these items. I see no practical method of carrying into effect the Governor's order save by applying the deductions to each individual payroll submitted. . . " It yet remains to be seen how the astute statesmen making up these august bodies will sidestep one of their own laws when it affects their own pocketbooks. There were those legislators who thought that they should serve without pay before the session was called, but they seem to have become a distinct minority now. The application of the Governor's order would mean a reduction

of 20 per cent in individuals' pay and 30 per cent on mileage allowances, etc. One member of the Legislature has volunteered the information that no stone would be left unturned to prevent the Governor from carrying into effect these reductions.

Booze and Business Recovery.—

The political leaders of the country have insisted that repeal is one of the things necessary to industrial recovery. We wonder if they really believe what they are preaching? It seems almost impossible. They have at their disposal the minds of the greatest scientists and statisticians of any age. Truly none is so blind as him who will not see. In an address before the National Retail Dry Goods Association some time ago, Dr. Paul H. Nystrom, professor of Marketing of the School of Business of Columbia University, had this to say: "Prohibition with all the arguments pro and con, undoubtedly is diverting not less than five billion dollars a year, which would normally be expended on alcoholic drinks, were it not for prohibition, to other classes of commodities and to saving. Place whatever estimate you like on the amount of bootleg liquor sold in the country and I am sure you will admit as I have been forced to admit, that a return to the liquor consumption of pre-Volstead days will mean several billions of dollars less business in home furnishings, automobiles, musical instruments, radios, travel, amusements, jewelry, insurance, education books and magazines." Yet, the battle cry is "Booze and business recovery." And Mr. Citizen falls for it.

Will They Unite?—

There seems to be another organic union of kindred church bodies in the offing. Advocating union with the Evangelical Church, *The Telescope*, official organ of the United Brethren Church, points out that the two churches are as nearly alike in teaching, spirit and organization as it seems possible for two separate bodies to be. They also have a very similar historical background, so similar that the wonder is that they began as separate organizations. The proposition for union came first from the Evangelical Church. At the General Conference of the United Brethren, Bishop Baze of the Evangelical body, addressed the Brethren, and in reply Bishop Fout had this to say: "By the ties of history, doctrine and spiritual kinship, we are more closely related than any other two of the Church of Christ in America. Behind us there is a common history, before us a common destiny. Multiplied thousands of the good people of both communions are hoping and believing that the time draweth near when the springs which were so near to each

other in their origin, and so alike in the healing qualities of the waters, will flow together in a river which shall make glad the City of God." The negotiations are to be conducted by committees selected from each of the Commissions on Church Union, with instructions to complete the work at as early a date as possible.

Virginia's Liquor Legislature Meets.—

Although other legislation may receive the attention of the special session of the Virginia Legislature which convened last Thursday, provision for allowing Virginia to help the nation rid itself of "the curse of prohibition" and the legalizing of "non-intoxicating beer" are the items of prime importance. Governor Pollard, who yielded almost under compulsion to call the special session, has asked for the requiring of a \$500.00 bond from those who would sell beer and an excise tax of \$3.10. The Governor's plan is having stiff opposition from the wet "wets." (To distinguish them from the wet "drys.") He says: "I find those who insist we must have beer for revenue . . . favor licenses and excise taxes so low that Virginia would derive very little in excess of the cost of administering the law. . . . If the administration bill is materially weakened . . . the most deplorable conditions will follow." The *Richmond Times-Dispatch*, speaking editorially, contends that "this malt beverage, declared by Congress to be non-intoxicating, should be handled as any other soft drink." It thinks that by the requirement of a \$500.00 bond from a dealer in beer "the way will be opened to bootleggers. They will get the profits and the State will lose the revenue." Evidently they have forgotten that the bootlegger is to be repealed along with the Eighteenth Amendment. Quoting again from the Governor: "Much to my surprise I have found a disposition to fight every restrictive provision in the suggested bill. It is evident that an effort will be made to make Virginia the most wide open State in the Union." Only one voice seems to have been raised in absolute opposition to the legalization of beer. This is from Mrs. Howard M. Hoge, president of the State W. C. T. U.: "We are opposed to the sale of beer because it contains alcohol. Alcohol is a habit-forming, poisonous, narcotic drug. Any number of resolutions declaring it non-intoxicating do not make it so. Some bodies might resolve that a rattlesnake was not a rattlesnake, but this would not change the nature of the rattlesnake. Facts are stubborn things. . . . Rattlesnake or no rattlesnake, Virginia is destined to have beer—and unless we miss our guess, to vote for the repeal amendment. If there were a religious press in Virginia, conditions might be different. The church is again paying for neglecting to educate its people to support its own publications.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. C. H. Rowland, Greensboro, after a month's vacation in Texas visiting his daughter, has returned to Greensboro and occupied his pulpit there last Sunday, August 20th.

Rev. J. F. Morgan, of Rosemont, Rev. O. D. Poythress of So. Norfolk, and Dr. I. W. Johnson, Suffolk, were among our ministers who spent their August vacations at the Massanetta Bible Conference, Harrisonburg, Va.

Rev. C. Arthur Lincoln, of Daytona Beach, Fla., has been appointed by Governor Sholtz to membership on the State Board of Public Welfare. When the new board organized, Mr. Lincoln was elected vice-chairman.

Rev. F. C. Lester, pastor of Waverly Church, has been called to, and accepted, the pastorate of First Christian Church, Berkley, Norfolk, Va. He is to enter upon his new pastorate the first Sunday in October. Brother Lester has made strong friends at Waverly, and the church there gave him up with reluctance.

Our heartiest congratulations, best wishes also to our friend (one of Elon's good graduates and successful business men), Harold Johnson. This is gratefully acknowledged: "Mrs. James William Markham announces the marriage of her daughter, Katherine, to Mr. Harold Weston Johnson, on Wednesday, August 16th, 1933, Durham, N. C. At home, Fuquay Springs, N. C."

A special to the Greensboro *Daily News*, from Henderson, N. C., August 18th, says: "Rev. S. E. Madren, pastor of the First Christian Church during the conference year now drawing to a close, was Wednesday night extended a call to that church for another year, and promptly accepted, at a meeting of the congregation held at the church. The meeting was presided over by W. A. Newman, lay member of the church."

It will be learned with regret that Rev. D. A. Long, D. D., has been for a month, and yet is, seriously ill. He is making his home with his son, J. C. Long, Florence, S. C. Dr. Long, so well known, honored and esteemed throughout the church, is now in his ninetieth year, having some time since passed the 89th milestone. We are sure lines from his friends will reach and cheer him, and will be appreciated.

Rev. G. H. Veazey, Wadley, Ala., writes as follows: "We closed a fine revival at New Harmony last Thursday night. The church was greatly revived. We received four members, and bright prospects are in the near future. Rev. G. D. Hunt was with us and did the preaching. I am at Rock Springs this week. Rev. C. W. Carter is with us and is doing the preaching. Prospects are good for a revival. This is my last revival for the conference year."

Dr. J. B. Thrall, formerly pastor of the Asheville Congregational Church, and chairman of the Court of Honor of the Daniel Boone Council, Inc., Boy Scouts of America, is now traveling in Europe as an official representative of the World's Boy Scout jamboree at Budapest, Hungary. He is a personal guest of the head of the Hungarian Scout movement during the jamboree, which is being attended by thousands of scouts and lead-

ers from all parts of the world, it has been learned in letters from Dr. Thrall. He will be requested by the American Scout movement to make reports upon his return. He will probably be heard in Asheville under the auspices of the Daniel Boone Council.

Dr. George L. Hanscom, of Mt. Dora, Fla., died suddenly on August 12th, at Dansville, N. Y., where he and Mrs. Hanscom were spending the summer. Dr. Hanscom was for several years pastor of Union Congregational Church in Jacksonville, Central Church, Atlanta, the Congregational Church at Mt. Dora and Melbourne, Fla. At the close of that pastorate two years ago, he retired to Mt. Dora, where he had bought a home. Soon after going to Mt. Dora he was elected mayor of the city. The funeral services were held at Dansville, N. Y. Dr. Hanscom was a strong preacher, a very human and friendly man, who had a host of friends wherever he served as pastor. He also was widely known as a lecturer. He is survived by Mrs. Hanscom, who also has been widely known as an entertainer.

We rejoice with our Winchester, Va., Church, in securing Rev. A. R. Van Cleave as its pastor. Of the incident the Winchester *Evening Star*, August 8th, had the following to say: "Rev. A. R. Van Cleave, Wadley, Ala., prominent college professor and clergyman of the Christian Church, today accepted a call to become the pastor of the First Congregational-Christian Church of Winchester, and Timber Ridge Christian Church, Hampshire County, it was announced this afternoon by a spokesman for the churches. Rev. Mr. Van Cleave will succeed Rev. R. L. Williamson, pastor of the local church for the past four and one-half years, whose resignation took effect on August 1st. At a meeting of the Timber Ridge and Winchester Christian Churches recently, it was voted to combine the two congregations into one field. Rev. Mr. Van Cleave preached at the local church this past Sunday morning at 11 o'clock and at Timber Ridge at 3 o'clock in the afternoon. Sunday afternoon, the Timber Ridge congregation extended a formal call to Rev. Mr. Van Cleave to become their pastor and at a special call meeting of the local congregation last evening, a call to the pastorate here was extended. This morning Roy A. Larrick telegraphed the call to Rev. Mr. Van Cleave on behalf of the churches and the latter's acceptance was quickly noted. He is expected to begin his local pastoral duties the second Sunday in September. Rev. Van Cleave is a graduate of the Union Christian College, Indiana State Normal, University of Indiana and the University of Chicago. For some years he served as pastor of churches in Indiana, later going to Union Christian College as professor in the Social Science department. Rev. Van Cleave came to the South in 1926, when called to a professorship at Elon College in North Carolina. He remained at Elon as professor of Social Science, his specialties being psychology, philosophy, sociology and religious education, until the fall of 1931, when he accepted a similar position with Southern Union College, Wadley, Alabama."

Recent statistics in criminology are startling in their teachings with reference to the value of the weekly day of rest and worship as a police agency. It is a moral bulwark against crime. Sabbath-keeping nations as well as cities have a far stronger and more efficient guard than battalions of police. The holiday Sunday does not recreate, it dissipates and destroys. It is an eating, wasting cancer in the body politic as history clearly shows.—*Martin D. Kneeland in The Presbyterian*.

BIRTHDAY PARTY FOR MRS. MADREN.

Saturday evening, August 12th, at the home of Mr. and Mrs. A. C. Madren, Altamahaw, N. C., was the scene of a surprise birthday supper, the occasion being Mrs. Madren's birthday. Bro. Madren had planned the affair and his plans carried well.

Early in the afternoon, some friends of Mrs. Madren, lured her to Burlington and while away a host of relatives and friends gathered, made all necessary preparations, spread the table, and sat down to wait her arrival. About sundown, Mrs. Madren returned to the homestead, and what a surprise it was—brothers, sisters, friends and neighbors all greeted her with "Happy Birthday."

The table was then uncovered, and after this scribe had made a few remarks and returned thanks, the crowd took hold. Speaking about eating! I wish you could have seen this man Walter Wyrick, from Greensboro, N. C., eat. I have yet to see any preacher who can hold him on the chicken question. Well, anyway, everybody had plenty and to spare. This was only course number one, for following this Brother Madren brought watermelons, canteloupes and sliced them, and eating began again. This scribe was in a class with Wyrick on this round.

The Altamahaw String Band was present and furnished music, which was fine. All in all, the crowd was jolly and had a good time, but the time passed all too soon, for late the folks began to separate and return home, feeling that a great and good evening had been enjoyed together.

The writer joins with a host of others in wishing for Mrs. Madren many other birthdays, and may the heavenly Father spare her life that she may grace the folks around old Bethlehem with that great and pleasing smile that plays across her face. When the gatherings here below are all over, may there be that one great reunion in heaven where time will not speed by so swiftly, and "where friend holds fellowship with friend." God bless the Madrens.

G. C. CRUTCHFIELD.

TEN RULES FOR EXECUTIVES.

I am resolved:

1. To remember that this my task is God's work more than mine, and that he is more interested in it than I am.

2. To keep silent about my own feelings, experiences, and opinions. Much talking about these things weakens one's position.

3. To hold steady under a strain. Nothing is as bad as it looks. An orderly plan and a definite goal may clear away much confusion.

4. To hear both sides and take counsel before deciding large matters. Every man has something to teach me.

To leave important decisions until morning. God will meanwhile take a hand if I hold off a little.

6. To treat every man as my equal. Those who feel themselves below me will respond with new values; and those who seem above me are also timid.

7. To believe that every man intends to play fair. Better be imposed upon occasionally than be suspicious all the time.

8. To give my associates not orders, but responsibilities and credit for results obtained.

9. To remember that no case is hopeless, and to give to every man who fails at least three trials under varying conditions. It may be a matter of finding his place.

10. Having done all things, to decide; and having decided, not to change without good reason.—*George S. Miller, in the Christian Advocate*.

RESOLUTIONS TO DR. G. O. LANKFORD.

Whereas, at a meeting of the congregation of the First Christian Church, Burlington, N. C., held on the 16th day of August, 1933, for the purpose of considering the resignation of Dr. G. O. Lankford, our beloved pastor, and for the transaction of such other business as might claim our attention, to the great sorrow of our entire membership we learned of the resignation of our faithful leader, and listened with regretful hearts to the remarks made moving him to take this course.

Dr. Lankford has been with us practically thirteen years. Love and harmony have at all times prevailed between the pastor and his people. Not a word of bitterness has ever fallen from his lips in these many years of service. He is and has been preeminently a deep spiritual and a consecrated man, a faithful servant of God administering to each one the Bread of Life, and helping us all on our journey on the upward path. He will leave our pastorate with the love, prayers and best wishes, not only of the members of the church, and of the Christian Church throughout, but of every good citizen of every denomination or creed whoever came in touch with him.

It is with great reluctance that the church here would even enter upon the consideration of his resignation, and not until it had been made known by personal communication through the Board of Deacons and the assurance that he would be physically unable to resume his duties for an indefinite length of time, could any one be induced to frame and offer the necessary motion to accept his resignation.

The resignation was accepted amidst feelings of deep emotion and great solemnity. The following resolutions were drafted concerning his departure:

1. That the First Christian Church, Burlington, N. C., and the entire city of Burlington, as well as the best citizenship of Alamance County and the State at large, regret the physical inability of Dr. Lankford from continuing his work in our midst.

2. That for practically thirteen years, in season and out of season, Dr. Lankford has gone among our people teaching and living the beautiful lessons of love, of peace, of good will to all men, and by his walk and conversation has proven himself not only a good and faithful leader of his flock, but an humble and fearless follower of our Lord and Master.

3. That we believe the good seeds sown by him here have taken root, and we know our church has greatly prospered under his wise and faithful ministry. His deep spiritual life, his earnestness, his zeal, and with all his devotion to duty, both as pastor and preacher, in his Master's cause, has been seen, felt and experienced by all who have intimately known him.

4. That while he is temporarily disabled, due to his physical condition, it is the earnest prayer and the sincere hope of the entire congregation that he may soon be entirely restored to health and that he may be able to again give of his service for the Master with renewed strength and vigor.

5. That while Dr. Lankford will not be with us as our pastor and leader he will continually be present in our thoughts and in our hearts. His teachings, his life, and his inspiration will always linger with us, and we trust that the good seeds sown by him may grow and bring forth abundant fruits as a living monument to his faithful labors.

R. WAYNE MORTON,
M. Z. RHODES,
E. H. WILKINS,
SADIE FONVILLE,
Committee.

NO JOBS FOR THIS BOY.

Cigarettes, soda fountain "dopes," and strong drink have never yet strengthened the mind or character of any boy or girl, and they never will. Young people, if you want your life enriched by the finer things of this world, so that you may enrich the life of others as you go along, let such things alone.

A sad story is told by Bruce Barton about the kind of man that grew up from a boy who had wrong notions about such things. This noted editorial writer said:

"I know a man who 'knew more' than his father.

"Keep yourself clean, son,' said the father to him. 'You'll never regret it. And some day you'll be glad you did.' But the boy knew more than his father. He knew that every young man wants to sow some wild oats. So he sowed right merrily.

"I saw him not long ago. He came to me about getting a job.

"He was pale, anaemic, and his hands twitched, and he was forever rolling cigarettes. He could not concentrate his mind on one subject for even two minutes.

"I couldn't give him a job; no man could.

God knows what will become of him. He would starve if it were not for the few dollars he gets from his father—the father who, he thought, did not know as much as he." W. F. M.

DOOR BELL DRIVE.

She rang your door bell, didn't she, and she asked if you were patronizing the concerns that are cooperating with the NRA?

You agreed to do this, and now you have a Blue Eagle pasted on your window pane.

This means that you are helping to put 5,000,000 men back to work in a limited time and are aiding in directing the flow of the nation's estimated annual income of \$42,000,000,000 into the tills of the business firms that are "doing their part."

Women spend about 80 per cent of the money in the United States. This shows that the National Recovery Act cannot fail if all the women will buy from the preferred white list, composed of the business houses who fly the Blue Eagle.

"A depression," says the Minneapolis Star, "is a period when people do without things their parents never had."

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BY THE SEASIDE.

(Editorial Correspondence.)

Virginia Beach, August 19th.

That is a very meaningful Scripture which John writes in Revelation 21:1: "I saw a new heaven and a new earth, and there was no more sea." In the new heaven and the new earth I guess there will be no more tired and troubled people who need the sea and so there will be no more sea.

In this troublesome world people resort to the seashore to play and relax, to indulge in fun and frolic, and so forget their work and worry, at least for a season. In that new time to come, when there is a new earth, people will be refreshed and renewed and rested in their daily pursuits and privileges, and they will not need a sea to rest and refresh them. Moreover the new earth John speaks of will be a pure, clean earth, and there will be no need of a sea for cleansing and purifying.

"Why does the sea stay in its bounds and not spill out over all the earth?" was a question put to this scribe today. Yes, there is enough water in the depths and breadths of the seas to cover all the earth to drowning. Why? God told Job why a long time ago, and neither science nor discovery has better and more conclusively answered. "Who shut up the sea with doors . . . and marked out for it my bound and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

Yes, indeed, man plows up, plants, sows and reaps from the earth, marks and mars it as he will, desecrates and deluges it at his will, but

only God marks and manages the sea. And so the sea is as pure and perfect, as untrammelled and majestic today as it was in the beginning. The sea is indeed the good and wise God's domain. You can see his energy in its rolling, restless billows, feel his touch in its buoyant, bracing atmosphere, hear his voice in its melodies, murmuring words, and adore his greatness in its might and majesty.

But whether by the sea or on the mountain, whether in field, forest or meadow, one has but to look up and about, in any and every vicissitude and condition of life, to see the beauty of the Lord, and behold the wonders of our God. It is but a truism, though a good one, to see and say "Everything was created by God; continues under his guidance, is safe in his care. Love makes the world go round, and it is God's love.

J. O. A.

"STONE THEM TO DEATH."

For misinformation, and misrepresentation of facts in the matter of prohibition and liquor, commend us, please, to the wet press. A case in point, like others of daily print and occurrence, comes to us now by way of the wet Norfolk, Va., *Ledger-Dispatch*, of August 16th. In its news columns of that date it carries a resolution offered by a Rev. A. J. Reamy to a Baptist camp-meeting at Heathsville, Va., where it is stated that "fifteen hundred Northern Neck Baptists were assembled." It is not stated as to what extent the camp-meeting was stirred by the resolution, but how it stirred the editor of the *Ledger-Dispatch* may be judged from the following editorial under the heading "Stone Them to Death." We quote the editorial *verbatim* in full:

"In something less than a stick of type, an Associated Press story dated Heathsville, Va., gives what purports to be the substance of a resolution said to have been adopted by a unanimous vote of 1,500 churchmen. According to the story, this resolution would 'prohibit the extending of relief through the church to families which may suffer from the effect of legalized liquors, should the Eighteenth Amendment be repealed.'

"If that means what it seems to mean, some person or agency or organization will make inquiry, in every case of need, to ascertain whether or not the needy family was reduced to want by the drinking or drunkenness of the person charged with its support. Then that person or agency or organization will ascertain whether or not the natural provider was led to permit suffering to fall upon his family by the use of 'legalized liquors' or of moonshine, bootleg or homemade liquor.

"If the investigating power is convinced that the delinquent did nothing so innocent as drink homemade corn or bootleg rye, but descended to the depths and drank liquor legalized by national and state governments, then, according to the reported resolution, these 1,500 good churchmen will, so far as their church is concerned, let his family starve.

"There's Christianity for us. Even the Mosaic Code, in its stern demand for an eye for an eye, a tooth for a tooth, never went so far as to command that the eyes of an offender's children be blinded.

"And in the grimmest days of a cruel age, the cry was 'Stone him to death!' It was never, 'Stone his wife and children to death!'

Having read this editorial with amazement that and religious assembly was so pagan and heartless as to adopt such a program, we began to look at the news columns of the same *Ledger-Dispatch* to find the revolting resolution, and to learn more if possible about an assembly that could adopt such a program.

Now, we hold no brief for our Baptist friends in camp-meeting assembled, fifteen hundred of them. For all we could find it was just a regular, peaceful, orderly assembly of good Virginia Baptist citizens and worshippers.

In big, bold type for a head line, we read, "Legal Liquor Victims Will Not Be Aided." Again we shuddered. Here indeed was a cruel, heartless assemblage. After reading something of the proceedings of the assembly, we came to the resolution that had stirred to wrath and fury the hysterical editor of the *Ledger-Dispatch*. Here it is and let every reader of this paper behold it as we quote it *verbatim*:

"Resolved that we earnestly request the next regular session of the Virginia legislature to make available such sum of money as may be necessary to relieve distress brought on by the use of intoxicants or alcoholic drinks purchased from licensed dealers who pay the State a tax for such license.

"That we point out to the legislature the fact that if no distress comes from legalized selling of alcoholic drinks, there will be no relief needed, but if innocent women and children suffer as they did in the days of legalized liquor, it is only fair that the State that gets the revenue should care for innocent suffering families.

"Second, that the churches shall not be asked to provide for such needy ones made so by the consumption of legalized liquor in any form."

And so, one wonders how an editor writing for the public can distort and misrepresent for his readers the facts as has the *Ledger-Dispatch* editor in this instance. At least one would wonder, unless one has already become accustomed to the daily misinformation of this sort in the wet press. We submit that the resolution which stirs to such ire and wrath the *Ledger-Dispatch*, carries not one line or word that would "prohibit the extending of relief through the church to families which may suffer from the effects of the legalized liquor." If the editor of the *Ledger-Dispatch* can read—or was he so delirious and frenzied over a church assembly having something to say about prohibition that he could not read?—he must have known that not a word in the resolution said what he was making it say. What sort of Christianity is that for you?

Of course, the above is useless so far as convincing anyone for or against prohibition is concerned. The politicians, with the wet press, have made up their minds that prohibition must go. But one does often wonder why such misinformation as the above must be resorted to, and why the readers of such misinformation embrace it as the truth and studiously adopt, quote and believe it?

J. O. A.

IMPROVEMENT.

Was Thomas Carlyle right when he said, "The soul of all improvement is the improvement of the soul?" Was Jesus right when he taught that regeneration must precede reformation? "Ye must be born again," is a doctrine of eternity and so does not fade, fail or pass away.

Are we of the church, of government, of society improving the soul? If not, can there be any real, substantial, abiding improvement?

J. O. A.

It was a fact that the minister was rather long-winded. During his "Sixthly," a young wife of the congregation remembered that she left the gas on. She slipped a note to her husband, who happened to be an usher. Instead of reading it, he thought it was for the minister, so he went down the aisle and handed it to him. The minister paused, took the note with a smile, which turned into a terrific frown as he read: "Please hurry home and shut off the gas."—*Exchange*.

SOME PERTINENT SUGGESTIONS ON A COLLEGE EDUCATION.

By THOMAS C. AMICK.

The high school senior is confronted with many questions. On the day he receives his diploma, he is at one of the crossroads of life. One of these roads leads to college, another leads to work and the beginning of a career. Which road is the high school graduate to take? His teachers and the college speakers who have spoken at his school have advised the college course and because of this advice he is already predisposed to go to college. However, obstacles are often in the way as many of these high school graduates cannot surmount. One very definite obstacle is poverty and this has clipped the wings of many who would have gladly mounted higher.

This brings up the question of the value of a college education. Is a college education worth the effort, the struggle, and the cost? Many college graduates would be as well off if they had never gone to college. They have spent their money, their time, and they have passed their work by the race of their professors, and after the four years of college work they are neither cultured, nor have they learned to think through a difficult problem of life. On the other hand, other students after four years of college work, have their minds cultivated, their hearts uplifted, their wits sharpened, and they go out ready to meet and to solve life's problems successfully. For the first class the college course is not worth the cost, for the second class the value of their college career cannot be estimated in material possessions. The high school graduate should consider a number of things before deciding to take a college course.

Then there are different kinds of colleges—the state colleges, the privately endowed colleges, and the denominational colleges. To which should the expectant college student go? That also depends. The smaller college gives and does not profess to give anything but a liberal arts course of study. The privately endowed college and the state colleges offer a wide variety of courses preparatory for some of the most useful and dignified vocations in life. The ideal college education is a liberal arts course followed by a professional course. But this requires a great deal of time is quite expensive. To make this preparation for life requires about seven years of college work and the cost is prohibitive, except to the favored few. And the high school graduate must decide for himself how much time and money he has at his disposal. A few can earn their college expenses at the larger colleges by their work, but this means a longer time spent in college if the student is to get the most out of the college course.

Another thing that should attract the prospective college student's attention is the fact that each college has a personality, a character, that distinguishes it from every other college. This college personality stamps itself largely on each student who attends. Just like people, so with colleges, and the college personality should be considered before a decision is made as to which college to attend. Some colleges are not standard, they do not do standard work, their teachers are not well trained, and they are running along in the same ruts in which they have run for the last century. If the student does not wish a sickly personality stamped upon him, he should not attend one of this type of institutions. Other colleges are virile, strong, aggressive, and they command respect wherever they are known. They stand for the finest and best in civilization, art, music, science, and rigorous scholarship. They have high purposes and ideals, and they are the institutions from which the student should choose his alma mater.

It has been indicated already that scholarship is to be one of the first and foremost products of a college. But what is scholarship? Is it mere book knowledge? A man may be a walking encyclopedia and yet be one of the most ignorant of his tribe. A few years ago a young man graduated from college and secured work with a good commercial firm. He had amassed, during his four years' college course, a great deal of information and he had, from time to time, studied how to use this information for the advantage of himself and of his fellowman. The firm with which this young college graduate connected himself had new ideas presented and, as a result of the young man's work, found itself growing in usefulness, service and power. The young graduate infused new life into the firm and made it influential and powerful in its field. This young man possessed real scholarship. Also there was a young fellow by the name of Simon Newcomb, who had no money, but possessed boundless enthusiasm and energy and he had the highest of ideals. He studied at home, interested himself in mathematics and learned how to apply mathematics to life about him. He was called upon to do much astronomical work for the United States government and finally to head the graduate school of mathematics at Johns Hopkins University when this university was founded in 1776. Here was a man who possessed scholarship, although he had never taken a college course. In this same list are Henry Ford, John D. Rockefeller, Andrew Carnegie, Stienmetz, Edison, and others whose names are legion in the earth. Scholarship and culture can be gained outside of college walls, but the way is longer and more arduous. And the college whose chief aim is anything but the highest scholarship and culture is not worthy of the name.

The attitude of the college towards civilization is one thing to be considered also. Some colleges are so radical and their professors are so radical that they would discard the past and build only upon what they call the new. They forget how civilization has been laboriously built up, little by little, through the last six thousand years or more. Values are the bed-rock of life and it has taken all these milleniums for mankind to determine just what is valuable. No one people has of itself been able to determine where true value lies. We draw our values not from wells of shadow and stagnant water, but from wells that are more than sixty centuries deep, and what the centuries have determined to be good, true, and valuable are the values that the colleges should emphasize and teach. As H. C. Morrison says, "Our likes and dislikes have nothing to do with reflective thinking, and still less to do with the fundamental values of life. The standards which have come down to us are the result of untold centuries of social experimentation. The true values have survived and become standard values because they are the values which have been capable of constituting civilization. It appears to be clear that just as organic life has evolved from lower forms so the values which hold society together today have developed out of forms which served their purpose in holding together more primitive societies."

Speaking further, we might say that the most universally accepted forms of art go back through the Renaissance, the Gothic and Norman periods, through Rome and Greece into ancient Egypt and beyond. Some of the best designed office buildings today go back for their most essential features to Egyptian temples.

The same is true in literature. Not a piece of literature in which we have any confidence today but that, in its structure at least, goes back through a long process of racial learning through the Greek and western Asiatic until the story becomes lost in its pre-history.

Each college should have this attitude. Not that we should, like the Chinese, simply reverence and cling to the past without any idea of progress, but holding to the good and the true and the great ethical, moral and social values of the past, the colleges should go forth struggling to use these in building a better and nobler civilization than we now have.

In some colleges faculty members make no pretense towards professing religious convictions and some even avow their infidelity. For such men to teach the growing, developing mind is a tragedy. But, says one, colleges must be liberal. Yes, colleges must be liberal and they must be free, but they are to use their liberality and their freedom in such a way that civilization will be made better, life be made sweeter, and mankind will be made nobler than it has been in the past. And the past has shown us that no civilization has succeeded and that no people have prospered without religion, and that, if the future is to be judged by the past, no nation or people will ever succeed without religion. Religion, like civilization, will make progress but the new will be built upon the religion of the past. As Mr. Morrison again says: "The Hebraic Decalogue is as valid today as ever. It is not enough for modern civilization, but the differences are in the direction of additions in the spirit of the ancient law and not in the direction of subtractions." Humanity is sweeping onward and upward and man builds on the past in religion, and, utilizing the means at his disposal, he builds nobler structures than the past could build. The denominational college, in fact, all colleges must teach religion. They should not teach sectarianism, but it is incumbent upon them to teach religion. No man could or would object to any college professor's teaching religion in the sense as defined by James when he says:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and keep himself unspotted from the world."

Now it is incumbent on the colleges to keep these facts in the forefront of their work. Parents who send children at great expense and great sacrifices to college have a right to expect these same children returned to their homes better trained, with deeper feelings, with minds more civilized, with safe and sane religious ideals, with a mind cultivated and trained so that it can set itself to work on life's difficult problems and solve them with success, with a character that no man can gainsay, and with a reverence for the best, the noblest, the truest in art, literature and civilization, with a respect for decency, law, and order, and with a profound conviction that he has a work to do in life. To accomplish this is the great work for which our colleges and universities are founded.

An exchange says that alcohol will remove the stains from summer clothes. True. It will remove the clothes too. In fact, alcohol will remove the shoes from the feet, the furniture from the home, the groceries from the kitchen, the money from the pocket, the smiles from the face of the wife, the laughter from innocent children, the automobile from the garage, and the young people from college. It will remove happiness, honor, and self-respect. Yes, alcohol is a great remover.—*Religious Telescope*.

So should we extract from Christ whatever we require to complete our character. The short-tempered must take patience, the passionate purity, the cowardly moral strength, the domineering patience, the downcast comfort. We must not simply pray for them, but take them. This holy boldness is our right.—*F. B. Meyer*

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. J. F. Morgan, Mrs. J. F. Morgan, Charlotte Morgan, Nelson Morgan, Rev. O. D. Poythress, Mrs. I. W. Johnson and the writer attended the Massanetta Bible Conference, which opened August 7th and closed August 20th. This conference is sponsored by the Presbyterian Synod of Virginia. It has been successfully conducted for twelve years. Special emphasis was given this year to Religious Education, Bible Study, Devotional Life, and general church needs. Dr. S. D. Gordon, of New York, gave a series of Quiet Talks on the devotional life; Dr. W. T. Thompson, of Richmond, gave an excellent series of addresses on Religious Education; Dr. Wm. Evans, of California, gave a series of Bible Studies on the epistle to the Romans; and Dr. James Black, of Edinburgh, Scotland, gave a masterful series of addresses and sermons on general topics related to the Christian life. Other great speakers were present and gave splendid sermons and addresses.

It was a great privilege to have the opportunity of attending this Bible School. Presbyterians, Methodists, Baptists, United Brethren, Christians and others spoke from the same platform with great acceptance: Dr. W. H. Denison, of Dayton, Ohio, delivered two addresses on Church Union and Stewardship, which received favorable comment. It was significant that Dr. James Black declared with much earnestness, that the Protestant Churches should unite in order to meet the serious challenge of this age. It is quite evident that the Christian and Congregational Churches took an advance step, in the Christian world, by successfully uniting these two great denominations. Let us hope that others may follow our example, and help to answer the prayer of Jesus Christ.

The school is located about four miles east of Harrisonburg, Va. It is in a beautiful location. A commodious hotel, several cottages and dormitories provide comfortable rooms and excellent board at reasonable rates, ranging from \$11 to \$22 per week, according to size and location of room, and number of persons per room. The Spring furnishes an abundant supply of water, and many people have been greatly benefited by drinking this water. This writer gained five pounds in weight during the conference.

This is a delightful place for ministers and laymen to spend a vacation. We have attended this school for six consecutive sessions. In conversation with a Presbyterian minister, who asked me if I was not afraid I would become tainted by Presbyterian doctrine, I replied: "Not as long as I can make it Christian." Every pastor should have the privilege of attending some school of this kind, or of a similar kind every year. It is informing, inspiring and uplifting. I know I am a better man and a more spiritually minded preacher and pastor because of this opportunity. It costs money, but it is worth the price. All education is expensive, if it is efficient and effective. No minister can become so wise he does not need to sit, as a pupil, at the feet of others.

We leave these beautiful mountains and return to our churches with renewed physical, mental and spiritual strength. How delightful these days have been. Our hearts are grateful to the good people of our churches who granted us a vacation for this high and holy purpose. Revival meetings will engage the time, prayers and attention of many of our country churches dur-

ing the next month. Will you remember us in your prayers, that these meetings may result in a great revival of religion in our midst? Surely it is needed. This world needs a spiritual revival more than a recovery of material prosperity. The religion of Jesus Christ in our lives, will, under the blessing of God, solve many of our national problems. This world does not want that, today, but it cannot go forward without Jesus in our midst. I. W. JOHNSON.

VALLEY LETTER.

The recent session of the Virginia Valley Conference was held August 9th and 10th at Bethel, near Elkton, Va. Five out of the seven ministers who are members of the conference were present. Eighteen of our twenty-six churches were represented. Forty-one delegates and alternates were enrolled this year, and the same number were enrolled last year. Twenty-one churches have sent in their annual reports.

The conference was well attended and much enjoyed, I think, by all.

We were very much disappointed that Dr. J. O. Atkinson, Dr. L. E. Smith, and Superintendent C. D. Johnston were all unable to be present, and to take their places on the program. We were very fortunate, however, to have with us Dr. Stanley C. Harrell, who not only took his own place on the program, but very largely filled the places made vacant by the absence of the others. This was Dr. Harrell's first visit to our conference, and he made a fine impression upon our people. They were so well pleased that I am sure they will hail with delight any announcement of his coming hereafter. Brother John T. Kernodle was also present and added much to the conference. He will also be gladly welcomed again. Both of these brethren had their wives with them, and they also added a good word now and then, thus also winning for themselves a place in our high esteem. Dropping in also as visitors from the Massanetta Springs Bible Conference not far away were our good friends Dr. I. W. Johnson and Rev. J. F. Morgan. The conference was glad to recognize them and hear them speak. Rev. A. R. Van Cleave, the pastor-elect of the Winchester and Timber Ridge churches was present, and took part in the discussions. Bro. Van Cleave came as a stranger to most of our people. He made a very favorable impression and gave us reason to believe that his coming among us as a pastor will mean a real blessing to the churches he will serve, and to the conference as a whole.

It was the happy privilege of the conference to witness the licensing of Bro. Walton E. Brill, of our Timber Ridge Church, to preach. I have been Brother Brill's pastor for sixteen years, and know that he is highly regarded in his home church and community as a young man of unsullied reputation and unstained Christian character.

Our next August session will meet at Mayland on Wednesday and Thursday before the second Sunday in August, 1934. The midyear session will meet in March at such time and place as may be decided upon by the Executive Committee. Delegates should be elected to the March session just the same as to the August session.

A. W. ANDES.

Harrisonburg, Va.

Be good to thy friend to keep him; to thy enemy to gain him.

SATURDAY NIGHT IN WHISKEY-RIDDEN EDINBURGH.

Putting a tax on whiskey doesn't keep it from making people drunk. Yet we are told that the remedy for too much whiskey sold by the law-breakers under prohibition is still more whiskey sold under a government license.

Our older citizens know exactly what happens when intoxicating liquors are sold under the license system. And the same things happen everywhere under the same sort of make-shift handling of the drink problem. Let nobody be deceived by those self-constituted fountains of all wisdom who talk oracularly about preferring the Canada method or the British method of control.

Just how much control there is under even the best of such license systems is pictured by an American gentleman, Mr. E. S. Bayard, one of the editors of *The Stockman and Farmer*, of Pittsburgh, Pa., who, with Mrs. Bayard, visited the British Isles in the summer of 1928—five years ago. Of his observations one Saturday night in Edinburgh, he wrote for his journal as follows:

"Edinburgh appears to have changed little, but having observed it on a Saturday night four years ago, I went around another Saturday night this time to see whether it had achieved 'practical prohibition' by means of taxation. We intended to count the intoxicated men and women we saw on the streets, but they came along a little too fast at closing time, when they appeared everywhere, some of them very drunk and others much exhilarated.

"Over on High Street, the seat of the rich centuries ago, but now the home of the poor, Saturday night is a sad sight, with its combination of poverty and drunkenness. One can't help wondering how people who live in such a place can get enough money to make them drunk at present prices of liquor, but many of them do, both men and women. There is practically no disorder aside from the noise made by those who were celebrating and no harm in that. The police had little to do but look on, for nobody was arrested so far as I could see.

"Those who are not accustomed to seeing drunken women may get a few thrills here or in Glasgow. We saw one well-dressed woman, wearing furs, who needed a large portion of the street for navigation. The other extreme was a frowzy, ragged old dame, very drunk and pouring out a horrible stream of profanity and obscenity. An old couple, both drunk, we followed a little way. They were kindly creatures, each trying to help the other, the woman smiling all the time. Evidently they were going home, but their course was not precisely the shortest distance between two points.

"All this, it should be said in fairness, was on Saturday night. Little drunkenness was seen on any other night in Edinburgh, but much drinking while the bars are open—they close at 10."

Mr. Bayard writes in the temper of a judicial mind opposed to the evils of drink, but deeply sympathetic with its weak and unhappy victims and open to the merits of any system that will achieve 'practical prohibition.' Evidently, he did not regard as 'practical prohibition' what he saw that Saturday night in the streets of Scotland's capital city.

We had just as well conclude that "if prohibition can't, nothing will." But prohibition can.

W. F. M.

Man has one instinct peculiar to himself, found universally—an instinct of an invisible power without this earth, and of a life beyond the grave, which that Power vouchsafed to his spirit.—*Edward Bulwer Lytton.*

S. S. S. WORKERS ARE APPRECIATED.

The churches of the Carolinas and Georgia would like to heartily express their appreciation to Dr. W. Knighton Bloom and those back of him for making it possible to send such splendid Student Summer Service Workers to them this summer. Increasingly these churches realize the worth of having such leaders among them.

While we know we are honoring our churches by mentioning their names, yet we seek to give the blessing of these churches to the following students who have brought good cheer, inspiration, information and instruction to hundreds of our youth, and zeal to our churches.

In the Carolinas Scott Read Chatterton has served Chapel Hill and Niagara. Carl Key acted as pastor for Dr. Kirby at Raleigh United, and ministered to Caroleigh, Six Forks, and Westover Churches and Sunday Schools. Ruth Scottford and Genevieve Chase, the Sophia Chapel Parish of four churches, namely: Brown's Chapel and Providence Chapel, a Presbyterian Church joining them at Spies; Bailey's Grove, at North Asheboro; Flint Hill community and Sophia community, at Sophia. Carl Herman Voss assisted Rev. William T. Scott at Wniston-Salem United, Salem Chapel and Belevs Creek. Miss Katherine Burt served with Miss Priscilla Chase at Albemarle and also with Miss Frankye Marshall carrying on in the Trinity Parish with Mr. Scott and Mr. Voss.

In speaking of these workers and the work in the Carolinas, let us not forget the fine work of the pastors. Rev. S. M. Penn and Rev. Arthur Swartz, with Rev. Wm. T. Scott, have stood right by in every activity. Besides this, they are holding a revival meeting in the very midst of it all. And we shall not forget the service of Mrs. Swartz and Mrs. Penn.

In Georgia, Charles Hoyt, Mildred Rister and Louise Butler are serving in North Georgia Association. Miss Rister is also engaged in Middle Georgia Association at LaGrange and with Rev. Lawrence Stanley in Fredonia Parish. And by the way, this active and growing young man had a revival at Woodbury. We wrote, and it was printed, that he received six new members. No, it was really fourteen, and we are glad to make the correction. And still more going to join soon. Miss Riste also served at Columbus. In South Georgia Association, and mostly in the Parish of Alan Jones, Miss Dorothy Grigsby and Miss R. Joy Grigsby, two sisters, who are called "a team" by those who have observed them on the field.

Eben Chapman has also served with great wisdom and vigor. Robert Barksdale and Nova Weatherby are working with Rev. W. Carl Parker, at Duncan's Creek, Lovejoy or County Line and Center Church, Atlanta. Of course, Miss Annie Campbell, extension worker, has been busy everywhere.

Next week these workers go to their respective homes. The churches they have served, without exception at this writing, are asking that they be returned next year. And we do not wonder. We have seen both their labors and the people whom they have served in part. What we need is an S. S. S. worker in every parish all the time. The time will come when this will be possible. And the youth of our colleges shall not fail! All hail to those who have served this year!

ST. SIMONDS ISLAND.

Have you heard of St. Simonds Island? This writer looked for it—or a report of it—in THE SUN. Said report supposedly had been written by another, but we could not find it. Well, the thing that made St. Simonds worthy of this page this year was Friendship Parish of which Rev. Alan Jones is pastor. Forty-two young people

from these four churches gathered at Marion Camp, July 1st, for one week. They brought food with them. It was cooked under the direction of Miss Joy Grigsby, honor student at Boynton High School, Salisbury, N. C., graduating this year. She majored in Economics.

There were others who aided, but the main point is that these young people made it possible to be present by doing their own work. No one was paid. And did they have a good time? Yes, and studied, too.

Alan Jones, Annie Campbell, Dorothy Grigsby, led discussion groups. Problems and their solution, from a Christian point of view, were keenly considered.

Eben Chapman, another S. S. S. worker, had charge of swimming, recreation, and acted as preacher for the conference. He preached two good sermons.

Miss Race taught dramatics, conducted pageants, and aided in the candle-lighting service. Jean Fullington was secretary, and presided at the piano.

The pastor-at-large taught "Studies of Hymns and Hymn Singing." He also conducted a class in "Methods in Church Activities." Everybody

leaped into the Atlantic every day, and some twice a day. Was it fun? Some had never seen the "Oshun" before. And they, with reverence and grace, participated in the impressive Communion Service, conducted by Mr. Sweet and Mr. Jones the last night. This was followed by what many who know said was the holiest and finest candle-light service ever witnessed. This was a great conference, because of the Friendship people and the New Jersey Church which contributed toward its expense, which was at a minimum. Coming again next year?

It is possible for you to preach a gospel which nobody else can preach. It is possible for you to know Christ as I cannot see him. Hence there is a gospel according to Matthew, a gospel according to Paul, and a gospel according to you. And if you do not mediate Christ and if I do not mediate Christ, the world will never get the full witness of Jesus Christ, never!—J. Stuart Holden.

What poor starvelings some saints are who live without the diligent use of the Word of God and secret prayer! If our piety can live without God it is not of divine creating.—Spurgeon.

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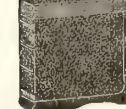
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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

REALIZING THE NEARNESS OF GOD.

But is it not true that he (Jesus) spoke most confidently of the near presence of God in the moments when he served, sympathized, sorrowed and suffered? Does not his experience support the statement, "We are surest of God when we suffer and when we serve?" And has not that been the experience of Christ-like disciples of modern times also suffering and serving, "as seeing him who is invisible?"

Not by searching shall we find God, nor in debate about him, but if we love one another he dwelleth in us. As we surrender ourselves to Christ, lead others to follow him, preach the gospel of the kingdom of heaven to the uttermost parts of the earth, and practice brotherhood in all human relationships, we move into a surer sense of the reality of God.—*James H. Franklin.*

THE UNSEEN PRESENCE.

It is related that the great Italian explorer, the late Duke of the Abruzzi, encountered a savage chieftain in East Africa to whom he gave, through an interpreter, the story of the revelation of God in the life, teachings and death of Jesus. When the story was ended the chieftain is said to have responded in words like this:

"Traveler, you bring us tidings for which we long have waited. Through the years I have seen the sun rise in the east and go to bed in the west, and I have asked who gives it wisdom to do so. I have seen the stars and the moon like lamps in the sky, and I have asked who hung them there. I have seen the clouds gather and the rain fall, and I have asked who made a reservoir in the heavens. I have also asked whence come the rivers and whither do they go. But in answer I have buried my face in my hands and sighed. Traveler, you bring us tidings for which we have long waited."

Many missionaries of the cross have had similar experiences. Job's aspiration is universal: "Oh, that I knew where I might find him." To answer that yearning is the great purpose of Christian Missions.—*From the Never Failing Light.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING AUGUST 19, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,801.17
Zion, Sanford, N. C.	.89
Bethlehem, Suffolk, Va.	4.88
Damascus, Chapel Hill, N. C.	.50
Leaksville, Luray, Va.	1.48
Kallam Grove, Madison, N. C.	.22
Linville, Va.	4.56

Total \$ 2,813.70

Individual and Church Offerings.

Previously acknowledged	\$ 1,985.31
"A Friend," Elon College, N. C.	10.00

Total \$ 1,995.31

Coin Card Offering.

Previously acknowledged	\$ 201.55
Union (South.) S. S., Franklin, Va.	2.00
Leaksville Church, Harrisonburg, Va.	10.00
Newport Church, Harrisonburg, Va.	2.00
Palmyra, Harrisonburg, Va.	1.00

Total \$ 216.55

Summary.

Previously acknowledged	\$14,073.75
Sunday Schools, Regular.....	12.53
Individual and Church Offerings.....	10.00
Coin Card Offering	15.00

Total to date \$14,111.28

J. O. ATKINSON, *Secretary.*

THE HEART OF THE MISSIONARY PROBLEM.

What is the real heart of the missionary problem? Is it a problem of men? Or one of money? Or of method? Or of prayer? It certainly includes each of these phases, but it is deeper than any or all of them. I want to press past all secondary considerations right home to the real heart of the missionary problem. I believe that in the last analysis we shall find it a problem of love—personal love for the Lord Jesus Christ. And why? Because the very soul of missions is sacrifice, and nothing less and nothing else than divine love can call forth the sacrifice that is needed.

The spirit of missions is simply the spirit of Jesus Christ, and the spirit of Jesus Christ was essentially a spirit of supreme self-sacrifice. Those words, "He saved others, himself he cannot save," flung derisively at Jesus as he hung upon the cross, were nevertheless the expression of a profound truth. Had the Lamb of God, in retaliation to that mocking cry, come down from the cruel tree, our salvation would never have been an accomplished fact. He has saved us, but it cost him his own life to do it. The Son of God had to lay aside the glory, and come down to this earth and suffer and die that we might be saved.

This feature of sacrifice was true not merely of the culmination of his work upon the cross, but of his whole life from the manger to the tomb. "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Have you reflected upon the poverty of Jesus as a literal fact, not a mere figure of speech? Jesus was a poor man, the son of poor parents. He wore coarse clothes. He ate common food. His home, while he had one, was the home of a peasant, and many a time later he had not where to lay his head. Born in a stable, buried in a borrowed tomb, from first to last our blessed Saviour was poor. And this literal poverty was part of the price he paid for the spiritual riches he has purchased for us.

At the cost of his own physical weariness and hunger, he gave to that woman at Samaria's well sweet rest of heart and quenched her spiritual thirst. When the woman with an issue of blood stole to his side and touching the hem of his garment "straightway felt in her body that she was healed," we read that Jesus "immediately knew that virtue had gone out of him." She was quickened and strengthened, but he was thereby made the weaker.

Listen to his own words, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that saveth his life shall lose it; he that loseth his life the same shall find it." Such is the law of the kingdom of God. Such is the law of missionary life and labor. Well did the old Baptist Missionary Society adopt as its symbol an ox standing between a plough and an altar, and

underneath the words, "Ready for either or both." And when we quote the expression, "The blood of the martyrs is the seed of the church," let us realize that it is no mere sentiment, but an actual fact. We praise God for the missionary graves as well as the missionary stations, knowing that each of those precious lives laid down has contributed to the hastening of the kingdom of Christ.

I believe there is need today to re-emphasize this principle of sacrifice in missions as one that is fundamental, essential, vital.

We live in an age in which self-sacrifice is by no means popular. The aim and effort are to eliminate sacrifice and to indulge ease and selfish comfort. This same tendency is creeping into Christian churches and homes, and producing a spirit of complacency instead of concern with regard to missions. I suppose there is hardly a church or a Christian anywhere that is not perfectly agreeable to voting the heathen evangelized if a mere resolution will suffice. If individuals are not seriously disturbed or inconvenienced, can wear as good clothes, live in as comfortable homes and spend as much for pleasure or the whims of fashion; if home churches can still be as imposing and as luxuriously furnished, and as well equipped with musical talent; and if denominationalism can still be everywhere maintained, and every small town and many a mere village can have its three or four churches, albeit each with only a handful of worshippers and dependent still upon the general funds of its denomination; I say if all these interests can be assured, and the pittance that is over, both of men and of money, will suffice to break the Bread of Life to a thousand millions for whom nothing is prepared, then the missionary project will receive a unanimous vote of approval. In a word, if we could save the heathen without any appreciable sacrifice, without it seriously costing us, we would. But the hard fact is that we can't. Not merely is this clearly demonstrated by the actual facts of the missionary enterprise today—its insufficient forces, its embarrassed treasuries, its inability to overtake the needs and opportunities abroad—but it is equally plain for the reason that the conditions which we have just presumed are contrary to the very law, the divine law, of missions—the law of sacrifice. "He saved others, himself he cannot save." No more can we. God never intended we should. It would be to leave out of the missionary enterprise that which is its very essence and glory. God laid the foundation of this work of world redemption in sacrifice when it cost him his only begotten Son, and he will finish it in no less worthy a spirit or costly a means.—*Dr. Robert H. Glover in The Alliance Weekly.*

WHAT A CENT WILL DO.

A cent seems of little value, but if it is doubled a few times it grows to a marvelous sum. A young lady caught her father in a very rash promise, by the knowledge of this fact. She modestly proposed that if her father would give her only one cent on one day and double the amount each successive day for just one month, she would pledge herself never to ask of him another cent of money as long as she lived. Her father, not stopping to run over the figures in his head, accepted the offer at once.

But on the thirtieth day the young lady demanded only the pretty little sum of \$5,368,709.12!

Let some of our young readers who have a taste for mathematics just "figure up," and see whether this sum is correct.

Sometimes a cent amounts to more than that. I heard of eleven persons being converted by reading a tract that cost only half a cent.—*Selected.*

"AMERICA FIRST."

By HUGH VERNON WHITE.

"Why not make America Christian before sending missionaries to other countries?"

All of us connected with missionary education, promotion or administration, frequently hear this question raised. It requires a candid and honest answer.

The question is prompted by two or three considerations:

1. The largely un-Christian character of America, whether we think of its citizens as individuals or of the quality of its social, business and political life. Undoubtedly America needs to be more Christian.

2. The immensely greater influence missionaries would have if they had back of them a nation which genuinely embodied and exemplified the Christian ideal.

3. A lack of missionary interest, and the resort to an easy rationalization which makes that lack appear as a more genuine and practical kind of Christian zeal.

It may be a bit ungracious to list this last motive, but there is no doubt that it often exists, and we ought to be frank about it.

Regarding the two other assumptions, one must grant their soundness. But to draw the conclusion from them that no foreign missionaries should be sent until America is Christian is a violent *non sequitur*, because:

1. America's becoming Christian is a process that will always be going on; it is not an end to be accomplished in a few decades, or even centuries. A thousand years from now (unless the premillennialists are right) men and women will be devoting their best efforts to the more perfect realization in American life of the inexhaustible meanings of Christianity.

2. No nation or people is *made* Christian. It is strange that those who protest against "forcing our religion on other people" (a thing, by the way, which missionaries do not do) should think of *making* our own country Christian. Religion is essentially a realm of free choice and deep personal response. We may plant, and water, but God gives the increase. Or to use another New Testament figure, we may sow the seed, but the quality of the soil determines the yield.

3. Since this question takes America as a unit—an organic whole which can be called either Christian or pagan, it ought to be pointed out that this conception is basically wrong. Except for purposes of broad classification no nation is wholly Christian, or perhaps ever will be in any future that we can plan for. America is part Christian and part pagan. The process of making it more Christian will always be the concern of organized Christianity and of all truly Christian individuals. It is an infinitely varied task, and the focus of effort is constantly changing. All forces of good will and intelligence are required to make it effective.

4. The truer way of viewing the matter is to realize that America is already partly Christian, and then to expect *Christian America* to show to the rest of the world a truly Christian good will and service. This is exactly what happens when the church, which is the professedly Christian part of America, actively seeks the best good of other peoples by sending missionaries to serve them in the spirit of Christ and to make the power and truth of the Christian gospel available to them. The church has to do this to be Christian itself and to show the nation what being Christian means. A self-centered nation is not Christian, and for the Christian Church to teach the nation by its own program and example an attitude of selfish preoccupation, even with its own moral problems, would be to play into the hands of a vicious and dangerous nationalism.

It would certainly help to make America less Christian; in fact, it is hard to see how the church can continue to give effective support to an ideal of political world unity if it should decide to practice a rigid nationalism in religion.

In the foregoing paragraphs I have kept strictly to the assumptions behind the question as usually stated. It is apparent that they are shallow and spring from misconceptions of the religious character of a nation, of the nature of Christianity itself and of the actual working in individuals and society of the forces that produce Christian results.

The technique of modern business and industry intrudes, according to which the chief elements for success in any undertaking are: (1) efficiency of organization, (2) skilled workers, and (3) adequate financing. So we are to make America Christian by diverting money and personnel from the mission field to the homeland. Such a move would presumably be accompanied by an increase in efficiency, and it should certainly reduce the time schedule. Now, we need men, money and organization in religious effort, but to restrict our conception of the Christian task to what they can accomplish on a time schedule is utterly unrealistic. First, there is the fact that the total force of foreign missionaries and all the money that goes to support them would be, relatively, a small addition to similar lines of service in this country. And, second, the whole idea of Christianizing America in any such way is tragically wrong and superficial. The fate of the Inter-Church World Movement should forever deliver us from such an expectation.

There is something profoundly depressing in the continual recurrence of this question—not its threat against the financial support of missions, but its confession of an unhistorical, provincial and uninspiring conception of Christianity. The acceptance of such an idea would mean the adoption of an "America First" attitude by the church and the world mission is an inestimable asset to American Christianity just because it is a concrete, active denial of that attitude. One of the most potent influences for the making of America truly Christian is this world program of service and fellowship which *Christian America* carries on through its missionaries. Lincoln once said: "America cannot endure half slave and half free." President Roosevelt has recently declared: "America cannot go on half boom and half broke." So we cannot be content to let the world go on half pagan and half Christian. Either paganism will destroy the hopeful world vision that is essentially Christian, or Christianity will destroy the narrow nationalism which today threatens the world with new disaster. But if the latter alternative is realized, it will be largely because *Christian America* holds unswervingly to its own purpose of world fellowship and service and refuses to be beguiled by the false strategy of "America First"—a strategy that is cramped and inadequate in any realm, but which in religion would destroy the essential characteristics of Christianity—*The Congregationalist* and *Herald of Gospel Liberty*.

RELAYING THE MESSAGE.

In passing recently through the Egyptian desert between Gaza and Suez, and seeing train after train of camels plodding over the featureless sands, I was reminded of a custom which the Arabs observe when one of the caravans loses its way, and its supply of water becomes exhausted. One of the camels is relieved of its burden and turned loose. Feeling its freedom, the animal sets out, guided only by its find instincts. It is watched from the camp until it becomes only a speck on the horizon, when a rider mounts and follows in the direction of the disappearing camel. When he too is almost out

of sight, a second rider mounts and pursues, then a third, and so on. When at last the leading camel has found a spring, a lovely, life-saving oasis, the first Arab who left the camp signals to the one nearest him, and he in turn to the one nearest him, and he in turn to the one who left after he did, and so on until the message is relayed to the famishing caravan, and hope is revived.

It is the story of the missionary, is it not? The Arab who sees must signal. What he learns he is in honor bound to convey. "Let him that heareth, say come." That is to say, MY having heard makes me responsible to those who have not. What I have received in grace I must give in love, else I shall come to penury in my spirit and the springs of my soul shall be stanchied. I can appropriate to myself the high and sacred name of Christian only as my life is daily the fulfillment of God's Word.—*The Oriental Missionary Standard*.

We shall meet our acts and words and influences again. A man will reap as he sows. We go on sowing carelessly, never dreaming that we shall see our seeds again. Then some day we come to an ugly plant growing somewhere, and when we ask, "What is this?" comes the answer, "I am one of your plants. You dropped the seeds which grew into me." We shall have to eat the seed that grows from our sowing.—Rev. J. R. Miller, D. D.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

CHEER UP!

It is our duty and privilege to be of good cheer in every condition of life. The four occasions on which Jesus used the words, "Be of good cheer," are in themselves an interesting and instructive study. They were all in critical moments when exceptional encouragement was needed. The man sick of the palsy and suffering intense agony of body, and the woman who had been sick for twelve years were almost parallel cases. No star of hope gleamed upon them until Jesus said: "Be of good cheer."

On the other two occasions those words were spoken to the disciples in trying and critical circumstances. The first time they were toiling and rowing against a storm on the Sea of Galilee. They thought they were cut off from the Master by the violence of the storm. When Jesus did appear, walking on the sea, it frightened the disciples at first, but his gracious words, "Be of good cheer," enheartened them and dispelled their terror. The last time Jesus used these words was on the eve of his departure when his going away seemed to leave the disciples defenseless and forlorn and with the prospect of a cheerless future before them. In the face of what seemed to ring the knell of all their hopes Jesus said to them, "Be of good cheer."

Happiness is man's divine heritage. Joy is not just an accident. It has to be cultivated like all other graces. It is an unerring result of certain laws followed and laws obeyed. The world is an echo valley. If we send out a dirge a dirge comes back to us; or if we send out notes of joy, then joy returns to us. It is God's plan for us to keep sunshine and happiness in our lives.

Length of face does not necessarily indicate unusual goodness. The artist who pictures the Christ as having a long, sad face does not do him justice. Jesus was no grouch. It is true that he was acquainted with grief, but he did not let this acquaintance overcome him. The very fact that little children loved him is sufficient evidence that he was of a cheerful disposition.

Don't worry. It is unworthy, unnecessary, unavailing and unrelieving. How much better off the human race would be if we could be content with whatever our lot may be. Paul was happy in jail, Daniel was happy in the lion's den, John was happy on Patmos, Bunyon was happy in prison, Wesley was happy while dying. The happy people are the humble, the gentle, the thankful, and the holy. Anxiety or worry does not cure our sorrows; it only drains us of the strength which we need to overcome them.

The thing which we find at the bottom of most unhappiness is "self-pity." We imagine that our troubles are greater than those of anyone else. Then if our supply of trouble runs low we proceed to borrow. Half the things about which we worry never happen. We cross too many bridges before we get to them. If we could learn to "bless the Lord, and forget not all his benefits," as the Psalmist has exhorted us to do, then we would have a great deal fewer cases of despondency. We are prone to forget how good our heavenly Father is to us. When we think of the fact that we are objects of his continual care and recipients of bountiful blessings from his hand, we should realize that we have nothing really to worry about. James Whitcomb Riley says:

'Tain't no use to grumble and complain,
It's just as cheap and easy to rejoice,
When God sorts out the weather and sends rain
Why, then, rain's my choice.

So, let us try to assume the attitude of the poet, and try to realize that whatever is, is best. If we were running the world we think that we would have a lot of things different—and we would—they would be in worse shape than they are. So, let's strive to turn our trouble into victory. If we have a cross to bear, let's carry our cross with a smile.

The greatest recipe for happiness in the world is found in those four words spoken by Jesus only four times: "Be of good cheer."

RUTH HUMPHREYS.

CHRISTIAN ENDEAVOR NOTES.

SEPTEMBER 3, 1933.

HOW IS PUBLIC OPINION CREATED?

Daily Readings for the Week.

August 28—Organizing for Action. John 11:47-54.
August 29—Shout What You Want to be Believed. John 19:6.
August 30—Use Orators. Acts 19:23-41.
August 31—Create Mob Madness. Acts 19:24-41.
September 1—Write Your Story. Habakkuk 2:1-4.
September 2—Public Easily Deceived. Eph. 4:14, 15.
September 3—How Is Public Opinion Created? Eph. 4:14; Prov. 12:5.

PROGRAM.

Instrumental Prelude—"Come Thou Almighty King."

Call to Worship—"The kingdom of the world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."

Hymn—"Come Thou Almighty King."

Lord's Prayer—(In unison.)

Response—"Praise God from Whom All Blessings Flow."

Scripture—John 11:47-54.

Hymn—"True-Hearted, Whole-Hearted."

Introductory Talk—

Development of the Topic—

The following outline may be used:

The Power of Public Opinion.

How Public Opinion is Created.

Creating Public Opinion for a Better World.

Hymn—"Rise Up, O Men of God."

Benediction—Father, we would enter into larger fellowship with thee in building the kingdom into the hearts and lives of men and into the life of our nation and of the world.—Amen.

Observe the following suggestions in preparation for this topic:

1. Have someone prepare to read Acts 19:23-41 and discuss it.

2. Ask some mature person who was a student of world affairs at the time of the World War to discuss the ways by which public opinion was created in support of the war.

3. Recall some important civic achievement, describe the ways by which public opinion in favor of this improvement was created.

4. What are some national measures on which public opinion is being centered today? How is this opinion being created?

5. Appoint a committee of three to decide on some urgent need in your community and outline a plan for creating public opinion to meet the need.

6. Appoint another committee to study national and international needs, choose one and outline a plan for arousing public opinion to adopt some policy to meet this need.

There have been a few relatively static periods of history when public opinion was set in a certain mold and few things happened to jar or

disturb it. But the present world situation is far from that. People are discovering that opinions that have been held for generations are wrong and must be changed. Institutions that seemed almost sacred are being stripped of their glory and sometimes the skeleton is not pleasing to see. Loyalties are being shaken. The whole world is in chaos and confusion. There is a restlessness both in the minds of individuals and in the group life of the world.

Conflicting interests are vying with each other for control of public opinion at the present time, knowing that the power for their survival rests there. If public opinion is blind, uninformed and easily deceived and misled as it has been throughout most of the world's history, a few clever leaders can organize the political and economic life of a nation to further their own selfish interests. An informed, intelligent, Christian public opinion is our goal, and our only hope of building a better world.

EVELYN B. RICHARDSON.

PIEDMONT CONFERENCE.

In speaking of Leadership Training Conferences, don't forget the Piedmont Conference. This included all of Georgia. Held at Piedmont College, July 24th-30th, there were three times as many students present as last year. And they were all happy. The regular work was well done by such teachers as Arnold Slater, Bible; Lawrence Stanley, World Friendship; Annie Campbell, Materials and Methods; Miss Race, Dramatics; Alan Jones, Problems; Charles Hoyt, Handcraft, Woodcraft, Recreation; Henry B. Mobray, Chapel, and M. J. Sweet, Dean and Vespers.

But this regular work was supplemented by the remarkable hospitality and friendliness of the pastor of the church, Mr. Mowbray, and Dean Rogers, of the College, and, in fact, the whole College faculty and townspeople themselves. One night the C. E. gave a supper out by the lake hard by owned by a member of the faculty, Prof. Percy. One night the music department gave a recital of high grade music, worthily rendered. One night Dean Rogers, wife and talented daughters gave an informal party at their home, which was properly enjoyed. And one night there was a formal reception given by the faculty. Well, it surely was a full eight days. But every student there vowed he or she would bring others with them next year.

The last service was held out on the hill looking up to the mountains where the vesper service had been held during the week. The vespers were carried into a testimony meetings in which every one shared. It was good to be there. The Communion Service followed impressively and this by the candle-light service which lengthened to the dormitory nearly a mile away. To see these lights burning as they were carried by inspired young people was a thrill not soon to be forgotten. It was something for young people.

Whoever allows himself to get out of patience, comes to the falling-off place before he is aware of it. By indulging in temper and saying cruel words, a man loses control of himself, and his tongue grows keener and more bitter and he affects and hurts forever the man he attacks. Do not turn friendship into hatred by hasty speech. "By conquering yourself, you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of our colonial governors. Think it over.—John Wanamaker.

"He that negotiates between God and man as God's ambassador, the grand concerns of judgment, of mercy, should beware of lightness in his speech.—Cowper.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SAUL.

LESSON IX—AUGUST 27, 1933.

GOLDEN TEXT: "Behold, to obey is better than sacrifice."—I. Sam. 15:12.

LESSON TEXT: I. Sam. 15:13-26.

Samuel told Saul that the Lord commanded him to smite the Amalekites, and utterly to destroy them, men and women, and even children and suckling infants, and all their animals. It is difficult to harmonize this action as a command from the same God who was the Father of Jesus Christ. But we must remember that the Bible deals with a progressive revelation of God, and at this stage in Israel's history this was their understanding of and interpretation of God's attitude toward and will for the enemies of Israel. The thing becomes all the more irreconcilable with the spirit of the Father of Jesus Christ when it is frankly stated that it is a case of getting even with the Amalekites for what they had done to Israel as they came out of Egypt. The fact of the matter is that Samuel was living up to the light that he had, and that he was declaring what he knew to be the will of God. We are to interpret his action in the light of the God whom Jesus Christ revealed.

Now Saul and the Israelites set out with a right good will to do the thing that had been commanded. They went heartily to the task of wiping off the face of the earth the hapless Amalekites. But there were some very fine sheep and oxen and fallings among the spoil and these they spared, ostensibly to offer them to the Lord. And they spared Agag, the king of the Amalekites, probably on the presumption that it would be a good thing to taunt him and humiliate him. And by that strange way in which the Spirit of God often makes known the hidden things of life, the thing became known to Samuel. And here the lesson of today begins.

Vain Flattery.

"Blessed be thou of the Lord." Thus salutes Saul the prophet Samuel as he approaches him. It sounds as if it were flattery. It was, and is, a subtle weapon. There is many a man, alas, many a minister and Christian worker, who is so susceptible to flattery that he often becomes harmless when he faces those whom he should rebuke. Be it said to Samuel's credit, and to the credit of a legion of faithful ministers, that they refused to be turned aside from their duty by flattery.

The Bleating of the Sheep and the Lowing of the Oxen.

It was most unfortunate that just as Saul told Samuel that he had performed the commandment of the Lord, the sheep began to bleat, and the oxen began to low. But we all know that life is just like that. Our sins have a way of finding us out in the most unexpected ways and at the most inauspicious times. Let every one of us be sure that our sins will find us out.

The Right Thing in the Wrong Way.

"The people spared the best of the sheep and the oxen to sacrifice unto the Lord thy God." It was a splendid thing to offer the best unto the Lord in sacrifice. But God did not want sacrifice in this case; he wanted obedience. The Israelites were doing the same thing that multitudes of people do today—they try to justify the means by the end. They try to excuse themselves for wrong-doing by basing it on worthy ends.

A Brave Preacher.

"Stay and I will tell thee what the Lord hath said to me this night," said Samuel. "It was an

unpleasant task. It took courage for the prophet to tell the king of his sins and of his doom. But Samuel did it, and he did it courageously. He is an example to modern ministers to denounce sin and pronounce doom even in high places. A minister should play no favorites in denouncing sin.

But Samuel is an example also in the spirit in which he rebuked the king. It broke his heart to do it. Verse eleven states that it grieved Samuel and he cried unto the Lord all night. It is one thing, and perhaps not a very difficult thing to denounce sin and pronounce doom on the sinner, but it is quite another thing to do it out of such love that one's heart breaks in the doing of it. Ministers and teachers and all of us need to learn how to hate sin but to have compassion on and love for the sinner.

The Tragedy of Self-Sufficiency.

"When thou was little in thine own sight, thou wast made head of the tribes of Israel." When Saul was first called to his high position he was humble and obedient. But, alas, he became self-sufficient, and later on he lost that sense of dependence which is so essential in service in God's kingdom. There are so many today who are humble when they are poor or are in trouble, but who forget God when they become prosperous, and who feel self-sufficient. Nations as well as individuals are guilty of this sin of pride.

Passing the Buck.

"But the people took the spoil." Thus Saul passed the buck, to use a slang expression. It is always so convenient to have someone else to lay the blame on. But it is futile so far as God is concerned. As a matter of fact, it is futile so far as we are concerned. We know that in the final analysis we are responsible for our sins. One of the most difficult things to get a man to do is to confess his sin, to come right down to the place where he will take the blame for his sin. We blame our sins on environment, on heredity, on circumstance, on others. Confession of sin is a very stern thing if it is looked at in the right way.

Worship Obedience.

Worship stands high in the mind of God. He seeks those who will worship him in spirit and in truth. It is a privilege and a duty. But God puts obedience above worship. "To obey is better than sacrifice and to hearken than the fat of rams." The usual procedure of a great many people is to do the thing that they want to do, even though they know it is wrong, and then to ask for forgiveness. God demands obedience. Without that, worship and sacrifice are empty things.

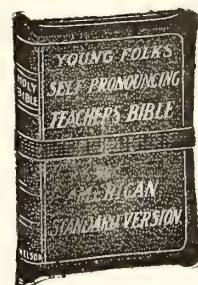
Because I Feared the People.

That was Saul's excuse to Samuel. He was afraid of the people and obeyed their voice. In these words he speaks for us. Alas, that so many of us are afraid to stand by our convictions, are afraid to live by our ideals. Take, for example, the matter of drinking. There are a great many young people who are afraid to say "No," when they are invited to drink when out with the "crowd." And young and old compromise their ideals and deny and betray Christ because they fear the people and obey the voice of the people. But we ought to obey God.

You never acquire anything in this world without purchasing it—purchasing it by your own will and effort. You may attain high state office. It will never come to you as a gift. You may attain a high place in business; your name may be emblazoned in the newspapers, and other distinctions may come to you. They are at the end of a long, hard road that only men and women with ability and energy can traverse.—J. Ramsey McDonald.

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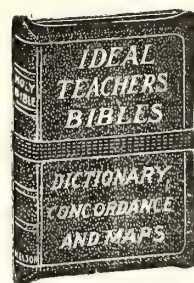
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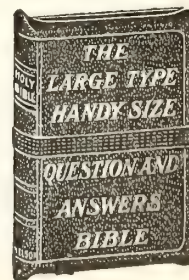
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THE CHRISTIAN SUN

1536 East Broad Street

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

LIP OR HEART SERVICE.

Lesson: Mark 7:6-13.

"This people honoreth me with their lips, but their heart is far from me. . . . Making the Word of God of none effect."—Curses 6 and 13.

This may be true of anyone who goes to church, reads his prayers, sing the songs, takes the communion, leads a decent life; yet is spiritually dead and has no consciousness of sin nor grace, and will not admit the necessity for repentance and a new birth. It is too bad, there are many such, even among those who are regarded as patterns of piety—they are without the daily knowledge of sin and the grace of the blood of Jesus Christ. They are severe in their pronouncements upon the children of the world, but they give short measure, top a basket of little berries with large, luscious ones, are willing to profit at expense of others, and drive hard bargains. These are the greatest hindrance to the church and the advancement of the kingdom. Let none think that such are truly pious.

It is time for us all to examine ourselves in the light of God's Word as in the sight of God. We should study to shun the very semblance of hypocrisy as the lowest of Satan's works. It is time we had a keen sense of obedience to God's Word and a conscience void of offense.

Prayer—Help us, O God, that our hearts may fear thee, and that we may in truth honor thee. Grant us grace to live in true holiness, in holy charity.—*Amen.*

TUESDAY.

SWEET WORD.

Lesson: Psalm 119:97-105.

"O how I love thy law. . . . How sweet are thy words unto my taste!"—Verses 97 and 103.

We ponder and wonder sometimes how many Christians felt as David did about it. We ponder just how much we ourselves find God's Word our greatest treasure. Then, when we find ourselves reading it on and on with delight, and suffering heartaches when observing so many about us who not only know nothing of its sweetness, but who know nothing of it at all, we begin to realize somewhat of its precious delights to us, and we pray God to make his Word a delight to us as it must have been to the writer of this Psalm.

Thousands read the newspapers, the magazines and books ravenously, play cards all day and all night, and the Word of life, happiness and peace lies covered with dust, or packed away for safe keeping. They have time for balls and banquets, but they are too busy to read his Word or go to church, and when they do go, it is not for the purpose of hearing what the Lord will say unto them.

What is wrong? They are not partakers of the blessings of the Holy Ghost. When so blessed, they will love the word and would not miss its truths for anything.

God's word is our only source of light; it shows the Father's tender love and leads us to our home above. Mediate upon it when you are not obliged

to spend your thoughts with other work and do not forget that God is present. Then, walk faithfully in the light, hating every false way, and undertake nothing without inquiring for light. There are those who never tire of this and their lives bear the glory of transfiguration and they love the gospel.

Prayer—Merciful God, grant us the favor of delight in thy word. Enlighten us by thy spirit, and make it our holy desire to live according to thy precepts.—*Amen.*

WEDNESDAY.

"THOU SHALT LOVE."

Lesson: Matt. 22:34-46.

What a beautiful commandment! Love is the best thing in life and there is no salvation without it. Love God above all things, and thy neighbor as thyself; this do and thou shalt live. (Luke 10:27, 28.)

What a just thing it is! It embraces everything that is good. All the other commandments are but reflections of this one.

Have we that love or have we lost it? If we have it not, we are unhappy, discontented, condemned and lost. Would that there were some way in which such hearts could give up their resistance, agree with God's law that the love and will of God might become their wills and desires. Yes, there is a way: By the gift of the Holy Ghost, through Jesus the Son, any one can be begotten anew—made a new creature and realize that love. Christ has fulfilled the love for us, has loved us with perfect love, and has secured pardon on the cross that whosoever believeth on him might live. The Holy Ghost gives us grace to believe this, to act upon it and partake of it. Thus we are in Christ and he in us. So born again, we can and will practice love by obedience to all the commandments and all that is to the contrary, love of self, hate, covetousness and all the lusts of the flesh—will die, that we may sit in the heavenly place of love.

Prayer—Dear Lord, enable us to make diligent use of the power which thou hast given us, obey thy voice, conform to thy spirit, and take Christ in our souls.—*Amen.*

THURSDAY.

WITHOUT BLAME.

Lesson: Eph. 1:3-7.

"That we should be holy and without blame before him."—Verse 4.

God has given us his Son, and by his life, death and resurrection, redeemed us from death and the devil; received us into his fellowship; forgiven us of our sins; created in us a new heart; given us spiritual light; and keeps us by his power unto the appointed end of glory. All believers are included in this salvation wherein "the spirits of just men are made perfect." "That we should be holy and without blame."

Prayer—Dear Lord God, we are deeply sensible of our unworthiness, but we are deeply thankful that in thy good pleasure thou hast redeemed us through Christ and adopted us into thy family. We will, then, by thy grace, serve thee with all our souls. So help us by thy spirit.—*Amen.*

FRIDAY.

IMPERATIVE THANKSGIVING.

Lesson: I. Cor. 1:4-8.

"I thank God always on your behalf." Verse 4.

We are told that Paul wrote to the Corinthians with a sad heart because of the wickedness of the church, yet his love for them, his insight into their lives, is occasion for continuous thanksgiving.

In like manner we should be able to see that the numerous infirmities of the church should never for one moment interrupt our thanksgiving. The Scriptures with their enriching life are open to us; we walk nowhere in darkness; we have all the knowledge necessary as a key to the highest life; there are many everywhere upon whose hearts the Holy Ghost has placed the seal of salvation; all of which should hearten us.

There may be reason for complaints, as Paul had, but likewise with him we have fellowship with God. Pure eyes look upon that which is pure and rejoice in every virtue. It is by this kind of life that society shall be delivered. All shall become perfect in holiness and the church shall stand at last an undefiled bride at the Lord's side.

These are things, it appears, which were continually before Paul and for which he gave thanks always.

Prayer—Give us, O God, the humble and grateful spirit of faith; and confirm us in the truth unto the end, for Jesus' sake.—*Amen.*

SATURDAY.

GATHERING TOGETHER.

Lesson: Eph. 1:8-14.

"He might gather together in one all things in Christ."—Verse 10.

Causing "all things to work together for good" and the gathering together all things in Christ, and to bring all things ultimately to praise him, seems to be the unquestionable pleasure of the Lord.

He who sees this cannot let him go. He expects salvation at his hands, worships with child-like love and confidence; and has his peace and joy in him. The longing after God, and the joy in God's love, is our seal which cannot fail to be valid.

Let not imperfection create any doubt. He shall not fail until every enemy is destroyed and the perfect is come.

Prayer—Our Father, praise be to thee. Enlighten us that we may know the excellence of thy way through the maze of this wicked world. Give us grace to gather together with thee all that be of thee and unite all in Christ.—*Amen.*

SUNDAY.

WITHOUT CONDEMNATION.

Lesson: Rom. 8:1-4.

"There is . . . no condemnation to them which are in Christ Jesus."—Verse 1.

What a secure and happy thing it is to have a clear conscience—to be guilty of nothing in which we can be condemned! To have a clear conscience void of offense presupposes of course, that we have a conscience, or that, having one, we have not seared it beyond feeling, or sand-bagged it into unconsciousness. There are some who fall into the ways of the world and reach the state where they have no sense or compunction of conscience about sin any more. May God be merciful until they come to life again. Frivolous, carnal, pleasure-bent, self-righteous persons do not know that they are condemned, and thus remain unmoved when they read or hear the words of life. Of course, they have no spiritual difficulties as the devil does not assail their faith. It is dead. At the same time, it is a fact which everyone can reasonably know that he who feels no condemnation and has no knowledge of the fight of faith, there is nothing for him. It is like closing the eyes to the beyond and glory of a full blooming flower garden and saying "there are no flowers."

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

VICES OF THE VIRTUOUS.

By DWIGHT E. STEVENSON.

(This sermon, which was awarded this year's Dean Brown Prize in Expository Preaching at Yale Divinity School, is reprinted from the *Christian-Evangelist*.)

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, who hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, All that is mine is thine. But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost and is found."—Luke 15:25-32.

When we think of sin we usually think of something black and utterly abhorrent. Robbers, murderers, gangsters, prostitutes, wasters—these are sinners. We think of the prodigal sons and daughters of the world.

But somehow Jesus did not have as many words of denunciation for the prodigals of his day, the publicans and harlots, as he did for the outwardly respectable Pharisees and Scribes. He seemed to think that the case of the dyed-in-the-wool sinner was more hopeful than the case of those who covered up narrowness and hypocrisy with the cloak of orthodoxy.

Perhaps the reason that we have been so willing to brand the prodigals as sinners is that there is little likelihood of our falling into that kind of sin. We do not have to worry about becoming outcasts from society, going to the depths to which the younger son in the parable descended. The great masses of society, and we with them, are respectable, law-abiding, peace-loving souls. The most of us are more fittingly typified by the elder brother who remained at home on his father's farm, sharing the work and the responsibility. We are conventional and respectable.

Certainly these two brothers were different. The younger brother was the black sheep of the family. He was a spendthrift and a waster. Scandalous stories about him must have come back from the city every day. Not only did he waste his father's fortune, he went in search of thrills, dangerous thrills, which led him to the brink of physical and moral ruin.

In contrast, the elder brother was steady and reliable. Day after day he toiled in the fields grubbing out a living for the household. He kept his accounts straight. He must have been respected by his neighbors as level-headed and dependable. He didn't desert his father for the lure of the city; he didn't squander his inheritance. Indeed, he was a personification of thrift and reliability. He stood by the family like a loyal son. Yet, despite all this, we are not well impressed with his respectability as we read his story. We are led to suspect that he had at least some rather grievous faults.

First of all, he was ungrateful and ungracious.

On returning from the fields and hearing the music and dancing in honor of his brother's return, his first reaction was a wounded pride. Fuming with anger, he confronted his father with the charge, "You never gave me even a kid to make merry with my friends. But when this thy son came, who hath devoured thy living with harlots, thou killest for him the fatted calf." He seemed to have forgotten that his father had given him an inheritance equal to his brother's. He forgot that he had shared his father's companionship through the years; he had eaten at his table and had benefited from the comforts of a well-ordered household.

He made no formal response of appreciation. His reply was a surly charge of partiality and unfairness because his brother had been welcomed home. We suspect that he never had experienced a single day of real companionship with his father. For gratitude and appreciation are the doors through which we hold commerce with friends.

Ingratitude is not the crassest sin in the world, but it twists and stints the life that bestows it. It is a failure to comprehend spontaneousness and friendship in others. The ungrateful man sees the world through smoked glasses; having a cloud in his soul, he cannot see sunshine in the soul of another. So he cuts off the widest channel of human companionship, for friendship can never exist without a give-and-take involving appreciation and gratitude.

The elder brother had reduced life to a theory, an equation of duty, and in so doing had robbed himself of the essential humanity. In 1568 during the Spanish inquisition, Alva was in the height of power in the Netherlands and blood was flowing like water. A Calvinist preacher, pursued by a Spaniard, fled across a lake of ice weakening under the heat of a March sun. The lighter preacher reached the shore in safety and looking back saw his pursuer struggling for life and crying for help. Without delay he went back and dragged the sleuth of the Inquisition from the icy waters, with the result that the rescued man cast his rescuer into prison and himself lighted the fire which took his life on the next day. Such a paralysis of affection is something more than a fault. It is a gross evil. Because it can't see beyond its own nose and its own grievances, it blocks up the whole avenue of human understanding and human sympathy.

Living in a society built on the assumptions of rights, figuring life in terms of units of production, we see the vast social proportions of ingratitude. In 1929, one-third of our national income was going into the pockets of moneyed people. During the depression one-half the national income has gone into those same pockets, while the relief funds paid the unemployed have not equalled one-tenth of their normal wages. Because men have been reduced to factors in production, their contribution to economic life taken for granted, grinding poverty stalks abroad, starvation takes its toll of undernourishment and disease, and economic and political problems reduce the proverbial Gordian knot to absurd simplicity. Ingratitude is not a mere absence of virtue; it is a positive force of evil, ruinous in an individual life, but devastating when let loose upon society.

* * *

On the basis of his ungracious estimate of his father and his brother, the elder son built up a fiction of self-righteousness.

He began to recite his virtues: "Lo, these many years do I serve thee, and I never transgressed a commandment of thine." There they are: constancy, loyalty, hard work, obedience, unspotted character. These virtues are not to be despised, but the pride with which they are accomplished is so great as to cancel them out. We cannot escape from a feeling that all these years the elder son had remained faithful and morally irreproachable precisely because he entertained a superiority complex. How much better *he* was than that renegade of a brother!

Self-righteousness! What infamies have not been committed in its name! In individuals it creates moral inertia; a man becomes too satisfied with his present state to see his shortcomings or

(Continued on page 15.)

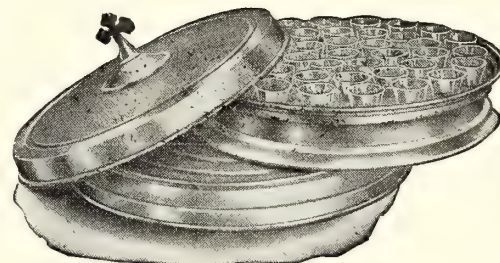
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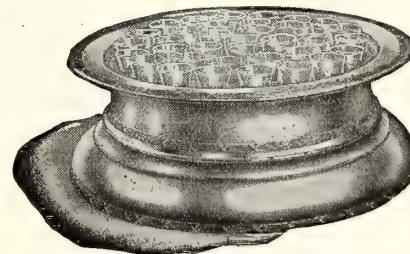
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THE CHRISTIAN SUN

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This year we will have home-coming day the first Sunday in September—the 3rd—it being the Sunday before Labor Day. We invite to be with us on home-coming day all the boys who were reared in this institution, and their wives, if married; all the girls and their husbands, if married. We want to have a family reunion of our children and hope a large number of those who have gone out will come home for the occasion.

We do request, if you can come, to drop us a card so we will know how many to prepare for. A warm welcome awaits you.

CHAS. D. JOHNSTON, Supt.

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Ether86

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Carl Voss is doing great S. S. S. work at Winston-Salem. One hesitates to say, "He's the noblest Roman of them all," but it is safe to say he has split more wood, swept more floors, painted more pews, washed more windows, put up more screens at church windows and doors, preached as many sermons, made as many calls, taught as many Sunday Schools, walked as many miles as any other S. S. S. man in the country. And now, with the splendid help of Frankye Marshall and

Katherine Burt, and a few local young woman helpers, he is helping to carry on one of the largest vacation church schools in the State of North Carolina.

This new church has 130 or more enrolled in their school. It is remarkable how the people of this fine neighborhood appreciate the kind of service this church is giving. And Mr. Scott, the pastor, led his people into union summer services Sunday evenings in Ardmore and has preached twice already to the combined groups.

On one occasion the meeting was held in the United Church. It was packed. It is said that one lady said beforehand that she was not going, for "these people" (meaning United Church people) "did not believe in music in the church." It happened the pastor, without knowing of this, had arranged to have a large church choir of First Church, Greensboro, there that night. Thirty-five minutes was given to a much appreciated sacred concert. It must have been a happy surprise for some one! And as this is being written Mr. Scott, assisted by Mr. Swartz, of Albemarle, is holding revival meetings at Salem Chapel, fifteen miles away. Surely this is a busy church.

FAMILY ALTAR.

(Continued from page 12.)

The fact is, we have to forget and lose ourselves in all that we do and say and look to Christ only for the light, for the life and for the uplift. They who are taught to launch out on the deep, to cast over the net, to do so then shall find themselves free from the load of sin and death.

Prayer—Dear God, our Father, help us in this most important of all concerns. Teach us and guide us, that Jesus may be to us the way, the truth, the life.—Amen.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed, 13 The disciples called this mat of the earth, and light of the world; Christ urged on them a good example, etc.
AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Is. 2. 22.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT. (Continued from page 13.)

to desire greater achievement. In races it is the parent of color lines and the whole spotted reality of racial prejudice. In nations it becomes nationalism; it feeds militarism and raises trade barriers, dividing the world into exclusive estates with high walls. As soon as a man, a group, or a nation begins to boast in its present achievement, it is time to hold a funeral, for a death has occurred.

As he was self-righteous, the elder brother was also selfish. He did not think of the needs of his brother, he thought of his own demands: "Thou never gavest me a kid (let alone a fatted calf) that I might make merry with my friends." Thinking of selfishness one is somehow reminded that just beyond the gates, in the Inferno, Virgil pointed out to Dante:

... the wretched souls of those
Who lived with neither infamy nor praise.
For they are mingled with that caitiff choir
Of angels who were not rebellious nor
Were faithful unto God, but were for self.
The heavens expelled them so as not to be
Less fair; the depths of hell receive them not
Because the damned would make of them their boast.

Selfishness is a sin that has been exalted to a virtue. Our economic system has been nurtured on it. In 1831 Richard Whatley, Archbishop of the Church of England, wrote for the edification of the school children of Great Britain: "It is curious to observe how, through a wise and beneficent arrangement of providence, men do the greatest service to the public when they are thinking of nothing but their own gain." For a hundred years now we have deluded ourselves with this poisonous teaching, glorifying cut-throat competition, browbeating of labor, profit-seeking, and the gospel of each man for himself and the devil take the hindmost. A few men are beginning to learn a lesson from these bitter days, and it is the old lesson of the Pale Galilean: "He that seeks to save his own life shall lose it." More than that, in a close-knit society constituted as ours is today, not only will a selfish man lose his own soul, he will damn the souls of a thousand of his fellows in the process.

* * *

Not only was the elder son ungrateful and selfish; he was also *unloving*.

The father whose goods had been despoiled and whose heart had been weighted down with his son's prodigality for many years, opened wide his arms to his returning boy. He gave to him more than a robe to cover him, a ring for his hand, shoes for his feet, and a feast for his hungry body. He gave him the immeasurable treasure of a father's forgiving heart. But the elder brother refused to go in. Had he been the one to meet the returning prodigal he would have slammed the door in his face. It made no difference to him that his brother returned with a chastened, penitent spirit. It made no difference that he came hungry for the companionship which he had been denied by his fair-weather friends.

Of all the faults of humanity none is so tragic as lovelessness. It robs life of human mercy and tolerance and reduces all human contacts at their best to a cold heartless justice, and at their worst to merciless exploitation. With a little introspection it does not take us long to know that if we were judged on the grounds of justice alone, half of us would stand condemned. But for parents and friends and a society which bestowed their rich treasures upon us before we deserved anything, we would not be alive today. And but for their willingness to forgive our blundering ignorance and our unwitting social crime, we would be behind iron bars.

We could say to the elder son in the parable what Portia said to Shylock,

... therefore, Jew,
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation.

The elder son stands self-condemned because he condemned his brother.

* * *

How small and bigoted the elder son really was appears when he is contrasted with his father. For the father remained firm in his love of his sons through it all, "Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead and is alive again; and was lost and is found." The father lost himself in an expansive interest in the needs of his sons.

Because he was carried by love into the very heart of his son he also suffered with him. It

is the insight of love which sees the pain of men as the burden of the loving heart, and that can say, as from the heart of God,

All sin was of my sinning, all
Atoning mine, and mine the gall
Of all regret. Mine was the weight
Of every brooded wrong, the hate
That stood behind each envious thrust,
Mine every greed, mine every lust
And all the while for every grief,
Each suffering, I craved relief
With individual desire—
And felt fierce fire
About a thousand people crawl.

How immeasurably higher is the attitude of the father than that of the elder son. And how much more hopeful is the future of a prodigal who "came to himself" than the future of his brother who was "angry and would not go in."

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MARRIAGES

GARDNER-JOHNSON.

Oscar Kennedy Gordon and Esther Holland Johnson, of Suffolk, Va., were united in marriage by the writer at Holland, Va., August 12, 1933. Mr. Gordon is the son of the late George N. Gordon and Mrs. Grace Kennedy Gordon, of Suffolk. The bride is the daughter of Mr. and Mrs. J. H. Holland, R. F. D. 4, Suffolk. After a wedding trip they will reside in Suffolk, Va.

May their wedded life be long, happy and useful. N. G. NEWMAN.

OBITUARIES

BRIGGS.

Miss Arabelle Briggs was born December 31, 1912, and died June 23, 1933. At the age of 12 she professed faith in Christ and united with Fullers Chapel Christian Church. She was faithful to her church until death, doing what she could. She lived a pure consecrated Christian life and was esteemed by all who knew her.

Miss Briggs was the daughter of Mr. W. S. Briggs, a faithful member and deacon of Fullers Chapel, and the late Mrs. Susie Edwards Briggs, who died in 1915. In addition to her father she is survived by six brothers and six sisters, and many other relatives.

Services were conducted by the writer assisted by Rev. S. E. Madren. Interment was in Fullers Chapel Cemetery, attended by a large crowd. The floral tributes were beautiful. She sleeps in peace. May the Lord bless and comfort the bereaved.

H. E. CRUTCHFIELD.

LILLY.

Vernon Lee Lilly was born October 20, 1919, and died July 11, 1933, at the age of 13 years, 8 months, and 21 days.

666

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He was the son of Brother and Sister he wished made for his funeral. Sur-Claude Lilly of our Mt. Olivet (R) living are his parents, two brothers, and Church. He himself was a member of two sisters. The funeral service was the same church. conducted at Mt. Olivet (R), July 13,

He was a bright little fellow, and, 1933, and the remains laid to rest in during his illness, talked freely of his the cemetery at McGaheysville. approaching death, and the arrangements

A. W. ANDES.

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RICHMOND, VA., THURSDAY, AUGUST 31, 1933.

NUMBER 35.

.. THE SUN'S OBSERVATORY ..

The Church Paper.—

At the last quadrennial meeting of the Federal Council of Churches of Christ in America, the following statement was issued to the churches of the country: "The Federal Council of Churches deplores the fact that, despite the high character of most of our church papers, the local church and the Christian home make but meagre use of them. We have failed to emphasize sufficiently the necessity for religious reading in the homes of our people. The great mass of our people are getting their views of life and of the supreme problems of our time, not from the church press, but from secular journals, scenarios and commercialized radio broadcasts. The loss in subscriptions has brought some of our most honored journals into financial distress and has greatly restricted their influence for good in the churches. We recommend that our constituent bodies be urged to use the most effective means possible to promote in the congregations the ideal of a church paper in every Christian home, and also to inspire the faithful reading of the same." Surely, in these days, more than ever, we need the church paper.

The World Wheat Situation.—

The "Big 4" among wheat raisers, Australia, Argentina, Canada, and the United States, have agreed among themselves to cut acreage and raise prices of wheat to a profitable level. But this agreement is contingent upon the cooperation of other wheat-growing countries. Twenty-seven nations had been invited to the "Wheat Conference," but only fifteen responded by sending delegates. There is hope that others may be brought into line. France, as usual, became a problem just as things might have shown a turn in the right direction. While the conference was getting under way, French wheat—nearly 3 million bushels of it—was being unloaded at a Liverpool elevator, and it was offered for sale at just one-third of the price that the French miller was paying for his wheat. Germany also was offering wheat at "dumping" prices. Neither of these nations is ordinarily a wheat exporting nation, but subsidies to farmers, to encourage national self-sufficiency have overdone the thing and they too have surpluses on hand. Secretary Wallace hopes to bring pressure to bear by threatening dumping from the United States, if the other nations do not cooperate. Premier Bennet, of Canada, seems optimistic, and says, "It will soon be settled."

A Good-man Makes Good.—

It requires self-confidence to make good at any game, including the game of life. This, however, is about one who is making good in golf as well. Born twenty-three years ago on the wrong side of the railroad tracks in Omaha, Neb., one of ten children, he lost his mother while still quite small.

His father, a laborer, was away from home most of the time, and he just grew up. When aged twelve, he applied for a place as a caddy on the local golf course, and his smile got him a job. notwithstanding his unusually small size, his bare feet and his overalls. When Walter Hagen came to Omaha some time later and asked for their best caddy, it was he who qualified. At the age of fourteen he played in the caddies' tournament and without a putter, won with a 37. Five years later the youth of nineteen stopped Bobby Jones, who had been, and still is, his idol, and this year, at the age of twenty-three, he is open golf champion of the United States. He is now tuning up for the national amateur title. If he can win these two titles in one year he will have shared with Jones the distinction of being the only other golfer to have won both crowns in a single season. We wish Johnny Goodman luck. May he play the game of life like he plays the game of golf.

Business Situation Continues to Improve.—

According to reports issued by Walter J. Cummings, executive assistant to Secretary of the Treasury Woodin, there are now 13,951 banks in the United States operating without any restrictions whatsoever. There are only 2,870 closed or operating on a restricted basis. These figures include all national banks, members of the Federal Reserve system, and non-member banks. They do not include, however, mutual savings institutions. The figures quoted below for member banks are as of August 12th, while non-member bank figures are up to July 26th. There are 4,961 national banks now doing an unrestricted banking business, with deposits of \$16,938,145,000; then there are 740 State banks, members of the reserve system, with deposits of \$9,741,987,000. The 8,250 non-member banks which were operating on a full-time unrestricted basis had deposits of \$5,057,596,000. This makes a total of \$31,737,728,000 on deposit in commercial banks. The amount of deposits in the postal savings system have increased from \$150,000,000 to over a billion, and mutual savings banks should account for twice as much more, making the total deposits in all classes of banks at the present time not less than 35 billion dollars. This amount seems quite sizeable when we consider that we are in the midst of a depression.

Virginia Legislators Refuse to Take Dictation.—

When threatened with the same percentage of pay-cut that other State employees had received, the special session of the Virginia legislature, saw red. What had hit the other fellow's pocketbook was economy, what threatened to hit their own was —! Before proceeding to save the State from death because of the loss of beer revenue, they passed a special bill providing themselves full pay, and unanimously passed it over the

Governor's veto. Thus the legislators receive \$84.00 a week, plus other expense items. About two years ago, that is, before there were any cuts in the pay of State employees, we are informed that the average employee received approximately \$1,400 a year. This average included heads of departments as well as stenographers and office boys. At the present time, after having received two reductions in salaries, the average is probably under \$100 a month, with some receiving as little as \$60. Yet the legislature refuses to take the medicine which it measures out to the other employees of the Commonwealth. What little they have gained in purse, they have certainly lost in worth to their State as law-makers. Possibly the least they could do to "save their face" would be to pass legislation enabling the Governor to do for other servants of the State what they have done for themselves. At least this would be in accord with the N.R.A. program launched the first of this week. There's too much difference between \$15.00 a week for working and \$84.00 a week and "mileage" for a trip to the Capital City.

Americans as Hobby Riders.—

The current issue of *American Magazine* gives us the hobbies of various famous Americans, and of some Americans who are not quite so famous. For instance, Franklin D. Roosevelt spends his spare time collecting pictures of old ships. J. P. Morgan—would you guess it?—is a student of ecclesiastical history, while Samuel Untermyer, the lawyer, raises orchids. Louis A. Hazeltine, once professor of mathematics, was a great radio fan. His hobby led him to the invention of the neutrodyne receiver, made for him a fortune, and now he looks upon mathematics as his hobby. George W. Wickersham, probably best known as chairman of one of Mr. Hoover's commissions, though famous before that, collects mezzotints, or engravings. He uses his spare time reading Dante in the original. Henry Ford, along with John D. Rockefeller, restores old inns and collects old machines. Newcomb Carlton, controller of telegraph lines, has a longing for ship models. However, hobbies are not confined to great men. "Joe Policastro," we quote, "bootblack in the *American Magazine* offices, is an authority on Penson du Terrail, the prolific but half-forgotten French novelist of the nineteenth century. . . . Robert Costello, conductor on the local subway trains in New York, reads the Greek classics . . . and carries a copy of Horace in his pocket to read between stations." He is also an authority on the ancient Irish language. Still another, a window washer, is an authority on the German campaigns in Africa during the World War, while a street car motorman writes poems for a past-time.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Now is the time for all good Christian fathers and mothers who have them ready, to start their sons and daughters to Elon College. A large opening is anticipated.

That was a parting tribute of praise and honor to Dayton, Ohio, paid to Rev. and Mrs. John G. Truitt, as they left to take up residence in Suffolk, Va. Brother Hermon Eldredge, in writing of the matter, says, rightly, "Dayton's loss is Suffolk's gain."

Our columns are enriched this week with two unusual contributions, "Reminiscences," from our beloved and venerable brother, Dr. S. Q. Helfenstein, editor emeritus of our Sunday School Quarterlies, and "Looking Toward Sunset," by Rev. B. F. Vaughan, of Centerville, Ohio, who, before failing eyesight, as he climbed toward ninety, gave him a faltering and uncertain pen, used to contribute often to the joy and edification of our readers.

Dr. G. O. Lankford, one of our most beloved, capable and esteemed pastors, has retired from the pastorate of our Burlington Church, owing to continued poor health, and is to move with his family to Elon College. These beloved people will receive glad welcome at Elon, and here is hoping that residence in our quiet and wholesome village will witness the return to full health of our dear friend and good brother. It is given to few pastors to win the devotion of his people as has Dr. Lankford at Burlington, and also at Rosemont, in Virginia, where he served prior to coming to Burlington.

REVIVALS IN ALABAMA.

I have spent the last five weeks in revivals at the following places: Langdale, Corinth, McGuire's Chapel, New Harmony and Bethany. I have already made mention of the meetings at the former three churches, but it is of New Harmony and Bethany that I write at this time.

Rev. G. H. Veazey is pastor at New Harmony, and here we had a great meeting. The most loving fellowship was manifested throughout the meeting. Congregations were fine, order was excellent and the church was very happily revived.

I have rarely seen such a quiet demonstration of the spirit anywhere, at any time. It was a great refreshing from the presence of the Lord. Men who were hardened in sin gave reverence to the Word.

The young people gave a good musical program. My, how they did sing, "Home on the Banks of the River." I can almost hear them now.

Last week I was with Pastor Sheppard at Bethany. Here we had a revival from the start. The church was ready and God was waiting, and the glory of the Lord came down and crowned the mercy seat. Every service was a good one. The people were attentive and prayerful, and all rejoiced together. Under the influence of the old-time power, God's people will still have joy.

These weeks of arduous labor have been a source of spiritual blessing to me, and I am rejoicing in God, my Saviour.

We are planning to have a home-coming here next second Sunday. Our goal is to have every member of our church present in person, or by contribution, or in prayer. We have on roll some 350 members, and we are praying that we

may be able to reduce our indebtedness \$100.00 that day. We shall do our best by the help of the Lord. We are also planning to have with all former pastors who are living, and all members and friends who have moved away. The good ladies will provide lunch at the church, and a fine fellowship meeting will be had, and a great song service will follow in the afternoon.

We have had a hard year, but a good year at Lanett, considering the difficulties under which we have labored. We have reduced our indebtedness in a commendable way. However, we have many people who are absolutely unable to pay anything, and quite a few others who do not pay. Brethren, pray for us here; we need your interest. We have a great door open to us here, and there are many adversaries. It will take a strong fight to whip the devil here. The victory comes to the faithful finally. God bless his dear church everywhere.

G. D. HUNT.

DAYTON'S FAREWELL TO THE TRUITTS.

Dayton, Ohio, gave Rev. John G. Truitt and his good wife a double farewell on the eve of their going to Suffolk, Va.

On August 6th the seven Christian Churches of the Dayton District gathered at the Riverdale Christian Church, and with a fellowship supper and an evening service they sang praises and expressed regrets, through the pastors and church leaders, on the going of this popular pair with "the souls they had gotten in Haran" (Ann and John, Jr.). The event was one of the largest attended of the Dayton churches.

On August 13th, Brother Truitt gave his closing address to an audience of some twelve hundred in Library Park and left the next morning for Suffolk. The Library Park meeting was one of a series given by the Y. M. C. A. and for the downtown section of the city. A census of this particular meeting was held which revealed that over twelve hundred people were present from fifty churches of Dayton, and from twenty-three outside towns surrounding the city. The card census also revealed that visitors from fifteen cities and towns from eight states outside of Ohio were present, and on the blank asking if the attendant was a member of any church, fifty-five answered "No". Many did not reply to this question. All agreed that the address was one of the best in the series of out-door meetings.

This closing event also had a Christian Church flavor, since "Dad" Kershner (Rev. Watson Kershner of radio fame), the pastor of Pleasant Hill Christian Church, sang several selections. The writer was chairman of the meeting, and Mr. O. S. Walker, of the First Christian Church of Walnut Hills, was chief of the ushers.

Dayton's loss is Suffolk's gain. (Ruth 2:12.)

HERMON ELDREDGE.

Dayton, Ohio.

A FRUITFUL DAY.

On Sunday, August 6th, Rev. A. R. Flowers spoke to a large audience in the capacity of a Sunday School in a Missionary Baptist Church; from there he drove five miles and preached in a Freewill Baptist Church, at 11:30. In the late afternoon, he drove to a different section, ten miles away, and spoke on the subject of "Christian Education," at 8 o'clock, in the Methodist Church. Before he had finished the day's service, two ambitious young women, who had almost lost hope of being able to attend any college, had gone to him in quest of help that he might be able to render them. At this writing, arrangements had been completed for one of the young ladies to go to college and it is almost certain that the other will be equally successful.

This is the way that A. R. Flowers spends

most of his life, and the kind of service he is rendering. Scores of young people who are, today, occupying some of the most responsible positions in life, readily give A. R. Flowers credit for much of their success. Brother Flowers is a very unassuming character, as most of us know, but a firm believer in the virtue of Christian righteousness and faithful work as a fundamental in all real and lasting success.

One of the greatest evils of all ages has been the disposition of so many people to follow the line of least resistance. How to inspire our young people with greater zeal is, to my mind, the great question of our times.

W. B. BATH.

Rocky Mount, N. C.

THE VIRGINIA UNION MEETING.

The three churches: M. E., Baptist and Christian, joined in a series of union revival services, beginning August 6th, and closing on the 30th. Rev. J. W. Dixon, pastor of the M. E. Church of Rocky Mount, Va., was the preacher, and Mr. Young, of Roxboro, N. C., was song leader.

Services began in the Baptist Church, which was filled to its capacity from almost the first service. On Wednesday evening we went to the Christian Church and continued there until the close.

Both preacher and singer delighted our people. There was a delightful spirit of fellowship and cooperation among the different religious bodies. Mr. Dixon preached in a fearless manner, and yet showed a beautiful spirit of brotherly love. His sermons were orthodox, plain and convincing. He dwelt on no specific evils, but denounced sin, and held up the crucified Saviour as man's eternal Deliverer.

The entire town and community were lifted up spiritually. There were some fifty professions of faith and many to join the churches.

Since my pastorate here we have entered into seven of these union meetings. All were good but none surpassed the recent one.

C. E. NEWMAN.

FROM WADLEY, ALABAMA.

I have just finished my last revival. They were not what I had expected. Rev. G. D. Hunt was with me at Corinth. We received four members on confession of faith. We held a union meeting with the Methodists at Cragford. No visible results. Rev. G. D. Hunt was with me at New Harmony. We had a mighty good meeting there, and received four members on confession of faith. Rev. C. W. Carter was with me at Rock Springs this week. We received three members by letter. I feel, however, that all the churches were somewhat strengthened.

I am leaving this P. M. for North Louisiana, where I will hold two meetings.

G. H. VEAZEY.

CANADA GROWS WETTER.

In Canada drunkenness among women has increased 53 per cent.—*Montreal Star*.

If all the drunks were arrested there would be no room for them in the jails.—*Police Commissioner Burton, of Manitoba*.

Conviction of drunken drivers increased 1,300 per cent from 1921 to 1929.—*Official Government Bulletin of Canada*.

Bootlegging increased 11 per cent in the first year of government control, and arrests for drunkenness increased 125 per cent in the first eight months of government control.—*Saskatchewan Liquor Board*.

The life of a pious minister is visible rhetoric.—*Hooker*.

FROM CHICAGO.

Many of the readers of THE CHRISTIAN SUN remember Miss Ethel Hurley in connection with her work at Christian Temple, Norfolk, Va. Since leaving Norfolk, Miss Hurley has been in Chicago, and from time to time notes of interest from her have appeared in THE SUN.

We are sure that she will not object if we reprint in full the newsy and interesting letter we received from her last week, and we believe that SUN readers will enjoy it. We congratulate Dr. Denison on this addition to his corps of workers.

Chicago, Illinois,
August 22, 1933.

Mr. John T. Kernodle, Mg. Editor,
Richmond, Va.

My Dear Mr. Kernodle:

I seem to always want to write too much for a postal card, so I'll use a letter this time.

Will you please change my address to care of C. P. A. Building, Dayton, Ohio, beginning with the August 31st issue, as I want to continue to receive THE SUN without interruption.

Chicago has been a mighty fine place to be this summer, because friends from everywhere have come here to see the Fair. I was glad to see Dr. and Mrs. Smith, L. E., and Rebecca last week, as well as Mrs. Ben T. Holden and family (nee Miss Willie Staley) and Mrs. Annie Staley Calhoun. They had come to Chicago via Washington and Niagara Falls. I understand the other sister, Mrs. Bessie Staley Cheatham, and her son, William Cheatham, both of Washington, are to be here this week.

Then Herman Truitt and his sister, Jewell, of Glen Raven, N. C., and the Misses Gladys and Emma Woodson, of Burlington, N. C., were pleasant visitors here recently. I think I saw more of Chicago with them than I've seen before or shall ever see again.

Chicago folks have to have friends come to town before they'll halfway appreciate their city enough to see the beautiful and educational spots of interest.

Sincerely,
ETHEL HURLEY.

LOOKING TOWARD SUNSET.

By REV. B. F. VAUGHAN.

How pleasant the backward view, when the days have been spent in honest toil and noble effort. "Live truly," said Dr. Bonar, "and thy life shall be a great and noble creed." Nothing calms the life, or satisfies the mind and heart, like a life of sincere purpose, pure desire, and simple trust in him who doeth all things well. Good companionship, strengthens the feet for such a journey.

Washington Gladden voices the language of one fired with such an ambition for noble living in his beautiful and inspiring hymn:

O Master, let me walk with thee,
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

A day's work well done, a task well finished secures its own reward, and opens the way to greater usefulness.

No survey of the past can be satisfactory and bring joy and peace, like that which can say:

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith, sweet and strong,
In trust that triumphs over wrong;
In hope that sends a shining ray,
Far down the future's broadening way,
In peace that only thou canst give;
With thee, O Master, let me live.

Our aim in the foregoing has been to show that the finest views in life's sunset days can come only when the former days have been well spent; in which truth, honor, purity, righteousness, peace, love, faithfulness and good will have filled those days with the best that we could give. If our lives, through such virtues, have contributed to the welfare of our fellowmen, we may, with clear vision, behold the land that is afar off, yet near to those who seek.

The writer lives in a beautiful village on the divide between the two Miamis in Ohio, where the most picturesque and charming sunsets are sometimes to be witnessed. Cloud pictures of exquisite beauty and varied mingling of shaded blue and gray and gold lines with blended shades of soft light, all furnish such a pleasing picture as only nature can paint.

It is fascinating indeed to look toward such sunsets.

After one has almost reached the eighty-first milestone in life's journey, it thrills the heart and glorifies the mind to look toward life's blissful sunset.

The great divide that now shuts out our view of that undiscovered country of universal brotherhood, shall fade away and we shall behold him

before whom every knee shall bow and every tongue confess to the glory of God the Father.

Such triumphant ending in life's great struggle is possible to all who seek his face, and have his name written on their foreheads.

The lines of Miss Catherine Lee Bates seem so appropriate here to us as a nation composed of individuals, that we cannot refrain from quoting from her grand American ode, "America, the Beautiful," to close these stray thoughts:

O beautiful, for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life.
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine.

O beautiful for patriot dream,
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea, to shining sea!

Centerville, Ohio.

The world looks at ministers out of the pulpit to know what they mean in it.—Cecil.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

COMES THE STORM.

(Editorial Correspondence.)

Virginia Beach, Va., August 26th.

The writer remembers once standing on the peak of a mountain in Porto Rico from which he saw to the south the Caribbean Sea, and to the north the Atlantic Ocean. It was, indeed, a scene of rare grandeur and glory, a mountain and two seas at one sweep of the naked eye. One wondered then what would happen if those two seas got into furious combat, or the one took up the fury of the other and added to it its own anger. For one recalled that Luke in Acts 27:41, told how the violent waves beat to smash the ship in which Paul the prisoner was being carried to Rome—with the gospel which was ultimately to smash things to pieces at Rome and throughout the world.

Well, the papers tell us that two seas early this past week added the other's fury to its own, and with the violence of their waves smashed things up of great value and volume.

The disturbance began in that far-off Caribbean that this writer saw (it was very placid then), from the top of a Porto Rican mountain, transferred with increasing volume and velocity to the South Atlantic, and by the time it hit this Atlantic seaboard along the New Jersey, Virginia and Carolina coast it was as if ten thousand mad bulls and roaring lions were let loose all at once, and there was violence, death and destruction indeed. If one did not have to fear for one's safety it was indeed one magnificent and grand spectacle to look upon. The waves rolling forty to fifty feet high beat themselves into frenzy as they laved the coast, uprooting and undermining trees,

cottages, houses and undergrowth along the beaches and the furious winds scattering them far and wide on land and sea and in every direction. The property damage goes into several millions as sea-walls, cottages, club-houses, pavilions and pleasure places were destroyed or dislocated, and will have to be replaced or rebuilt with months and years of toil and treasure.

The wonder was and is that instead of less than a hundred, many hundreds of lives were not lost. Thousands, by land and sea were in peril of their lives for hours, and had hair-breadth and breath-taking escapes. The Atlantic here at the Beach seemed Tuesday night and Wednesday as if it never could be calm and composed again, but Thursday A. M., the sun was shining gloriously, and the sea was as placid as a silvery lake and we were again bathing in its warm and welcome surf.

Anger and madness, like pain and suffering, may tarry for a day or night, but peace and righteousness endureth forever. He hath made his wonderful works to be remembered; Jehovah is gracious and merciful. He hath showed his people the power of his works and they are established forevermore. (Psa. 2:6.)

And this we have observed: The most pleasant places and pursuits are usually those closest to hazard and danger; vice is but a step from virtue; defeat and ruin press hard in the wake of victory and security, and as David said to Jonathan, "As thy soul liveth, and as the Lord liveth, there is but a step between me and death." Many of us lay down in seeming safety and security Tuesday night, thousands finding themselves in grave peril of flood and fury and foam before the next day came, and scores had gone to their eternal home.

But the storm is over, and the sea seems at sweet and calm peace with all the world. After the storm, the calm. After death—the life everlasting.

J. O. A.

THE REPEAL ELECTIONS.

In taking a close-up view of the Tennessee election, some observations will be made which will be of general interest. Good citizens believe in fair play and are not inclined to whine if they are defeated in a fair fight. But the prohibitionists in this election will present evidence of the grossest fraud on the part of many of the liquorites. We are convinced that, while other states voted wet, Tennessee voted dry. It was, in reality, a notable victory in spite of the difficulties encountered and the fraud practiced.

The wet Democratic leaders are humiliated and put to shame at what is evidently a stolen victory. In the face of the majority of 30,000 for repeal by Memphis and 9,000 majority by Nashville, the total majority in the state was only 6,000. Sixty-three counties voted against repeal, and thirty-two in favor of repeal. The liquorites certainly have no cause for rejoicing. The Crump machine in Memphis is a stench in the nostrils of all decent citizens. Tammany Hall could learn lessons from this machine.

Nashville, the city of contrasts, with her many churches and universities on the one hand and her unscrupulous politicians and degraded slums on the other, is in the grip of these baser forces.

The red-light district ward in Nashville voted in this election four times as many wet votes as were cast in the Presidential election. An unhampered investigation will expose to the nation the conscienceless procedure of wet politicians.

According to the logic of the wets, the meager 2,000 dry votes in Memphis and 4,000 in Nashville were not members of Protestant churches, but bootleggers, racketeers and criminals. Have we not been repeatedly told by wet speakers and writers that this element who profit under the

prohibition regime are opposed to repeal? I should like to know of any wet outside the insane asylum who really believes this.

In spite of the official victory of the wets in Tennessee, the election has struck terror to the hearts of wet politicians. The sorriest legislature, as a whole, that possibly ever convened in the state led some citizens to suppose that it was reflecting the wet sentiment of the people, which we now know was not true. The day of the political doom of many of these legislators is not far in the future. They will have the sympathy of Mr. Farley, who could smile only a very sickly smile over the declared result of the election.

An aroused and informed citizenship will not long tolerate the evident fraud at the ballot box, for which Memphis and Nashville have been and are notorious. The political corruption of these two cities is so open and flagrant that all good citizens, irrespective of partisan politics, should combine in removing it. We are able to visualize, at least in part, the flaming indignation with which an Isaiah or an Amos would deal with a condition like this.

An enumeration of the absurdities and inconsistencies of the wets would fill a volume. They now make the exultant claim that 3.2 beer is non-intoxicating. They have claimed that it was a substitute for whiskey, a good temperance drink, removing the demand for stronger drink. Having legalized beer, they then proceed to repeal the Eighteenth Amendment in order to license all kinds of alcoholic beverages that are admittedly injurious and intoxicating.

As a general consideration which is applicable to the entire country, it may be said that the liquor forces excelled in strategy in bringing the big wet states first in the election. Many people are sheep-minded. Party pressure, with the call to party regularity and the promise of reduced taxation, was too strong for the weak to resist. There has been beyond question a defection to the ranks of repealists of many members and leaders in the Protestant churches. If repeal finally wins, we cannot place the responsibility on Mr. Farley and his fellow Roman Catholics who for the most part have always been against prohibition. A victory for repeal will only be made possible through the votes of Protestant church members and the weakened morale of the Protestant preachers.

The disturbing fact is not that some good citizens might question the wisdom of the Eighteenth Amendment, but the fact that they would repeal it, when no constructive substitute has ever been proposed. The saddening revelation is that members of the church would be willing to exchange the prohibition law with its undoubted advantages and restraints for "a pig in a poke."

After all, it is very significant that in the fight against the prohibition law as a failure, that the elections which are to repeal the law are free from the drunkenness and rowdiness that belonged to the pre-prohibition regime. The very elections that go for repeal pay an involuntary tribute to prohibition. Conscienceless rascality continues in holding elections, but drunken disorder is conspicuously absent.

It may be said as a final word that our miserable debacle has resulted from the persistent and widespread propaganda of misinformation on the part of the wet press. The church has been, and I suppose will continue to be, handicapped by the small circulation of periodicals. The Northern Methodist Church, with only one-fifth of the members taking a church paper, presents a lamentable fact which is approximately true of the other Protestant churches.

"The children of this world are wiser in their generation than the children of light."—*Nashville Christian Advocate*.

A VISIT TO THE HOLY LAND.

By REV. ROY C. HELFENSTEIN, D. D.

[The following is the first of a series of articles by Dr. Helfenstein on his recent visit to the Holy Land, which series will be of very real interest and help to readers, students and teachers of our Bible—the Book which had its origin and setting in the land visited by Dr. Helfenstein, and portrayed in these articles.—Ed.]

INTRODUCTION.

A visit to the Holy Land is rewarding according to the length of the visit and the efficiency of those who give guidance and plan the itineraries. Naturally the ordinary touring companies directing cruising trips which give their patrons but two or three days in the whole of Palestine, and provide for only a single day in Jerusalem do not offer much opportunity for a person to become acquainted with "The Land of the Book." Those who visit Palestine under the direction of some expert Bible scholar or minister who has frequently visited the country and who provides at least for a week's stay in Jerusalem are indeed most fortunate.

It was my happy privilege last summer to be a member of the American University Seminar to Palestine, thus having the opportunity to spend three weeks in the Holy Land, making our headquarters in Jerusalem, and attending the Summer Session of the American School of Oriental Research, the mornings being given to hearing lectures by celebrated archaeologists and historians who presented the cultural history of Palestine as revealed by recent excavations. Our afternoons were given to making field trips to important Bible places.

Such an experience gives one a new Bible—a new understanding of the Book, a new appreciation of its setting and its teachings, a new evaluation of its authority, and a new zeal in preaching its truths. In response to numerous requests, I take this means of sharing that experience with others.

Our company was made up of professors from every section of the United States, all interested in the same objective—the truth about "The Land of the Book."

We also shared a common interest in retracing some of the missionary travels of the Apostle Paul. I had spent about ten days in Rome on my visit to Italy in 1914, after finishing my year of graduate work in Edinburgh, Scotland. At that time, the professor of history in the University of Rome was our guide for four afternoons. The memory of that visit proved a helpful background for my visit this time which was primarily in the interest of associating the landmarks with the ministry of St. Paul.

The ancient Roman Forum with its many points of interest, associated with the lives of Cicero, Virgil, and the Caesars, and familiar to the Apostle Paul; the ancient pyramid tomb on the Appian Way, just outside the city, which unique tomb Paul must have looked upon when coming to Rome, as he could not enter the city without passing it, the Pantheon, a great pagan temple erected in 27 B. C., "To All the Gods," so as not to miss any, still stands, and must have been visited by St. Paul; the Mamertine Prison, an ancient bottle-shaped dungeon dug out of the solid rock, in which prison St. Paul was twice incarcerated, the ancient catacombs 327 miles long winding around under the ground outside and under the city, where the early Christians hid themselves from their persecutors, must also have been a familiar sight to St. Paul. All these and many other points of interest associated with the Apostle Paul, make a visit to Rome of double interest to the Bible student.

It is impossible to describe the emotions when visiting Puteoli on the Mediterranean where Paul landed when on his way to Rome. What thoughts

surge through our minds as we drive along the Appian Way, thinking of that New Testament hero who traveled over that same road from Puteoli, fearless and unafraid on his way to the great cultural center of his day at Rome to preach the new gospel.

Also, our visit to Athens, viewing the ancient landmarks and buildings familiar to Socrates, to Plato and Aristotle, and standing on Mars Hill, where St. Paul preached the new gospel to the learned Athenians; our visit to Smyrna, Ephesus, and Tarsus, the birthplace of St. Paul, and to Damascus where "he was born again," created a greater appreciation than ever of the courage and genius of this great Christian hero. But I must not dwell longer on that feature of our pilgrimage. I may write more concerning the places which we visited that were associated with the life and work of St. Paul, in another article on that subject, or on the subject, "Retracing Paul's Missionary Travels."

The more we realize that the Bible tells us of real people and real places—real towns, cities and landmarks—places as real as those of the country in which we live, and people as real as the members of our own homes and our next door neighbors, the greater will be our appreciation of the reality of the Book itself, the higher will be our evaluation of the significance of its message.

I shall never forget the emotion that filled my soul the morning we crossed over the boundary line between Syria and Palestine on our journey from Damascus to Capernaum and the Sea of Galilee, spending the night at Nazareth. Could it be that the narrow stream of water I saw was the actual beginning of the River Jordan? Could these rocks and mountains, these valleys and wadies, these sky-lines and panoramic views which greeted my eyes be the same as those which were so familiar to the Man of Galilee and his disciples; and so well known by King David, King Solomon and the Old Testament prophets? Could these olive groves and numerous flocks of sheep, these caravans of camels, and these silent villages nestled among the foothills with their one-story, flat-roofed homes patterned after the model that has been used in that land for more than 3,000 years be quite similar to those known by the immortal Bible characters themselves? And could these Bedouins living in their black tents and herding their sheep and goats on the hillsides, and those peasant folk plowing in the fields with their wooden plows, or threshing their grain with rough bottom sleds drawn by oxen, and separating the grain from the chaff with the winnowing fork, be the same type of folk doing their work in the same way as their ancestors did down through all the centuries? Could they be the same type of people as those to whom our Lord ministered, and from whose lives he drew so many illustrations to make clear the meaning of his teachings? The fact that such is true makes the country itself the most interesting for study and reflection of any country in the world. And I shall be happy if in sharing that experience with others, I can help to create a greater interest in their minds and hearts for the reality of the Book and the reality of "The Land of the Book."

The American School of Oriental Research in Jerusalem, where we had our headquarters, is a splendid institution outside the city walls and only a few blocks from the American colony. One window of my room in the dormitory looked out upon the Mount of Olives and Gethsemane, where we went frequently at the sunrise or the sunset hour for devotional services. And the other window in my room looked out upon Calvary and Herod's Gate in the high stone wall around the old city of Jerusalem.

The visit to the many Bible sites in Jerusalem and environs under competent directors who give

most illuminating lectures on the places seen, and the visits to Bethlehem, which is about six miles from Jerusalem, and Hebron where David had his first capital, and where Abraham had his tent under the oak of Mamre, the village of Bethany just over the Mount of Olives about two miles from Jerusalem, the trip on donkey back to Anathoth—the home of the prophet Jeremiah—one has to go on donkey back if he wishes to go, as there is no road, and the wilderness paths are too rough and stony for a horse to travel—these side-trips, as well as the trips to Jericho, the Dead Sea, Jaffa, the Philistine country, the Trans-Jordan region, etc., etc., all very partially supplemented the course of study we enjoyed in the School of Research at Jerusalem, thus making the entire visit to the Holy Land one of unique opportunity.

As one sees for the first time those ancient landmarks of Bible days, and realizes how little there was in the country itself to inspire the writers of the Bible, one realizes as never before that their inspiration must have come from God.

(The next article will be on "The Antiquity and Uniqueness of Palestine.")

Dover, Del.

A GOOD MAN PASSES ON.

We learn with deepest regret and grief of the passing away of our good friend and brother, Joe Stout, a trustee of Elon College, the contractor and builder of the present splendid plant, and a pillar in our Sanford Church. Of his departure the Greensboro *Daily News* has the following under date of August 22nd: "Joe W. Stout, aged 50, a widely known Sanford citizen and prominent contractor and builder, died in the Charlotte Sanatorium at Charlotte shortly after three o'clock in the afternoon today following an illness of several weeks.

"Mr. Stout was a native of Randolph County, the son of Mrs. J. A. Stout, now in Sanford, and the late Mr. Stout. Twenty-five years ago, he came to Sanford, and soon afterwards organized the contracting firm of J. W. Stout and Company, which erected a large number of buildings in North and South Carolina, Virginia and Georgia. Mr. Stout had served as president of the North Carolina Contractors' Association and president of the North Carolina division of the national association.

"Mr. Stout was active in civic affairs, having served for many years as a member of the board of trustees of the Sanford schools, and was chairman at the time of his death. He had served as president of the local chamber of commerce. Mr. Stout was also interested in political affairs, and wielded much influence in the councils of the Democratic party, although he had never sought office. He was a member of the executive committee of the eighth congressional district.

"He was an active member of the Sanford Christian Church, and had been for many years teacher of the young men's Bible class in the Sunday School. For several years he has been a member of the board of trustees of Elon College. He was a member of the Masonic and Junior Orders.

"Surviving are his wife, who before marriage, was Miss Maggie Allred, of Randolph County, four daughters, Mrs. Hall Turner, of Nashville, Tenn.; Misses Wiley, Grace and Pauline Stout; four sons, Joe W., Jr., Dan, Frank Page, and Robert Stout; his mother, two sisters, Mrs. A. M. Gunter and Miss Stella Stout, and two brothers, O. W. and Ray Stout, all of Sanford."

J. O. A.

He who cannot forgive others, breaks the bridge over which he must pass himself.—George Herbert.

CONTRIBUTIONS

SUFFOLK LETTER.

"Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." (Prov. 6:6-8.) Four ants found a nice morsel of food. It could not be broken up in pieces small enough for each to carry a piece to their little home in the ground. So they hurriedly arranged to have each one do its bit in moving this food. It was an interesting study in ant cooperation. No man ever saw a finer example of insect activity and foresight. The way to the ant's home was covered with small cinders and bits of coal. The distance was about four feet. The ants carried that piece of food over cinders as large as marbles. At one time they faced a very difficult situation, and it seemed that the undertaking would be too much for them. At that moment a passing ant seemed to see the difficulty and quickly seized the opportunity of giving his companions assistance. As soon as they had lifted their burden over this difficult place, the friendly helper let go and went on his way in search of another piece of food.

This incident, which occurred this week, under the observation of the writer, is an object lesson of much value. The ant is a tiny insect. But he is industrious and busy with his little problems of life. A primary problem of the ant is to have a home. They proceed with great care and patience to build this home. When they have prepared a home for the family, the next objective is to provide food for the winter. They are very busy during the warm weather, laying up a food supply for the future. In this respect they are wiser and more provident than many people. So many people seem to take no thought of the morrow. Sufficient unto the day is the food thereof. Not so with ants. They provide shelter and food for the future. And there are many people who make no apparent effort to own a home.

Ants cooperate in their work. Many lost souls could be won for Christ and the church if four industrious, spiritually minded people would work together, in a cooperative effort, to win their unsaved friends one by one. If the task is too difficult for one person, it may be easy for a small group who will cooperate. What could be done if every member of the church would cooperate as fully and faithfully as the four ants?

No wonder the wise man said: "Go to the ant, thou sluggard; consider her ways." Solomon had observed the industrious ant. He knew how they toiled to survive in the struggle of life. He saw the sluggard and indolent people of his time, unconcerned about their future prosperity and success. With great emphasis he sends them out into the fields to study the ants. If such small insects can find food and shelter why cannot a man, made in the image of God, do likewise? Work and common sense, patience and cooperation, if diligently pursued, will do much to end the depression, and bring back prosperity to the people of our land.

Spiritual depression may be ended by similar methods of spiritual living. The mania for getting money and finding pleasure has caused many people to drift away from the real spiritual work of the church. No one who is spiritually indolent can become rich in spiritual life. It takes time and effort to lay up treasure in heaven. Self-denial and sacrifice, prayer and earnest effort, must be the daily habit of those who wish to be strong in the Lord. Ants may teach us some of

the fundamental lessons of material prosperity and spiritual salvation. I. W. JOHNSON.

DENOMINATIONAL LOYALTY.

There may be some question as to whether or not the Christian Church is a denomination. This question has been debated since the organization of the church. There are those who contend that we are a denomination and others who come forth with convincing facts to prove that we are not—that, rather, we are a church and we function along the same lines that denominations function. We have interests in common with other denominations and, of necessity, resort to a form of organization that easily lends itself to denominational propaganda. We have our mission board, our educational boards, our ministerial relief boards, our evangelical boards, etc. We have also church institutions—institutions that look to the church for nurture and guidance. These institutions cannot fulfill their purpose completely, without the support of the church membership. If the mission board, for instance, is not to be supported by the church there can hardly be any point in having such a board. The same thing is true of our training school.

Elon College—our college—is the training school for our church. Every loyal member of the church must face the question as to whether or not he will support the church's college. If he does not support the church's college there might be some question as to his loyalty to his own church.

Sunday night I happened to turn on the radio and as soon as the connection was made there came a voice out of the air, with a ringing note of optimism. This voice declared: "Ours is a great church. We have a great membership. The membership of our church is loyal to the core. Of course, we will sign up the one million supporters. Already," said he, "the churches of this great city and of our great denomination are sending in long lists of people who have joined the Dollar-a-Month Club. We have at present over 700,000. Soon we will pass the one million mark."

I presume that the speaker was a Baptist and that he was speaking for the Baptist Church. They are making a drive for a million people who will agree to give a dollar a month to clear their church of its indebtedness. And I venture to prophesy that they will reach the number they are working for.

A little more than a year ago the Christian Church in the South launched a drive for five thousand members of our Dollar-a-Month Club for Elon College. There does seem that there should be this number in our entire convention who would be glad to express their loyalty in this material way. A dollar a month is a little more than three cents a day. It does seem that the average individual might be able to set aside that much for the support of his College. It may seem small to many, but even so it is more than 90 per cent of our church's giving. We have been working now for over a year trying to secure the five thousand members for the Dollar-a-Month Club. We have at present a little more than six hundred members. Wouldn't it be a fine thing if we could have the other forty-four hundred?

If we had five thousand people who would give us a dollar a month for the support of Elon College, we could then go through the year, meet all of our demands—including interest and payment of some debts—and close up the year with-

out a deficit of any kind. I do believe that we have five thousand loyal members of the church who can and will join with us in this loyalty effort to support their College and to make it possible for the institution to render the service to the denomination that it ought to render. Just a few more days and we will open our doors for the beginning of the 1933-34 session. Prospects for the opening are unusually good. We have a larger number of applications from new students than we have had in some time. We have a long list of prospective students who have not reached a decision as to what they will be able to do. We are hoping that our enrollment this year at the beginning will go beyond the 300 mark and perhaps pass the 350 mark before the year is over. We can express our loyalty to our church by giving her institutions our approval, by sending our children—if we have them—and by making material contributions as we may be able for their support.

May I make this, another, appeal to the membership of the Congregational-Christian Churches within the Southern Convention of Congregational-Christian Churches, to come to the support of the College and make it possible for her to carry on, not only for today, but for the days to come?

L. E. SMITH,

President Elon College.

REMINISCENCES.

The first American Christian Convention I ever attended was in 1878, held at Franklin, O. Dr. McWhinney was then pastor of the Franklin Christian Church, I was then a student at the C. B. I., and pastor of Clove Christian Church. I met Dr. Craig at Dr. Warren Hathaway's of Blooming Grove, and came with them to the convention. I was passing through Franklin the other day and remarked to those with me as we passed the Christian Church, that the first time I was in that church was in the fall of 1878. Then my mind became busy in recalling incidents of the convention.

Mills Harod, L. McHinkle, Elder Lions and I were assigned to a home across the river something over half a mile to a friendly farmer's home. His grapes were ripe and we had the liberty of helping ourselves, which we enjoyed.

The first sermon I heard at the convention was by Elder S. S. Newhouse, and the only comment I heard on it was by Elder Lane, and he said there wasn't a word of truth in it. I do not know on what he based his statement, for Elder Newhouse was a good preacher and a careful student of the Bible. There were some warm debates when matters grew somewhat exciting and words were used for which apologies were made afterwards.

Various interests were presented to the convention, among which were the Christian Biblical Institute, *The Herald of Gospel Liberty*, and Merom College. Dr. Hathaway spoke in the inter-of the C. B. I., and Dr. N. Summerbell spoke in behalf of *The Herald*, and President T. C. Smith in behalf of Merom College. There were other interests, but the three mentioned were the most prominent.

Dr. Austin Craig preached one night on "The Prodigal Son," a memorable sermon and one that received many favorable comments. One expression that will linger long in the memory of those who heard it, was "Good-bye pigs."

Dr. Craig also had an interesting part in the program, in a questionnaire conducted by David Clark. This was both informing and helpful. At the close of this part of the program, liberty was given for questions, and Elder Warren Weeks whose zeal for temperance was eating him up, fired a few red-hot questions. It grew so ex-

citing that the subject was abruptly closed.

In presenting the interests of Merom College, Dr. Smith did not receive the encouragement he expected and uttered words for which he afterwards apologized. He said he would have to go back home and report that the convention had kicked him out.

When the interests of *The Herald* were presented, Dr. N. Summerbell, being editor, spoke of "The Lean Season," referring to the summer time when new subscriptions were not so numerous as in the winter months. Dr. Weston, in his speech, said there was no such thing as a lean season. This drew words from J. J. Summerbell and others, and the spirit manifested was not of the mildest nature. In Dr. N. Summerbell's rejoinder he spoke calmly; he said he sought to pour oil on the troubled waters. Dr. Hathaway spoke and said, "Yes, the oil is vitriol." I think he was sorry, for when the time came for eating humble pie, he and President Smith both showed a contrite spirit.

I was sitting near Elder Wm. Lane when the announcement of the communion service was made, and I heard him say, "I would like to conduct that service," but he was not favored with the privilege.

When it came time to elect an editor for the *Herald of Gospel Liberty*, Dr. McWhinney was nominated, and in an eloquent and animated speech he outlined the policy he would pursue if elected. He was elected without much opposition.

Dr. Craig, by his gentle and loving spirit and deep knowledge of the Bible, completely won the respect and love of the Methodist minister, located in Franklin at that time. I have not met recently any who were in that convention. The three who lodged where I did have all passed on. Truly, "Time is winging us away, to our eternal home."

S. Q. HELFENSTEIN.

GIVEN OR KEPT.

The stalwart young father and the little mother stood at the altar as they dedicated their first born son to the Lord. As the officiating minister took the wee babe from his father's arms he asked the parents if they would take their hands off from the little life, letting the Lord use the life as he saw fit, to stay with them or to go on a special mission for the Lord, never putting anything in the way that would thwart the working of God's plan for his life.

Many centuries ago another mother dedicated her boy baby to the Lord by preparing an ark of bulrushes and daubing it with slime and with pitch. She placed the baby within this crude shelter and put in as safe a place as she could find, away from the cruel fate that had been decreed for all the boy babies, giving him to the Lord, for she could no longer care for him in safety. She had such great faith in God; she knew he would direct the steps of her son and had taken her hands off from his life. The bulrushes might be likened to her love for her babe, the slime for her prayers and the pitch for her faith in God. Her faith was rewarded for her son became the great leader of the children of Israel; God's hand was upon him as he lived in Pharaoh's court, and as he followed the flocks in Midian, preparing him for the great task.

So mothers today are confronted with dangers on every side which menace their children. The few short years that the mother has to lay the foundation are so short, for how soon they must mingle with the world, and how the mother heart yearns over them as she sees the evils which are so predominant. The time comes when she can no longer keep them with her nor can she follow

them as they go out into the world. Then it is that she looks for a safe place to hide her loved one and the only safe place is in the Lord's hands. So mother love makes the ark, her prayers cement every part, her complete trust in God makes the finished safe place for her loved ones. Her prayer for her children was written many years ago by Horatio Bonar, D. D.:

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of thy heavenly wing
O keep them, keep them, thou who gav'st them birth.
Father, draw nearer us!
Draw firmer round us thy protecting arm;
Oh, clasp our children closer to thy side,
Uninjured in the day of earth's alarm.

Them in thy chambers hide!
Oh, hide them and preserve them calm and safe,
When sin abounds and error flows abroad,
And Satan tempts, and human passions chafe.
Oh, keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.

W.

We can do more good by being good than in any other way.—Rowland Hill.

THE DRINK EVIL.

The evil is in the drink...—David Lewis.

* * * * *

The devil in solution.—Sir Wilfred Lawson.

* * * * *

The beverage is the mother of sins.—Southey.

* * * * *

Liquid fire and distilled damnation.—Robert Hall.

* * * * *

I consider all spirits bad spirits.—Sir Astley Cooper.

* * * * *

The dynamite of modern civilization.—Hon. John D. Long.

* * * * *

Grape juice has killed more than grape shot.—C. H. Spurgeon.

* * * * *

While you have drink you will have the drunkard.—George W. Bain.

* * * * *

It is a drink, a drunk, and a drunkard; an appetite, a taste, a delirium.—Rev. S. W. Pratt.

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to Mercy and truth together; righteousness I kissed each other,
xx Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

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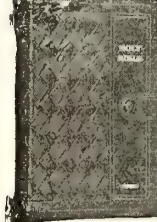
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8 9 "Jō-hōi-ā-chin was 8 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PUTTING OUR POSSESSIONS TO WORK FOR GOD.

By JOHN JETER HURT.

A Japanese student stood before my congregation. For thirty minutes he had been giving a striking testimony to the power of the gospel in his own life. A small copy of the New Testament was clasped in his hand. A missionary had given it to him some years before. He guessed it had cost about twenty-five cents. He wished he might know now what American had contributed the twenty-five cents that had bought the New Testament, that had been given to him by the missionary, that had led him to Jesus. But listen to his own words:

"When I get to heaven I shall want to see my Saviour first of all, and fall prostrate at his feet in adoration and thanksgiving. Then I shall want to find the missionary who labored so faithfully in our district, and thank him as I have not heretofore. Then I shall go back to Jesus, and beg that he tell me what American it was who gave the twenty-five cents, that bought the New Testament, that led me to salvation—and I shall want to thank this unknown friend with all my heart for making it possible for me to be a Christian."

Wouldn't you like to have been that American? Wouldn't you like to be such an American many times over? I would. You and I can be. That's the reason why I am writing these lines.

Responsibility for the right use of our Lord's money is inescapable. Jesus was severe in his dealing with the man who sought to evade this responsibility. "Cast ye the unprofitable servant into outer darkness," said he, concerning the one who hoarded instead of investing. Notice that the unfaithful servant had not *stolen*, nor *misappropriated*, nor *borrowed*. He had done *nothing*. His sin was passive rather than active. But sin is failure to do one's best.

I tremble at the danger of our persistence in seeing what we have as *things* only. Every man who looks at the latest model automobile this year should ask himself the question, "Can God and I turn that automobile into a missionary?" A consecrated layman told me that every time he saw a hundred-dollar bill he thought of a native evangelist in China. We talk about the equality of opportunity for every individual which is contemplated by our Declaration of Independence, and rejoice in it. The counterpart of this is the right of every individual dollar to prove what it may become when consecrated to the welfare of mankind, and transmuted by the divine favor into spiritual values. The mission of lumber is to provide life; of cotton to become character; of cereals to become sermons for the healing of the nations.

"Behold this dreamer!" should be the apt characterization of every man who bears in his arms the fruitage of God's favor and brings it to the altar. For every such man must dream of what such fruitage will become when the divine breath is put upon it. "I see an angel," said the sculptor, peering into a block of marble. "I see a new heaven and a new earth," said John on the lonely island. Livingstone could hear the croonings of a million black men redeemed from savagery when others heard in Africa nothing but the jargon of the monkey, the jackal and the tiger.

God changes things into personalities, when we give him a chance. The business man may evangelize, and educate, and enlist through his money,

if he will. That is what money is for. We miss the value of it if we have not seen this.

Jesus said to the rich young man, "Sell . . . distribute . . . and thou shalt have treasure in heaven." Paul said in substance, "I know my banker, and am persuaded that he is able to keep my deposit against that day." I was away down in Egypt. I had no money. I presented a slip of paper, and got all the money I needed. That was because I had placed by money properly on this side of the Atlantic. I shall need my possessions some day on the other side of the grave. That means I must place them properly on this side of the grave.—*From Stewardship Series.*

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING AUGUST 26, 1933.

Sunday Schools.

Previously acknowledged	\$ 2,811.47
Newport News, Va.	8.00
Bethlehem, Suffolk, Va.	4.04
Big Oak, Eagle Springs, N. C.	1.00
Rosemont, Norfolk, Va.	12.13
Roanoke, Ala.	1.00
Berea (Nansemond), Driver, Va.	3.20
High Point, N. C.	2.15
Happy Home, Ruffin, N. C.	5.45
Suffolk, Va.	25.00
Shiloh, Kemp's Mill, N. C.	1.37
Liberty (Vance), Henderson, N. C.	2.88

Total \$ 2,877.69

Individual and Church Offerings.

Previously acknowledged	\$ 1,997.54
"A Friend," Burlington, N. C.	25.00
Antioch (C), Cummock, N. C.	2.25

Total \$ 2,024.79

Coin Card Offering.

Previously acknowledged	\$ 216.55
Mt. Auburn Church, Manson, N. C.	3.00
Mt. Auburn S. S. Class No. 2, Manson, N. C.	1.00
Mt. Auburn S. S. Class No. 3, Manson, N. C.	1.00
J. A. Kimball, Manson, N. C.	1.00

Total \$ 222.55

Summary.

Previously acknowledged	\$14,111.28
Sunday Schools, Regular	66.22
Individual and Church Offerings	27.25
Coin Card Offering	6.00

Total to date \$14,210.75

J. O. ATKINSON, *Sec'y.*

FOREIGN MISSIONS.

The *Missionary Review of the World* says: "In Japan, seventy-five per cent of the people are still Buddhists, and all sorts and kinds of Christians number only one-half of one per cent. In China the Christians number only about one in a thousand of the population. Large communities of Tibetans, Mongols and aborigines are entirely untouched. In Siam there are vast areas in which there is not one Christian. In British Malaysia little is being done outside of a few cities, and in certain sections any attempt to convert Malays is strictly forbidden. In only 2,333 villages of Burma out of 35,000 are Christians to be found. In Moslem lands 100,000,000 women and girls are still unreached with the Gos-

pel, and an equal number of men and boys are practically untouched. In Asiatic Russia the population of 20,000,000 is entirely inaccessible to evangelical approach except through scattered believers who make their homes there. In parts of Turkey missionaries are not permitted to reside. In Africa more than 2,000 tribes and sub-tribes are still pagan. At least 110,000,000 Africans await to be evangelized. In the Pacific Islands 650,000 are still unevangelized, and in South America it is estimated that 30,000,000 Indians are still untouched by any Christian agencies. And there are also 10,000,000 Jews almost entirely neglected by any organized Christian effort."

"PIONEERS THE 1933 GUEST BOOK."

A sample of this book will reach every pastor's desk very soon after Labor Day. The title is suggestive of the fact that all Christian service and living is a kind of pioneering and unless these missionaries of ours are "pioneers of life" they are nothing. Moreover the title has particular pertinency because the book this year aims to show some of the more progressive plans and policies that are being used in our missionary work at home and abroad. The cover is suggestive of the great variety of people, circumstances, localities and needs with which our missionary enterprise deals.

The book ought to be used not as an end in itself, but as a means to a more thorough going program of missionary education during the fall. It is designed to go into every home and to be read and studied by every person as the beginning this fall on the part of all our people of a more resolute attempt to understand some of the ways in which our Congregational-Christian Churches are attempting to deal with the problem of Christianizing our world. Never before was the need of the spread of the pioneer faith and hope and love of Christ more evident.

TRAPPED.

It was in Africa. The night was dark and stormy. The hunt was over; grim and powerful black warriors swarmed from jungle paths; armed and silent they gathered in their village stockade. The fires blazed brightly.

The scene struck terror to the heart of the American explorer. He and his party had been searching that wild region for pigmies, but he had become separated from his main caravan and had taken refuge in a native village.

He found himself a prisoner surrounded with naked savages. Barbarous men continued to gather from the bush, each savage claspng a wicked looking spear or a long, heavy knife. Danger was in the air. The explorer believed himself trapped. He would die fighting, back to the wall.

At this dramatic moment the chief appeared with twelve stalwart warriors. He ordered his braves to sit. They obeyed. The chief then slowly approached the explorer with a small bag in his hand, the kind in which the Africans kept their deadly poisons for arrowheads and spear points. The explorer now expected to be poisoned but he was alert and ready for the struggle.

In death-like stillness the chief stopped, put his hand into the poison-bag and slowly drew out—a New Testament! Could the explorer believe his eyes? Yes, the colporteur had been there before him. The explorer was in the house of friends.

Slowly the chief told how he had secured the Book from a white man who had taught him the story of stories and how he was trying as best he knew, to pray.

The watch-fires burned out in the night, but the explorer slept without fear.—*World Outlook.*

MISSIONARY HAPPENINGS.

By MRS. W. M. JAY, Editor.

The Young People's Missionary Society of the Holy Neck Christian Church has done some splendid work during the past year with Miss Lillye Holland as superintendent and Miss Mary Rawles Jones as president. The attendance has been good and splendid programs have been rendered.

On the second Sunday night in July this society was host to the societies of the Holland Christian Church, Holland Baptist Church and the Somerton Friends Church, who attended in a body. The following program was given:

Devotionals were conducted by Gordon Holland of the Holy Neck Society, using the theme "Youth," as a basis. Miss Lois Carr, of the Holland Baptist Church, very ably presented her subject, "Youth and Stewardship."

"Youth and Service" was discussed by Miss Catherine Wright of the Friend's Church.

The young men's quartette of the Holland Christian Church and a solo by Miss Nancy Eley were enjoyed by all.

Miss Frances Everett of the Holland Christian Church spoke on the subject, "The Value of Youth to the Church," and Miss Virgie Whitfield of the Holy Neck Church had as her subject "Youth and Religion."

It was a splendid meeting bringing together three denominations in one common cause.

The Junior Missionary Society of Christian Temple, under the leadership of Mrs. C. O. Marr, superintendent, has about forty members ranging in ages from 6 to 14 years. The last Sunday of each month in the church school worship period this society presents a well planned program, at which time a special envelope offering is received for the Juniors.

The study of the American Indian was presented by the six Junior Sunday School classes recently. This proved to be very interesting, as costumes and the Indian campfire were much in evidence.

The Junior Christian Endeavor Society contributes the fourth Sunday offering to this missionary society as an aid to their work. They are now working on their pageant which will be presented soon and they have completed their study on China also.

Their goal of \$40.00 is about raised and they feel they have had a most successful year.

The Bethlehem Young People's Society has been having the distinction lately of being a banner society and at the last Eastern Virginia Young People's Conference won the banner and also was placed on the honor roll. Mrs. O. D. King is the wide-awake superintendent and knows how to lead young people. She started the society off last fall by dividing the forty or more boys and girls into two teams—the Blues and the Reds. This contest proved to be helpful in promoting attendance, interest and faithfulness. The losing side, of course, is to entertain the winners, and the sides seem to score very nearly equal. Mite boxes were also given out and each one was asked to contribute at least 2 cents per week.

At one of their meetings the Holland Baptist young people were present as guests and had part in the program. Two vesper services have been held and these were well attended by the church at large showing their interest and cooperation with the young people. They have almost reached their apportionment and they feel that the wonderful success of their society is due to the originality and untiring efforts of their superintendent.

Mr. Woodrow Piland is president of this thriving society and Miss Mary Effa Savage is the secretary.

GOOD BUSINESS IN BAD TIMES.

The good business we have in mind is the faithful paying of the tithe. Whether times are hard or good, tithing is always good business, so many declare who have tried it. Here are some testimonies to this effect:

It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessing that comes to those who thus honor the Lord with their substance.—William E. Gladstone.

What I want to say is in behalf of the acceptance of the principle of tithe-giving as the practical basis of proportionate giving. . . . I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life. The whole thought of God's love and presence and human duty becomes more vivid. I am speaking out of the experience of many.—Robert E. Speer.

Some years ago, with some doubts, but with a desire to prove without a shadow of a doubt that God's promises are true, I made a covenant to set aside at least a tithe of my income as an acknowledgment of God's ownership and my loving allegiance to him. At that time I had a mortgage on my house, owed heavily, and was burdened with cares and worries. But I determined to prove God. God opened my eyes to see his love and faithfulness.

Since that time I have been blessed beyond my expectations in every way, and prospered in everything to which I have put my hand. I have been through floods, an earthquake, and two fires without any ultimate loss. In hard times I have made money and I believe that at all times there has been a protecting care around me that has kept me from many mishaps or mistakes that would have been made if I had been left to my own judgment.—The Merchant Tither, Sand Springs, Okla.

THE FIELD IS THE WORLD.

At the outset of his ministry Jesus evaded two deadly dangers. First, he refused to become localized; second, he refused to become institutionalized. These two dangers have always beset the cause, and the church that avoids these two calamities will be the church that will succeed. As some one has said, "Jesus came not to be a town doctor, but a world's redeemer." He can never be imprisoned in a local provincialism. Christianity broke through the bounds of Judaism, the Roman Empire, and the bounds of Europe. It has crossed every new boundary, and the missionary passion is the same today. The Christian gospel is like yeast, not concrete; it should saturate and grow, not solidify, and the hope of the kingdom depends upon the persistence of the Spirit of Jesus in these regards. Bro. Butterfield mentions a strawberry field that his father used to cultivate, and shows the necessity of the main plant being thoroughly established and rooted before it sends out runners for new plants. That is the nature of the strawberry plant and it is the nature of the church born of God, after being rooted and established, to send out new runners and reach out into new fields beyond its own local environment. A strong, spiritual growing church invariably will be found to be a missionary church.—Rev. J. S. Willett.

FREEDOM AND LAW.

There is no freedom except in conformity to law. One day I see a magnificent engine on the Southern Railroad. I speak to that engine and tell it how I admire its strength, its magnificent powers, its fleetness. Then I add, "But there is

one thing I cannot but condemn. That is your narrowness. You allow yourself to be confined to a little track less than five feet wide. A miserable little road cart can go where you dare not go. When you get out in the field why don't you assert yourself and claim your freedom?" And that engine listens. And the next day when it is going fifty miles an hour, it takes my advice and turns out into the green fields. What happens? The papers come out next morning announcing a tragic wreck on the Southern.

Pacing back and forth on the deck of a great trans-Atlantic steamer, I cannot fail to admire the grace and beauty and comfort and power of this magnificent floating palace. I speak to it of my high admiration. But I tell the great vessel I cannot understand for the life of me why, with her more than forty thousand tons displacement she allows herself to be dominated and controlled by a little compass not larger than my two fists. "Throw the little tyrant overboard," I advise, "and do as you please." And the ship hears me, and overboard goes the compass. Is the ship free? It is not. It becomes a plaything of the waves. It is no longer mistress of the seas. It is a derelict bound for no port, destined to cast anchor in no harbor.—Dr. Clovis G. Chappell.

Men of God have always from time to time walked among men, and made their commission felt in the heart and soul of the commonest hearer.—Emerson.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

LIFE'S LONGINGS.

"Of all the myriad moods of mind that through the soul come thronging, what one was e'er so dear, so kind, so beautiful as longing?"

Thus the poet speaks of our aspirations for the things that are beyond us, and ahead of us, and some day that may be realized. Dr. Marden says: "Our longings are the prophecies of our destinies. Life never wholly fulfills the expectations of youthful hope. The future can never pay all that the present promises. Providence holds back part of our wages, lest we quit work. The prophecy of immortality is written in our yearnings."

Chief among these yearnings of the soul is the longing for a safe and happy future. We have immortality on our hands, we know that. We must exist somewhere during the future of eternity. The fear of hell and the longing for heaven are both worthy and powerful motives urging us to qualify for a place of eternal security. Fear and hope are both powerful and legitimate in directing human destiny. Noah was moved with fear when he prepared an ark for the saving of his household, the Bible declares. The man who declaims against the urge of such fears in connection with the call of God does not know either his God or his fellowman very well.

It is not difficult to find in this world of ours creatures that excel man in some ability. Man has some strength, but his horse easily outdoes him in brute force. He can sing, but not like the birds. He can swim, but not like the fish. He can run and climb, but not like a deer or a monkey. The cunning of the wild animal frequently outmatches the skill of the hunter and enables the hunted to elude him. But man has a soul, he has eternity for his future, he is capable of companionship with God and angels, and these facts furnish a root for life's greatest longings.

A longing for holiness belongs to the true child of God. By this we may test the genuineness of our conversion and our present faith. And when this longing for godlikeness increases to a working stage that makes us real seekers after holiness, it may easily become one of the greatest passions of soul that we can know. It was this that kept John Wesley steadfast in his quest for a conscious Christian experience for some fifteen years or more of his early manhood. As he pursued the matter he learned that we are justified before we are sanctified, the first blessing, he learned, is preparatory and fundamental to the second, and this was realized in his "heart warming" experience of conversion in the mission of the Moravians on Aldersgate Street in London. He was determined to be a fully consecrated Christian, as he said, "I determined, through his grace, to be all devoted to God, to give him all my soul, my body, and my substance."

Here and there in life are moments of great awakening, when we glimpse a vision of the man or woman that we ought to be. Somewhere early in the journey of life you met a scholar, perhaps, and you were afire with determination, and said, "I, too, can be a cultured person." Or you heard some music that thrilled you and there came into you a determination to be a musician. Demosthenes, when he listened to the eloquence of Calistratus then and there resolved to be an orator, though he had apparently no qualifications. His voice was weak and indistinct and he had an impediment in his speech. But he began to practice faithfully on the seashore where he would

be challenged to match his weak voice with the roar of the sea, and with pebbles in his mouth to overcome an indistinct articulation. The victory he won after a long struggle was an imperishable reputation as "Demosthenes the orator."

An important duty is to set up in life worthy ideals, the next is to keep them alive. A friend met the great artist Michael Angelo walking alone amid the ruins of the Colosseum. Expressing his surprise to see him so occupied the artist modestly replied, "I go to school that I may continue to learn." "From the lowest depth there is a path to the loftiest height," said Carlyle. "Too low they build who build beneath the stars."

A BUZZARD IN AN EAGLE'S NEST.

Finland won prohibition and had difficulty in enforcing the law. The wets would not obey it, just as they refused to obey the laws that Finland had before prohibition was adopted.

The lawless wets said that if prohibition was repealed and a strict regulation law adopted that there would be an end to bootlegging. So Parliament repealed the law and adopted the agreed regulations.

What happened?

The bootleggers continued to bootleg, just as they bootlegged before and during the prohibition era.

Then the wets set up a great shout demanding the modification of the restrictions. They said that the drastic restrictions were the cause of the bootlegging.

Some modern modifications were made, as far as could be done within the restrictive law. But the bootleggers continued to bootleg. They declared that the law itself must be modified materially so as to kill off the bootleg industry. They raised such a racket, that the government has now (September 30th) prepared a bill to be introduced into Parliament wiping out the major restrictions. Under the proposed law, liquor is to be sold on all week days instead of Saturdays, Mondays and various other days that have heretofore been dry or "black" days.

Besides this the government proposes to keep the grog-shops open seven hours instead of five, and to introduce beer selling. Further, it is proposed to force the drink-shops into various rural communities that have heretofore been dry.

With its tongue in its cheek, the government solemnly declares that removing all these restrictions will surely put a kink in the sin of bootlegging.

The buzzard of legalized drink got into the Finnish eagle's nest, and the result is the natural one.

CHRISTIAN ENDEAVOR NOTES.

SEPTEMBER 10, 1933.

WHEN AND HOW SHALL WE STAND AGAINST PUBLIC OPINION?

Daily Readings for This Week.

Sept. 4—Paul Claimed His Rights. Acts 16:35-40.

Sept. 5—When Paul Yielded. Acts 20:1, 2.

Sept. 6—Stand With God. Matt. 10:16-20.

Sept. 7—Stand With a Good Conscience. I. Peter 2:11-14, 19, 20.

Sept. 8—Daniel and Religious Liberty. Dan. 6:10.

Sept. 9—A Man that Failed. Ex. 32:1-6.

Sept. 10—Topic. Acts 5:29.

PROGRAM.

Instrumental Prelude—"Stand Up, Stand Up for Jesus." (Geibel.)

Call to Worship—"Cry aloud, spare not, lift up thy voice like a trumpet and declare unto my people their transgression."—Isa. 58:1.

Hymn—"Lead On, O King Eternal."

Scripture—Acts 5:25-29.

Hymn—"Faith of Our Fathers."

Introductory Talk—

Development of the Topic—

Hymn—"God Give Us Men."

Benediction—Father, may all that we do during these eventful days be to thy honor and glory, and the building of thy kingdom.—Amen.

1. Have three-minute talks prepared on each of the following persons who stood against public opinion in their day: The Hebrew prophets, Susan B. Anthony, who championed woman's rights, Frances E. Willard, who was a pioneer in the temperance movement, and Woodrow Wilson, who gave the world a new vision of international relations. In each case show why these persons stood against public opinion, and what motivated them to do so. What treatment did they receive from the public, especially in the early stages of their efforts?

2. Young people are often accused of being non-conformists. Ask someone to discuss this. What determines the type of amusement a young person engages in? The way he or she dresses? His outward interest? To what extent does "the crowd" constitute public opinion?

3. Ask another person to lead a discussion on the question, "When should we stand against public opinion? What principles should guide us?"

4. Ask someone to lead a discussion on, "How should we stand against public opinion? Consider the methods of violence and non-violence. What was Jesus' method? Will his method work today?"

5. Ask some thoughtful young person who is a good Bible student to discuss the points on which Jesus stood against public opinion in his day. Read Matt. 5:17-48; Mark 2:15-17, 25-38; 3:16; 11:15-18; Luke 25:1-7, 33, 34.

The world has reached its present stage of advancement because in every century there have been sincere, intelligent men and women who have stood against public opinion. The theory that the majority is always right is as erroneous as the old one, "The king can do no wrong." Dr. Harry Emerson Fosdick, in a striking study entitled "Above the Average," says, "The fact is that in any realm where judgment calls for spiritual fitness only the minority who are above the average are ever right."

If it becomes necessary for us to stand against our social group we should do so with dignity and firmness but in the spirit of friendliness and good humor. One never gains by assuming an air of superiority or by a spirit of conflict that stirs up ill feeling. We may use all our tact and ingenuity to change the group by substituting something good for something bad. It is a real test of our leadership. Before a person takes a stand against public opinion, he should be sure to which group he belongs. Is he destroying something without building something better to take its place? Is he motivated by selfish desires or by the desire to bring more abundant life to the masses? Is the issue on some trivial matter such as a social question or some profound problem such as war? He should ask himself whether his conviction is worth suffering for, and what price he is willing to pay.

EVELYN B. RICHARDSON.

The object of preaching is to constantly remind mankind of what mankind is constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions.—Sydney Smith.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

DAVID.

LESSON X—SEPTEMBER 3, 1933.

GOLDEN TEXT: "Man looketh on the outward appearance, but Jehovah looketh on the heart."—I. Samuel 16:7.

LESSON TEXT: I. Samuel 16:4-13; Psalm 78:70-72.

It is one thing to have a position or an office; it is quite another thing to fill it, or to perform its duties. A man may get the one or the other by "pull" or even by buying it; he can fill it only by ability. Saul was a king in name, but he did not have the stuff that real kings are made of. He had been called of Jehovah to be the civil and the moral leader of his people, but he rejected Jehovah and Jehovah rejected him from being king. (I. Samuel 15:23.) Those who would be true leaders must be willing to pay the price. The parable of the talents finds ruthless fulfillment in life.

Samuel's greatness is nowhere shown to better advantage than in his attitude toward Saul. "Nevertheless Samuel mourned for Saul." The old prophet did not approve of Saul's conduct and attitude, but in his heart there was a great sorrow for the young man. He had something of the Master's compassion for those who have sinned. Our modern world needs more of this spirit.

God's work is not tied up with any one man or group of men. Saul might fail, but God's plan and purpose would not fail. He had in mind another man for king and he made known his purpose to Samuel. The secret of the Lord is with them that fear him. To those who have open minds and responsive hearts God makes known his secrets.

Samuel knew what God wanted him to do, but he was not so keen about doing it. He naturally felt some hesitancy about anointing another king while Saul was still on the throne. It was no place for a nervous man. But when Samuel took up the matter with the Lord, God revealed his plan and purpose more fully, and Samuel set himself to do God's will, regardless of personal consequences. It takes courage to do the will of God, but in the long run it is easier to do God's will than not to do it. The way of the transgressor is hard.

There is an interesting side-light in the lesson. When Samuel came to Bethlehem, "the elders of the town trembled at his coming, and said, Comest thou peaceably?" There was something about the man of God that searched the hearts of men. As a matter of fact those who do wrong are more afraid of the righteous than of policemen. A good man shames the conscience of those who are not living right. These people of Bethlehem respected Samuel's integrity of character, and feared his moral power.

The story of how Samuel selected David is familiar to the general reader. When Eliab, the eldest son of Jesse, and therefore the natural one to be king came in, Samuel felt that surely the Lord's anointed must be before him. But the Lord made it plain that Eliab was not the one. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." How different are the judgments of men and of God as concerning men. Men so often look upon appearance, upon social position, upon education, upon family, upon financial rating, in rating men. God looks upon the inner life, integrity of character, attitudes, motives, possibilities.

It began to look like a false lead after all. Seven of Jesse's sons in succession passed by in review before Samuel, but in every case the Lord told Samuel that this was not to be his anointed one. God often puts us to the test. Even when we know we are trying to do his will, there are times when it seems so futile. We must walk by faith and keep on keeping on.

Finally, Samuel asked Jesse if all his sons had passed by, and Jesse in a casual way replied that there was another son, the "baby boy," but he was out keeping the sheep. He must have indicated by his manner that it certainly was not this lad who should be the prospective king. But as soon as the lad came in, ruddy, strong, good to look upon, Samuel knew that the king stood before him. He immediately took his horn of oil and anointed David before them all, thus in a symbolic way attesting to his kingship. And the Spirit of the Lord came upon David from that day.

In this simple story there is an abiding truth. God often passes over those who to all human appearances are potential leaders, and chooses those who are not thought of as eligible. The Old Testament abounds in instances, and the central figures in the New Testament are for the most part also instances. From the human standpoint it is not likely that you or I would have chosen a single one of the twelve disciples. In the quiet, out-of-the-way places God has his eye on those whom he will some day call to places of leadership.

Of course, there is point in the fact that David was a country boy. A careful check of those who are in positions of leadership, not only in religious life, but in economic and educational life, would show that an overwhelming proportion of them were the product of the country. For the most part the boys and girls from the country furnish the leadership in all walks of life.

The writer of the seventy-eighth Psalm gives a kind of summary of the nation's history, and as he comes to the part which David had in that history, he says, "So he led them according to the integrity of his heart; and guided them by the skillfulness of his hands." It is significant—character and training—the ideal combination. Mere character is not enough. Training without character is dangerous. But the man of character who has sound training and who dedicates that training to the service of God will have God's blessing upon him, and God will use him in a large way. This does not mean, of course, that God cannot use a person without technical training. God can use any one of us if we yield ourselves to him and give him such as we are and have.

FAITH MEETS THE CHALLENGE.

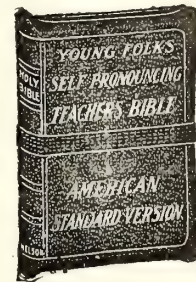
A great thing is said of Abraham when it is recorded that he "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." (Rom. 4:20.) Of similar quality, we believe, was the faith of Sir Isaac Newton in the following quotation attributed to him: "I can take my telescope and look millions and millions of miles into space; but I can lay it aside and go to my room, and get down on my knees in earnest prayer, and see more of heaven, and get closer to God, than I can by all the telescopes and material agencies of earth."

The great scientist speaks for every believing heart in these words. It is only by the exercise of a sincere and childlike faith in God and his word that we are able to bring into our lives the power that makes us children of the great God.—*Exchange.*

Foreign missionaries are God's peace-workers.—*Thomas Jefferson.*

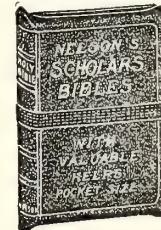
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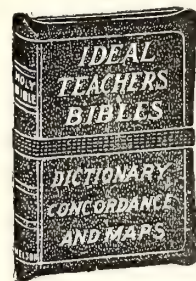
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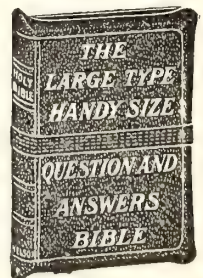
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

WORK, CHRISTIAN, WORK.

"Work out your own salvation with fear and trembling."—Phil. 2:12.

This scripture is not intended to apply to the unsaved, but to those whose names are written in the book of life, to those who by the grace of God already possess salvation, exhorting them to work it out in a "growth in grace, the knowledge of the Lord, and the beauty of holiness." (II Pet. 3:16.) Unto the fullness of a growing better man, until perfection is reached; it is an exhortation to work not to salvation, but from it; it is an exhortation to work out our daily lives in a fashion that God may be glorified in us.

The words, "with fear and trembling," are interpreted to mean that we need to fill our lives with a deep sense of carefulness, earnestness and vigor, lest we obscure that glory and thus misrepresent Christ in our lives to others. There should never be the chance for anyone to say we are hypocrites. On the contrary we should be so filled with his grace that no one could make a mistake in judging us. The scriptures enjoin that we so walk that "they who see us may take knowledge of us that we walk with Jesus" (Acts 4:13). Who even walks thus finds the fulfillment of his word in himself, or it is said "it is God that worketh in us to will and do of his own good pleasure."

Prayer—Our Father in heaven, we pray that we may see ourselves and our lives as thou dost, that we may be what we ought to be in Christ. We ask this in Jesus name.—*Amen.*

TUESDAY.

UNDERSTANDING THE BIBLE.

"All scripture is given by inspiration of God, and is profitable for doctrine, for instruction in righteousness."—II. Tim. 3:16.

"Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me; and ye will not come to me that ye may have life."—Jno. 5:39-40.

"Which of you by taking thought can add one cubit to his stature."—Matt. 6:27.

Read it slowly. It has been rightly said, "You cannot cram the Bible. You must chew and swallow what you get. Jeremiah says, 'Thy words were found and I did eat them.' In John's vision of Jesus, giving the book to the saints, the instruction was, 'take it and eat it.'"

Read it carefully. Let the words of the text and their meaning soak in.

Read it patiently. Much of it maybe you will not understand today, but maybe tomorrow you will. The understanding of God's truth comes to one in exact proportion to his use of the truth, thus its meaning to him will advance as he tries to practice it in his life.

Read it reverently. Remember that it is not only God's word, but it is his very breath and presence.

Read it prayerfully. What use is there to pray about it? Because it is God who opens the under-

standing. As he taught the disciples, it is said, "Then opened he their understanding, that they might understand" (Luke 24:25). Thus understanding of his word is a gift from him and can be received by us only as we lay ourselves in his hands, not with a doubting mind, but with a ready and willing mind; and that is done through our own prayers.

Read it constantly. Make it a daily practice to read some passages of it in these ways, no matter how little, and we find that "eye hath not seen nor hath it entered into the heart of man" what the Lord will do for him.

Prayer—Our Father, we thank thee for those endowments whereby we may know God, we pray for inspiration, spirit and a God-consciousness that will make us pleasing children of thine.—*Amen.*

WEDNESDAY.

"For the commandment is a lamp; and the law is a light; and reproofs of instruction are the way of life."—Prov. 6:23.

I find beautiful language and charming imagery in the Bible, such as, "Their soul shall be as a watered garden." It bubbles over with poetry, with the heat of Sinai's flames; with the thrall of prophetic warnings; with the glories of vision; with the ecstasy of song; with the sob of woes; with the tenderness of angels; with the pity of contrition; with curses against sin; with the glory of the coming Lord.

I find in the Bible supernatural wisdom; it is the story of the earth, the sun, the moon and the stars revealed long before science gave us anything about it; from cover to cover there is royal dignity; there is not a silly line in it; its denunciation of sin; its continual cry for holiness, and its unity of design, is sublime. Nothing like it has ever been known.

Beyond all this we find the drama of our own character. Whoever one is, or whatever he is, his photograph is there. Whoever one is, or whatever one is, the life of peace and power in the paradise of God is his for the asking. "Blessed whosoever! That means me!"

Prayer—Our dear Father, be pleased to humble our hearts for knowledge of thy word and for service. This we ask for Jesus sake.—*Amen.*

THURSDAY.

BENEFITS OF BIBLE READING.

1. FAITH: *"Faith cometh by hearing and hearing by the word of God."*—Rom. 10:17.

2. JOY: David said, *"I rejoice in thy word as one that findeth a great spoil."*—Psa. 119:162.

3. PREPARATION FOR LIFE: *"All scripture is given . . . that the man of God may be perfect, thoroughly furnished unto every good work."*—II. Tim. 3:16-17.

He who reads the Bible as indicated will find himself walking in the light, able to meet his difficulties, and getting for himself an abiding consciousness of its truth and of the reality of God.

Prayer—Our Father, we beg forgiveness from sin, for the baptism of the Holy Spirit, and for a vision of the need of all thy benefits. Grant this, we pray, for Jesus sake.—*Amen.*

FRIDAY.

A PRAYER.

(From Prayers by Elinor Cochran Stewart.)

May our hearts become as a garden where beautiful thoughts may dwell like flowers, washed by the Heavenly Dew of Grace; may peace abide with us that the meeting with thee, great Father

of all, may be recognized by us in the tenderness and softness of thy approach.

May the heart grow pure and untouched by the world, and the desire for possessions or worldly honor.

Make us of one mind and one hope and carry us through the dark ways with our faith untouched by sorrow or despair, and make us worthy children of thine.—*Amen.*

SATURDAY.

NARCOTIC NEEDS.

"Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness?"—Read Psa. 88:1-12.

A wise and prudent movement is afoot to study just how large a quantity of habit-forming drugs will meet the legitimate needs of this country. Morphine and its allies must be used to some extent to deaden pain and relieve extreme suffering, and, so used, are among God's best gifts to men; but the abuse of them brings terrible penalties.

It is the same with narcotics of the soul. It is well for us sometimes to forget the painful past, to put it behind us. Who has not passed through experiences for which he needs spiritual narcotics, experiences to which he wishes to become dead?

But dead souls are of no use in the kingdom of heaven, nor are stupefied souls that have wholly forgotten the meaning of suffering. They have lost sympathy. They have lost their sense of brotherhood. Our Lord on the cross refused the liquid that would have deadened his pangs. Every sorrow has its lesson for us. We can not know God's wonders in the dark. We lose God's righteousness in the land of forgetfulness. God wants his children to be completely alive.

Prayer—And so, merciful Father, we accept only the drink of the waters of Lethe which thou dost press to our lips. Thou knowest our frame. And if further pain and grief are best for us, we will bear them like men.—*Amen.*

SUNDAY.

THREE OUT OF FOUR THOUSAND.

"Remember thy Creator in the days of thy youth."—Read Eccl. 12:1-7.

A New York judge says that more than four thousand boys under the age of twenty-one have been convicted of crime in his court, and only three of them have been members of a Sunday School. Moreover, out of 1,902 cases in which the sentence has been suspended, a minister, priest or rabbi being interested in the boy, only sixty-two boys have been brought back for breaking their parole, the reform of the remainder being permanent.

If figures prove anything, these figures prove the value of religious work for and with young people. It will mean sacrifice on the part of Christian people; the gift of a little money; the expenditure of much time and strength. It was the Son of God who said that the kingdom of heaven is made up of the young and of those like the young.

Prayer—Dear Saviour, may we refuse to see young life going down into the pit of worldliness and wickedness. May we all do what we can.—*Amen.*

AMOS R. WELLS.

Prayer clears the vision, quiets the nerve, defines duty, strengthens purpose, sweetens the spirit, and fortifies the soul. The unused forces of nature are great; the unused forces of prayer are still greater. Prayer relates the soul to the infinite resources of the divine.—*Chas. L. Goodell.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THE FLOWER OF NAZARETH.

[From the baccalaureate sermon by Rev. S. R. Martin, pastor of the First Methodist Protestant Church, Zanesville, Ohio, at the high school of that city.]

The world needs not a challenge so much as an ideal, and there is no ideal too high upon which to rest our ambitions. No text book of ethics will save the world from its woe. That lies entirely in the power of human personality. Laws are valuable only when actually applied to daily living. The heart problems of life can only be answered by life.

In searching for the ideal living personality we have rejected many fine characters among the sages, philosophers and writers, because of some flaw. Above them all there stands the peerless, humble carpenter who lived his life before a critical, unsympathetic world. Isaiah called him "Wonderful Counsellor, Everlasting Father, the Prince of Peace," Matthew called him "King of the Jews," Mark called him "The Suffering Servant," and so each writer saw in him some outstanding quality that was attractive. The most beautiful name of all is one found in the Song of Solomon, second chapter, first verse: "I am the Rose of Sharon and the lily of the valley."

The great king of Israel saw in the valley of the Jordan a little white flower and in its tiny cup the symbolism of a pure humble life which was to be. On the western slope of the Shephelah, where the plains of Sharon slope to the coral strands of the Mediterranean, he saw a carpet of roses and in their various colors the many-sided beauty of that singular life. Prophetically he uttered these words, "I am the rose of Sharon and the lily of the valley." Between the valleys and the plain came forth "The fairest of ten thousand" and to us he came as "The Flower of Nazareth."

With the dreams of world empires, there rose the conception of the super man. He must be the most perfect man of the race—perfect in body and mind. Philosophers and scientists were willing to sacrifice everything to produce this mighty man of force. He must rule by annihilating all who were weak. Conceived in the mind of the Teuton, he became a mighty military machine rolling onward in mathematical precision, but, thank God, he met raw shock troops at the Marne, Chateau Thierry and Verdun and in the end crumbled in the smoke of battle.

In this wilderness of cruelties and human selfishness, God has placed the rose of Sharon and the lily of the valley that the desert might blossom as the rose and the jungles of hatred might become love's tenderest flower garden.

The first thought carried to the world, by the Flower of Nazareth, is the mysterious wonder of his incarnation, and this mystery begins in life as found in its earliest forms. It begins with the beauty of the lily of the field which was more glorious than all the riches of King Solomon's court, yet even these can but dimly reveal the beauty that lies in the heart of their creator. The lilies of heaven will be vastly more beautiful, but the "fairest of ten thousand" will be the most beautiful of them all. A higher creation than the lily is the image of God impressed upon the form of man, but the highest creation of them all was the incarnation of the "Flower of Nazareth." When God and man were formed together in a mystical union this was the masterpiece of all creation.

The lily of the valley is symbolical of him in the character of his purity of thought and action.

His willingness to occupy humbly his station among the thorns of pasture, which are so typical of the thorns upon his brow. The cattle of the field tramp it down in their search for provender, but it will ever come forth in a new resurrection of another springtime. The lily of the valley which bloomed so serenely for us set forth the humility of the Christ.

The rose of Sharon shows forth his sacrifice in the crimson of its petals. His departure from the emerald gates of heaven was a complete forsaking of that glory in the celestial presence of his Father. His incarnation was crimson. His suffering in the hands of enemies which terminated his life upon the cross was written by the drops of his own blood. The fragrance of these flowers will show forth to eternity the passion of his loving heart for a cruel world. Perfumes have ever been closely associated with the passions of man and no passion ever existed like that revealed in the last week of his life. An ungrateful world had crucified her greatest benefactor, and his great heart broke at the ingratitude.

The rose of Sharon belong to the althea family, the meaning of which is "to heal." The Flower of Nazareth was all of this for the rose of healing wove its fragrance around many a weary life. The lame were healed, the sick were returned to health, and even the dead were raised. But far greater than all, aching hearts ceased to ache, and sinful men and women were made to sin no more.

The curse of human existence has at last seen one ray of light in this lowly Nazarene, who lived for others while others lived for themselves. He gave, and gave, of his life to others, but little they gave to him. Pause in your busy life and marvel at this man of Galilee, for he was different than any other. His superiority as a teacher is admitted. His example as a prophet and a servant of men has never been equalled, but then these were not the measure of his life. No life is measured by unhampered progress in the thing attained. It is only in the time of adversity, danger and excitement, that men are really known. A supposed hero may live in the glory of unruffled existence for a lifetime until the trial of one moment brings to the surface a tinge of cowardice. Brave men may die bravely, yet show one weak link. The "Flower of Nazareth" went to his cross with not one flaw in his conduct or attitude toward his enemies. There was never a greater picture of heaven upon earth than this picture of God, as a dying man, for this "Flower of Nazareth" was the heaven-born incarnation of God, dwelling among men and he lived and died perfectly.

Mode of Life.

The second ideal that was carried into the world by the Flower of Nazareth, is his incarnation in the lives of other individuals. Other leaders established religious ideals to be imitated, but he gave himself and his truth is to be lived in the being of others. The "Flower of Nazareth" is more than an ideal, he is a mode of life.

The church has been open to criticism, and some of it has been very just, but the error is human. There is nothing about the conduct of the gentle Jesus of Nazareth that would condone the inquisition of the centuries of darkness just before the renaissance. There is nothing in his frank nature that would permit the hypocrisy that we see in many of his followers. This to me is not a problem. The thing at which I mar-

vel is the purity of his influence on the world after 20 centuries of error have tried to crush the church and its influence. There are those who hate Jesus, but they cannot deny the influence of his personality today. His personality is with us and the world must ever ask the question that Pilate asked, "What shall I do then with Jesus who is called the Christ?"

The magnitude of his life was exceedingly small but his influence today is tremendous. If the length of his travels could be measured they would be probably less than eight thousand miles. The area of the territory in which he labored was perhaps not much larger than Muskingum county, yet today over 7,000,000 square miles have measured the sway of that personality.

(Continued on page 15.)

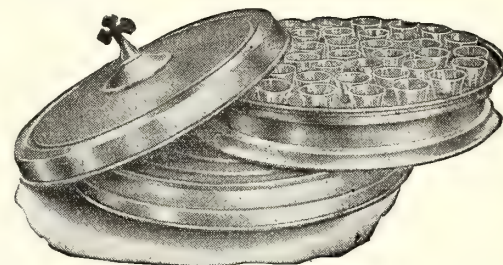
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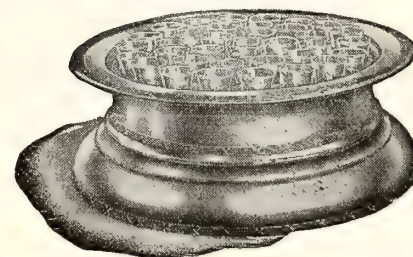
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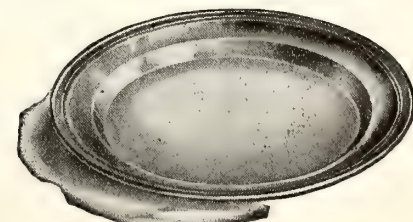
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Christian Orphanage

Dear Friends:

One goal we have not been able to reach, and we wonder if we will ever see the time when we will. It has been our desire all this seventeen years to reach the time when our income would be sufficient to carry on and we would not have to spend so much time digging after money to run the Orphanage, and could give this extra time to the little children in person. It would do them lots of good if we could be with the little fellows on the lawn and join in their play games.

The late Edwin Gould, of New York, a man worth twenty millions, got much of his joy out of life by mingling with little children and during all his life's career, though worth millions, he gave much to charity to help the needy children. He was never happier than when he had a crowd of the little fellows around him, asking them questions and having a good laugh. The children meant much to his life, and he has meant much to them.

Our seventeen years at the Christian Orphanage have been busy years. We had to have a plant in which to work for the best interests of the children. Building to do, land to buy to develop a farm to give the boys an outlet for their energies. A dairy to build up from two cows seventeen years ago to thirty milk cows now to supply all the sweet milk for the children, and to spare. All this has been accomplished and we thought we had about reached our goal, when the depression hit us hard and we had to put forth every effort with renewed energy to finance. Perhaps we will never reach that real joy that we had so much wanted to reach. But what a real joy it would be to have time to take off and get out with the little tots and play with them in the sand pile and help them build play houses, mountains and mole hills, engage in their little games and be a child again.

Don't forget the little children in your Christian Orphanage. They need your help, your love, your sympathy and your prayers.

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 31, 1933.

Brought forward \$ 8,133.24

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Bethlehem 5.17

Eastern North Carolina Conference:
Cary \$.38
Liberty, Vance 3.28
Mt. Auburn 3.00
Hayes Chapel 1.00
7.66

Western North Carolina Conference:
Zion 1.03

Eastern Virginia Conference:
Holy Neck \$ 6.06
Suffolk 25.00
Wakefield 1.13
Bethlehem.. 4.10
36.29

Valley Virginia Central Conference:
Winchester \$ 3.45
Newport 1.06
Leaksville 2.00
Palmyra 1.03
7.54

Alabama Conference:
Vanceville \$ 1.00
Pisgah 1.61
2.61

Special Offerings.

Cash Item	\$ 2.95
S. A. Horne, payment on Thanks-giving pledge	5.00
Cash Item	3.00
Cash Item	27.00
Mrs. Vitus Holt, paym't on Thanks-giving pledge	10.00
A Friend	5.00
Mrs. Maynor, support of Rebecca Maynor	5.00
	57.95
Total for the week	\$ 118.25
Grand total	\$ 8,251.49

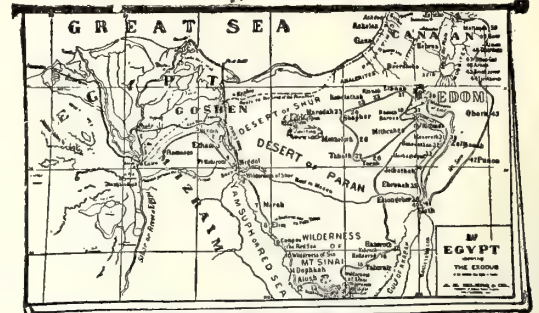
LIGHT BEARERS.

In olden times in Scotland the kitchens of the farmhouses were lighted by splinters of bog-fir, held by beggars or wayfarers, called, peer-men, who in this way paid for their night's lodging, while the people of the house worked or amused themselves. Our mission in life is to light up the darkness of the world and give our fellow-men clear light upon the duties and enjoyments of life. We are wayfarers and pilgrims on the earth, and are to earn the cost of our entertainment by the Lord of the house, by this work of faith and labor of love.—*The Quiver*.

Millikan discovered the cosmic rays. What they are nobody knows. They penetrate 50 feet of solid lead. They bombard the earth with over 50,000,000 volts of power. Millikan thinks they are the "birth cries" of newly-born atoms in the cold spaces between the stars. Other scientists, notably Arthur Compton and Sir James Jeans, disagree, calling cosmic rays "death wails" of matter on stars.—*Defender*.

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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cä-pér'nä-üm, which is upon the sea coast, in the borders of Zäb'u-lon and Néph-tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Isa. 9. 1, 2.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ ureth on them a good example, etc.

And seeing the multitudes; he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zäb'u-lon, and the land of Néph-tha-lim, by the way of the sea, beyond Jör'dän, Gäl'i-lee of the Gën'tiles;

A. D. 31.

Isa. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT. (Continued from page 13.)

Limited Contact.

His contact was limited also. Those who heard him teach or preach were never more than a few thousand people. Only five hundred knew him intimately, and but eleven men shared his confidence. Today over 600,000,000 people—which is one-third of the earth's population—bow before that name and accept him as their Lord. The tremendous victory of his life can never be measured.

The fragrance of his flower-like nature has transformed races and masses. When his followers entered Rome, they were met with persecution, yet the purity of their lives and the influence of their Christ changed the cruel Roman to a gentle martyr. The raving Saul of Tarsus became the suffering Paul of Caesarea. With the torn and aching body he could lie in the cruel prison stocks and sing the praises of the hero of the cross.

A few months ago a prominent magazine published a series of articles entitled "The March of Eleven Men." Jesus had sent them forth and on they marched. James, who saw the transfiguration, perished by Herod's sword. Peter was crucified in Rome, and all the rest of the eleven save John died a tragic death, but on they marched in their martyrdom until you and I have heard the tread of their weary feet. In their pathway, hospitals have risen and schools have flourished and moneys collected for clothes and food for the needy. Jesus not only lifted the weak and the fallen, but commanded his followers to do so. He of all the earth issued the command, "Love your enemies." None other under heaven ever preached a doctrine like this.

THE HOLY SPIRIT.

Too largely, the Christian Church has neglected to give the Holy Spirit his rightful place in her thinking. What that place is, let us briefly and prayerfully consider:

He may be described as the executive agent of the Trinity. Jesus told his disciples that the Holy Spirit would be the agent of communication with them, bringing to their remembrance all things whatsoever he had told them. He is the "Remembrancer" in speaking to all men of Jesus through whom the Father reveals himself and his office he undertakes not only with the saved children of God but with the whole human family. He "lighteneth every man that cometh into the world" so that however feeble a flicker of light anywhere, the source of it is Christ conveyed by the Holy Spirit.

Every virtue we possess and every conquest won,
And every thought of holiness is his alone.

And he is the witness of God in the soul. Not only does he bring to us the grace of our Lord Jesus whereby our souls are healed but he bears witness within us of the reconciliation that is effected between God and the penitent wrongdoer, bringing joyful word to the anxious heart that "we are children of God and joint heirs with Christ."

And then the Holy Spirit is the Purifier. We read of Jesus, that he "is made unto us wisdom from God and sanctification and redemption." All potential gifts are in Jesus but they become our actual possession under the action and by the operation of the Holy Spirit.

Above all, he conveys the dynamic of God to the waiting heart. "Ye shall receive power after that the Holy Ghost has come upon you."

O Holy Spirit, Mighty God, Remembrancer, Energy of God, Witness Bearer, and Sanctifier, breathe upon him who reads these imperfect words

and upon the church universal, and upon the hearts of great multitudes of men. Amen and Amen.—*Bishop William F. Oldham in Heart and Life Magazine.*

A TRIBUTE TO PETER.

Army, recently told a good story of his illustrious father and himself. "The old General," he said, "had a great liking for Peter, but I always thought him a rather wabbly type. On one occasion I said to my father, 'How can you explain the circumstances of Peter's getting out on the water and seeing Jesus, and then, with all this to convince him, suddenly losing his faith, and sinking?' Well do I remember the old General's reply: 'Bramwell, my boy, you would never have gotten out of the boat.'"—*Free Churchman.*

BIRDS OFTEN MENTIONED IN BIBLE.

There are at least 290 references to birds in the Bible, say ornithologists. Of the birds mentioned 113 are general in the sense that they refer simply to birds and not directly to any certain species. However, 31 species are mentioned by name. The dove holds first place, being alluded to 35 times. The eagle is mentioned 32 times, the raven, and poultry, twelve times each. Reference is made 11 times to the owl, 10 times to the pigeon, 7 times to the sparrow, 6 times to the stork and 5 times to the pelican.

Four passages refer to the quail swallow, and vulture; three to the ostrich, bittern, peacock and cormorant. The crane, partridge, osprey, kite, cuckoo, hawk, heron, nighthawk and the lapwing are mentioned twice each and the swan and gier eagle once each.—*Z. I. Davis, in Exchange.*

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FALL TERM OPENS SEPTEMBER 7th.

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

CAVE.

Mrs. Catherine Cave died July 12, 1933. She had lived to a rather ripe old age, although her exact age was not known. She is survived by two daughters and one son, and ten grandchildren.

It was my privilege to receive her into the Bethel Christian Church several years ago. Funeral services were held at St. Peter's Church, July 15, 1933.

A. W. ANDES.

BOWMAN.

Richard E. Bowman, little son of Brother and Sister Angelo Bowman, members of Joppa Christian Church, was born September 21, 1930, and died August 14, 1933, aged 2 years, 10 months, and 23 days. He had been sick but a few days, and his death came as a great shock to his parents and friends. It was so hard to give him up, and much sympathy is felt for them.

Funeral services were held at the home August 16, 1933. A. W. ANDES.

CARTER.

Rachel Carter, thirteen-year-old daughter of Rev. and Mrs. E. M. Carter, was born in Wadley, Ala., February 25, 1920. She was summoned to her eternal home on August 9th, following an illness of only a few hours' duration at her home in Youngsville, N. C.

She became a Christian and united with the Youngsville Christian Church about two years ago. She was active in Sunday School and Young People's work in the church. She was a noble Christian and her sweet gentle disposition won for her many friends, who, with the family mourn her going.

Funeral services were held in the Youngsville Christian Church in charge of the writer and Rev. Mr. Parker, pastor of the M. E. Church, and Rev. Mr. Evans, a Baptist minister.

The body was tenderly laid to rest in

666

LIQUID—TABLETS—SALVE

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Franklinton Cemetery and the mound The sad providence remains a mystery beneath which she sleeps was covered to us, but in this we are confident, "God knows best." Therefore, may we bow in

She was taken from us in the flower humble submission to the will of him of youth. Her sweet young life was just who doeth all things well. May his blossoming into the dawn of girlhood fortifying grace abide with our bereaved friends.

R. A. WHITTEN.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, SEPTEMBER 7, 1933.

NUMBER 36.

.. THE SUN'S OBSERVATORY ..

The Food Price Index.—

Reports from 51 key cities show that retail food prices advanced less than 2 per cent during the month of August. Out of 42 commodities, 32 showed an increase, however, while 8 showed a decrease, and 2 remained unchanged. The wholesale price index actually showed a slight decline during the month.

Fire Losses.—

According to the report of the National Board of Fire Underwriters, there should be much rejoicing on the part of fire insurance companies throughout the United States. Fire losses for July, 1933, are reported to have been nearly 40 per cent under those of the corresponding month in 1932. Losses for the first seven months of 1933 were 27.9 per cent less than for the same months of 1932. Fire insurance companies are optimistic about prospective profits this year.

Texas Pays Toll to Storm.—

Great damage to property and much loss of life is reported from the storm which swept in from the Mexican Gulf and followed up the course of the Rio Grande. According to the latest reports given before going to press the number of lives lost were in the hundreds while those injured would probably run far beyond the thousand mark. The 80-mile wind which piled up losses running into millions of dollars on the coast swept inward, carrying ruin to numerous towns and villages in its course.

President for Twenty-Four Days.—

Carlos M. DeCespedes, resigned as President of the Republic of Cuba on Tuesday of this week, having held that office just twenty-four days. The government was turned over to radical revolutionary forces headed by radical students and non-commissioned officers of the Cuban army. This second revolution within a month's time was accomplished without bloodshed, but it was greatly feared that violence would follow hard on its heels. An American cruiser and three destroyers were immediately dispatched to Cuba "to protect American lives and property."

Stainless Silver.—

For several years past now, stainless steel has been a boon to manufacturers and housewives as well. Now comes another stainless metal. After years of experimenting, Tadashi Tanabe, a Japanese engineer, has developed an alloy which will resist corrosion under normal exposure to air and moisture. Patent rights for this compound metal of silver, zinc and tin, have already been granted in the United States as well as in Japan. The feature of this Tanabe alloy is that it not only resists tarnishing, the bane of the careful housewife, but retains its natural silver luster. Although harder than the unalloyed silver, it is said to be easy to work. It will probably become

quite commonly utilized in the industrial arts, which require about 36 million fine ounces of silver annually.

America is Becoming Air-Minded.—

If records of passenger-carrying airlines are to be taken at their face value America is rapidly becoming air-minded. One line carrying traffic from New York to Miami, by way of Richmond and Atlanta, reports that all previous records were broken during the month of August. A total of 9,260 passengers were transported during the month, and this despite the fact that weather conditions were less favorable than normally. This was the sixth consecutive month in which a new record was set, and was the first time that the 9,000 mark had been passed. The increase above the previous record month of July was 299 passengers, and the increase over August, 1932, was 5,411, or 140 per cent. Reports from other lines substantiate the statement that Americans are rapidly taking to the air as a mode of travel.

Three-Point-Two Becomes Legal in Virginia.—

For the first time in seventeen years Virginians drank legal beer on Labor Day, Monday, September 4th. But that is not all—there were sixty cases brought before the police court of the city of Richmond on the charge of drunkenness—possibly the record was better elsewhere. Along with this, there is cause for rejoicing on the part of the newspapers which have so valiantly upheld the cause of repeal. The beer advertisements in the local morning paper, Tuesday, amounted to not less than 40 per cent of all display advertising carried—a case of faithfulness rewarded. These ads will probably be supplemented by stronger ones, when the "right" time comes. The billboard people seem due to reap quite a harvest of advertising also. It pays to advertise. Who, though, does the paying?

Labor Day.—

Ripley, of believe-it-or-not fame, tells us that Labor Day is not a comparatively modern institution as many people believe. True it is that Labor Day was first celebrated in the United States by a parade on Monday, September 4, 1882. The day originated with the Knights of Labor, a labor organization started in Philadelphia sometime in 1869. It was first made a legal holiday by the State of Colorado, and since has become so in nearly every State in the Union. However, the first Labor Day in history was set aside by Solon, a Greek social reformer, more than twenty-five centuries ago. By strange coincidence, the day set aside was "the second day of the first decade (week) of Boedromion," which we are informed, corresponds to our first Monday in September. The day was a day of feasting and of remission of labor for the "benefit of the two lowest classes of Greek society, the

Hektemors and the Slaves, thus foreshadowing in a most curious manner the American Labor Day."

Manhattan's Parks.—

When one speaks of Manhattan Island, one thinks of skyscrapers and crowded streets. Yet, while it is the center of the commercial activity of the entire world, more than 70 per cent of its area is still used for residential purposes, and the island has a larger park area than any other important population center in the country, the Bronx—another New York borough—excepted. These extensive park areas stand out boldly on a new map issued in connection with the unemployment relief. The largest park in the borough is, of course, Central Park, comprising 840 acres. The water front system, comprising Riverside Park, Fort Washington Park, Fort Tryon Park, Inwood Hill Park and High Bridge Park, extends from Seventy-second Street along the Hudson River to the tip of the island opposite Spuyten Duyvil and also along the Harlem River. In Washington Heights residential district no part of the district is further than 1,000 feet from a park, and numerous smaller parks are scattered throughout Manhattan. The entire park system contains 1,802 acres and totals more than one-eighth of the entire area of the borough.

Tammany.—

Most everyone has heard of "Tammany," the political tiger of New York City. Few, perhaps, know the origin of the organization. We found the story of its origin recently, and pass it on to our readers. It runs as follows: On the 12th of May, 1789, there died a very aged chief of the Delaware Indians, Tammany by name. Now Tammany was quite celebrated—perhaps justly—for his many virtues; and as the first Congress under the new constitution had met but two months before his death, someone suggested making "Saint Tammany" the patron saint of the young nation. Possibly the suggestion was a jest, but the idea was so far acted upon that Tammany societies sprang up in several of the larger cities, including New York. The object of these societies was the distribution of charity and benevolence. They were also of a social—not socialistic—character. Their officers bore Indian titles such as "Sachem" and "Sagamore," and much of their ceremony was borrowed from the Indians. None of these societies were long lived except that in New York. Years later it began, as a body, to take interest in politics. No doubt, at first it was animated by a desire for good government, but as politics became the chief topic of interest, the society's usefulness as a benevolent association began to wane. However, it still held a place of prominence in the life of the city, and it is not surprising that intriguing politicians sought and finally gained control of the society that they might wield its power in their own behalf.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. and Mrs. E. C. Gillette have returned to Jacksonville after spending August in the vicinity of Waynesville, N. C. Mr. Gillette can be addressed again at his office, 117 W. Forsyth St., Jacksonville, Fla.

Rev. Trevor Mordecai, D. D., of Birmingham, Ala., has been spending the month of August at Daytona Beach. He is to supply several churches during September before returning to Birmingham.

Rev. A. R. Flowers is to be the speaker for the fourth time in eight years at the annual homecoming day, the second Sunday in September, at Roseburg Church, near Elm City, N. C. The members of five denominations have been making the second Sunday in September a great day for eight years.

Rev. H. S. Hardcastle began his work as pastor of Christian Temple, Norfolk, Va., September 1st, and on Sunday, September 3rd, a large, expectant and happy audience greeted him at his first preaching service at 11 o'clock. Brother Hardcastle has undertaken a large task, but he is a man of large calibre, boundless faith, tireless energy, consecrated zeal.

Rev. John G. Truitt faced for the first time as pastor, his Suffolk congregation at 11 o'clock Sunday, September 3rd, and a happy and large congregation greeted him. Large responsibilities have fallen upon this man's shoulders, but like Paul, he has confidence in saying, "I have known in whom I have believed and I am persuaded that he will not forsake me."

"My Eight Years at Rosemont," will be the topic Rev. J. F. Morgan, pastor of Rosemont Christian Church, will use at the 8 o'clock service Sunday. Mr. Morgan will complete eight years at the Rosemont Church this week and he has asked that all members of the church who can do so, will be present. He has been conducting a revival at the Liberty Spring Christian Church but will be in the pulpit at both Sunday services.

Rev. Walter Metcalf, of Tampa, has been supplying the pulpit at Winter Park, Fla., during August, and has completed the series and has returned with his family to Tampa. He and Mrs. Metcalf received the hearty greetings and expression of appreciation on the part of the congregations. These services have been union services with the Methodists, alternating between the two churches. On September 3rd, Rev. C. DeW. Brown was the preacher. Rev. C. A. Vincent, D. D., has returned from his vacation spent at his farm in New Hampshire.

Rev. R. Lee House, who spent his vacation in Bible study at Union Theological Seminary, N. Y., writes a line of gratitude: "It was like a dream come true, being able to attend Union Seminary. I knew that Union is viewed with alarm among certain circles, for I have been advised not to attend there. Of course, one should not attend such a school if he is 'tossed to and fro, and carried about with every wind of doctrine,' for they certainly make one do some thinking. I do not think it has caused me to be a young heretic, but rather sent me away with a stronger faith in the efficacy of the gospel and the preach-

ing of the same. Certainly a better vacation could not have been spent. I am grateful to my congregation for making it possible."

Quite an unusual record has been attained by Mr. E. W. Neville, a member and deacon of our Chapel Hill, N. C., Church. On Sunday, September 3rd, Brother Neville rounded out nineteen years of attendance at the local Sunday School, without having been absent for a single Sunday. We understand that this means he was in his own church school every single Sunday during that time. For over twenty-three years he has been present at every meeting of the Board of Beacons, as well as at the business meetings of his church. He was the first person to sign the charter membership list of the United Church at Chapel Hill. We wonder if there are others who can boast a record such as this. We know of none that approach it, except that held by Brother J. L. Cash, of the neighboring city of Durham, N. C.

Mr. Edward DuBois, wso is student pastor at Melbourne, Fla., for the summer under the Student Summer Service, reports much activity among the young people. He took the Cub and Tenderfoot Scouts on a two-day hiking and camping trip. The Cub Scouts had a ball team playing a series with Eau Gallie. The young people of the church have an executive council that meets Mr. DuBois and carefully plans the Endeavor meetings, and they also have a Young People's Church Council to help the pastor in all plans. The Women's Harmony Club prepared a buffet supper on Sunday nights for those who meet to plan the young people's meeting in the evening. One evening of entertainment was a "College Humor Indoor Track Meet," which was greatly enjoyed. Mr. DuBois is carrying on in a fine way the work of the regular pastor, Rev. Orville D. Ullom, who is spending the summer in Pennsylvania.

Word comes from Rev. E. B. White that the Windsor, Va., Circuit does not expect to call a full-time pastor for the coming year, and for this reason, he says, "I shall be glad to do some supply preaching, as I feel that I can so arrange my work as to be able to do this." Mr. White has been called back to Damascus, Eure and Antioch for the coming year, and will probably return to Isle of Wight. However, leaving the Windsor Church he would more than likely be interested in locating another pastorate. Churches interested should communicate with him. The following recommendation from his former church, at Windsor, is signed by J. W. Roberts, Chairman of the Board of Deacons; L. Bailey, Chairman of the Official Board, and S. T. Holland, Treasurer: "Rev. E. B. White has been our pastor for the past four years, and we recommend him most highly as a gentleman of Christian character, a splendid preacher, a kind and true friend. He has been our leader in all the activities of the church, and has the confidence and esteem of a large number of the people of this vicinity."

ACCUSED OR EXCUSED?

Many times those around us find faults in what we do though we may be ever so careful, and accuse us of doing things contrary to the will of God. But resentment has no place in the heart of a Christian and it is better by far to be accused than to be excused. In being excused from any fault whether real or imaginary there is a tendency to point to a weak spot, a place that needs to be fortified. We do not want the confidence that people have in us to be misplaced, so when an accusation is made we need to take a step for-

ward so as to get out of any dangerous territory. We do not want any habit of ours to offend or hinder those around us that are watching our lives. There may be nothing wrong in what we do but the Apostle Paul has written: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

Satan would have us brought into bondage to people or things, and we need to stand fast in the liberty wherewith Christ hath made us free, not being entangled again in the yoke of bondage but delivered from bondage into the glorious liberty of the children of God. How careful we need to be as we enjoy this glorious liberty that we do not offend or hinder those around us for we do not want our liberty to be a stumbling block to them that are weak.

So when we are accused may we not try to excuse ourselves or desire any one else to do so for us, but may we look to him who alone sees all of our weaknesses and who giveth wisdom to all who ask.

Oh, it matters little what else we miss
If the will of God be done;
It is worth while giving up all for this,
From the dawn till the set of sun;
And the dusk brings joy when we learn the bliss
Of the Master's own "Well done!"

W.

INFORMATION APPRECIATED.

We desire to have your denominational office up-to-date with accurate information. We may thus serve our churches and ministers more efficiently. Just a postal card sent promptly helps wonderfully.

We wish to know:

1. The new address whenever any minister changes his residence.
2. The name and address of new church clerks.
3. The date and place of any new ordination service.
4. The date and place of the death of any of our ministers.
5. The date of ordination of all our ministers if that date does not appear with the name in the 1932 Year Book of Congregational and Christian Churches.
6. The name and address when your church secures a new minister.

Promptness and accuracy are always appreciated.

WARREN H. DENISON,
507 C. P. A. Building.

Dayton, Ohio.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

We will appreciate it greatly if the secretaries of the Georgia and Alabama bodies will supply the information as to dates and places of their meetings.

The Virginia Valley Central Conference was held in August.

"JUST FIGURING."

When he has time, the writer likes to "figure." He has in time past, seen men gather in the village store and whittle and whittle and tell stories, for want of something better to do. There are others who gather round the checker board and play checkers. But your writer likes to figure. Sometimes the figuring amounts to something—more often, perhaps, it does not. This time, at least, he hopes it will.

I was figuring the other day, wondering why Dr. Atkinson and Dr. Smith and Mr. Johnston and Mr. Lester and others who are trying to do things for the Kingdom of God in our Christian Church, were having such a hard time putting over their efforts. And I just figured it was because the thirty-odd thousand good people of our church didn't know—not didn't care—about our needs.

Yes, I know that there are some of them who know and don't care, but there are so many more that do not know.

I picked up a copy of the 1932 Annual and began figuring to see if I could find a reason. I believe I did. Glancing through the statistical tables, my eyes fell upon the names of two churches. Taking them all in all they are probably well matched for a comparison. Let's call the Church "A" and Church "B". Church "A" cost quite a bit more to build; it is more modern in its equipment, and it has around 650 members. Church "B" has less than 450 members, but it is excellently manned in spite of its handicap of inferior equipment. The pastors are both excellent men, well educated, consecrated, and draw practically the same salaries, when differences in living costs in the two localities are considered. Not only that but these two churches raised almost the same amount per capita for their own expenses during the last year.

Here, however, our comparison begins to change. Church "A" last year paid \$150.00 on its conference apportionment, or less than 25 cents a member; Church "B" paid \$350.00, or more than three times as much per capita. Church "A" paid less than \$175.00 on missions, about 25 cents a member; Church "B" paid about \$1,100.00, nearly \$2.50 per member. Church "A" gave nearly 30 cents per member to the Christian Orphanage; Church "B" gave \$1.00. Church "A" tied Church "B" on other benevolences, but "other benevolences" usually include benevolences certainly half of which is spent at home.

Now, let's summarize our figuring: Church "A" raised for all purposes around \$10.00 per member; Church "B" over \$13.00. Church "A" raised nearly \$1.00 more per member for her own uses, but while she was giving \$1.25 a member to others, Church "B" gave nearly five times as much. While the larger church was giving less than \$750.00, the smaller church gave nearly \$2,500.00.

And then I asked myself again: "What can be the matter?" I wonder if it is because the people don't know what God is calling upon them to do? I think they would care if they knew. I turned to THE SUN mailing list, and I found this: Church "A" with its over 600 members, had less than a dozen subscribers on the list—even her pastor was in arrears. The other church has one subscriber for every ten members—not enough, but Oh, so much better than the first. At least one family in five in this church knows—and cares.

How easy it would be for our Mission Cause, for our College, and for our Orphanage, if they all knew.

J. T. K.

Gratitude to God makes even a temporal blessing a taste of heaven.—*Romaine.*

SUN RENEWALS FOR AUGUST.

We wish to thank each one who has made remittances on their subscriptions during the past month. While the list is much smaller than it should be, we nevertheless appreciate the support of those who have remitted:

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J. J. Williams, Elon College, N. C.

If you have made a remittance during the past month and your name fails to appear in this list, or if your address is incorrect, please drop us a card with full particulars, and we will see that our error is corrected.

Again thanking you, I am,

Very truly yours,

J. T. KERNODLE, *Mg. Ed.*

There are only 11 forms of literature, says a critic, ranging for a period of 3,000 years from Homer to Kipling, and in that time every great thought that has come to us has been couched in these 11 forms or types. These are poetry—epic poems or epics, lyric poems or lyrics, dramatic poems or dramas, and ballads; in prose—histories, orations, biographies, letters, essays, novels and short stories. The Bible from Genesis to Revelation includes all of these.—*Anon.*

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GAMBLING SLOT MACHINES.

The *Literary Digest* in its issues of August 19th and 26th, has rendered the public invaluable service, if that public is of a mind to profit by glaring and startling facts. Of recent months the slot machine has spread its death dealing tentacles out into every state, city, village and hamlet of our nation. It was no respecter of age, sex, fortune, misfortune, rich, poor, learned or ignorant. It was worse, it still is worse, than the most violent epidemic, and to its wiles millions are victims daily. The *Digest* shows that this is one form of racketeering that was, and is, not confined to Chicago, New York or Philadelphia, much as the cities have lost and are losing, but has taken in small towns and rural districts as well, so that this game of the gamester is played with and to the everlasting hurt of innocent children and poor gullibles of every class.

But to facts in the case. Says the *Literary Digest*, August 19th:

"Sucker Money!

"That's what public officials call the millions of pennies, nickels, dimes and quarters that go annually into gambling slot-machines.

"Slot-machine gambling has become one of the nation's largest and most lucrative rackets—lucrative for the machine owners, but not for the gullible players. It is reported that the nation has been literally flooded with slot-machines in the past twenty-four months. The sucker-money intake has climbed into 'big-business' figures.

"Receipts for the nation run into millions of dollars a week, it is estimated. Officials merely shrug their shoulders when asked the extent of

the racket. It is too wide-spread, too under-cover, for accurate analysis.

"When Joseph V. McKee was Mayor of New York City he called this form of gambling the world's 'meanest racket,' because it preys on the 'small fry' and children. But there is more than the purely moral side. The slot-machine used for gambling never gives the player an even break for his money. It is impossible to beat the machine by any manner of consistent playing. It is rigged to take his money and give nothing—in the end in return. Other games of chance reward the player in proportion to his skill. But the unsuspecting slot-machine player, lured on by many attractive 'come-ons' to risk his money in the hope of winning more money, rarely realizes what he's up against.

"Each machine has a coin slot at the top, marked for the proper coin denomination. The majority of the machines take nickels exclusively, although there are many machines that are also equipped to take any size coin. Usually at the right-hand side is a lever which the player pulls to operate the mechanism. Covering the upper face of most of the machines is a glass plate, behind which revolve three wheels, with the edges toward the player. On the edges are pictorial subjects, or symbols, such as lemons (how appropriate!), cherries, bells, and usually a series of bars. The bars or their equivalent are important to the player for it is only when all three of the wheels come to a stop with the bars lined up that the machine releases the coveted 'jack-pot,' a collection of money or slugs to the value of \$2 to \$6. As part of the lure, the 'jack-pot' is in full view of the player, but always behind shatter-proof glass.

"Operation of the machine is simple for the player. Certainly no intelligence or skill is needed, or can be used. The player drops in his coin, pulls the lever, and the three wheels whirl. One by one the wheels catch in cogs and come to dramatic stops. What the player gets in return for his nickel depends on the combination of symbols on the wheels.

"What are the chances of winning? As a matter of pure mathematics, the player has one chance in a thousand of winning a jack-pot on common-type machine, providing the machine has not been rigged. That is a long chance, indeed. The player could use up \$50 in nickels before winning the big prize of a few dollars.

"Prof. E. E. Free, of New York University, calculated the chances of winning (more properly, losing) on a common type of machine. His deductions show:

"When the player drops a coin he has one chance in $8 \frac{1}{3}$ of getting 2 slugs back; one chance in $12 \frac{1}{2}$ of getting 4 slugs back; one chance in $8 \frac{1}{3}$ of getting 8 slugs back; one chance in 250 of getting 12 slugs back; one chance in 500 of getting 16 slugs back; one chance in 1,000 of getting a jack-pot."

The *Digest* article points out further that these machines are so made that at best they give back to "players" only 40 per cent of the money they put in, 60 per cent being carried by a mysterious device to a concealed box and thus retained for the owner of the machine. What is to be thought of a public that is spending millions monthly in "playing" machines so built as to retain 60 cents out of every dollar put in, even if one is lucky?

Finding out that such gangster methods and racketeering were being carried out openly in its drug stores, restaurants, and public places, Philadelphia has just recently smashed to pieces \$50,000 worth of these slot-machines, and the pity is that Philadelphia police did not keep up their work throughout our land until this "innocent gambling" device, raking in millions for its masters, were totally blotted out.

J. O. A.

VISITING THE AFFLICTED.

One finds comfort, as well as satisfaction of conscience, in visiting a person in affliction, especially when the afflicted one seems benefitted and grateful. We are not surprised, therefore, that James, the most practical and matter-of-fact of the New Testament writers, defines pure religion in terms of visiting "the widow and the fatherless in their affliction." One who does much of that is likely to get so much satisfaction and joy out of it that he will not find time for, nor get pleasure in becoming "spotted" with the world and worldliness.

One knows James' very workable definition of pure religion, "To visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world." One of the best antidotes to becoming "spotted" and worldly minded is to visit the widow and the fatherless in their affliction.

This is why a live, thorough-going, enthusiastic missionary church is never a worldly minded church, keeps itself "unspotted," untainted with false doctrines and practices, and does so much in every way to build up the kingdom of righteousness. The most afflicted widows and fatherless on this earth are those whose souls are hungry, unfed, starved—those who go daily without the gospel which is the bread of life. This is the true, this is real charity, that which Paul was speaking of when he said, "Though I give all my goods to feed the poor and have not charity, it profiteth me nothing." Giving "goods" to feed the body is not enough. We must make gifts of love and devotion to relieve souls, save the perishing, carry the message of eternal life to the needy and hungry of heart if we are to have and exercise real charity.

That is a sad, a tragic thing we are printing in the last paragraph on another page under the title, "Your Representatives Abroad." Sad and tragic because true and personal to each and every SUN reader. Look! "During the past four years, one-fifth of our missionaries have been brought home, and unless increasing financial support can be had, more will follow." Think of it. Those who have sacrificed all and gone out as our living links to visit the widow and the fatherless in their awful and fatal affliction, are being told by us, "Stop your soul-saving work; we no longer support you."

J. O. A.

"BE OF GOOD CHEER!"

Have you observed what the last words were that Jesus spoke to his disciples before closing prayer in his last evening with them? The record is in John 16:33, and reads: "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

This is one of the most appropriate scriptures we know for God's people at this time of wide-spread anxiety and distress. If Jesus were with us, as he was with that group in the dark hours just before his arrest and execution, perhaps he would speak the same words once more. This would remind us that the peace of God is the true foundation for contentment; having that we can face any disaster with courage, knowing that all will be well for a long eternity.

When Jesus told his followers to "be of good cheer," he was not making light of their grief over his imminent departure; he was not mocking them with empty and meaningless words. He followed the exhortation to good cheer with that great proclamation, "I have overcome the world." We follow a Master who has all power in heaven and in earth, and in due time his kingdom of power shall appear and all that he declared will have its realization.—*Wesleyan Methodist*.

A VISIT TO THE HOLY LAND.

THE ANTIQUITY AND UNIQUENESS OF PALESTINE.

(Article No. II.)

By REV. ROY C. HELFENSTEIN, D. D.

Palestine is one of the oldest countries of the world, and has been named "The Cradle of Civilization." The archaeologists tell us that more than ten thousand years before Christ, people were living in Palestine during what is called "The Early Stone Age," or "The Paleolithic Age." Many implements made of rough flint and other stone characterizing that prehistoric period have been found within recent years in the caves and caverns of Palestine substantiating that belief. These earliest people to inhabit Palestine were followed by the people of "The Neolithic" or "Later Stone Age," which fact is also substantiated by the findings of the archaeologists. As late as 3,000 years before Christ, parts of Palestine were inhabited by the cave dwellers. There are numerous caves and caverns and dens in many parts of Palestine today that have been there all these many centuries. This summer we visited one of those ancient caves of which there are so many in Palestine. The one we visited was at the base of the mountain on which the prophet Micah had his home, overlooking the Philistine plains or the Shephelah—the lowlands of the coast region. Human skeletons have been discovered in some of those ancient caves showing that the cave dwellers were physical giants. We saw some of the skulls of those giants in the Museum at Jerusalem.

The name Palestine is of Philistine origin, it being originally the name given to the coast country which was inhabited by the Philistines and the name was later applied to the land of Israel.

The northern boundary of Palestine may be indicated by Mount Hermon at whose base the River Jordan has its beginning; the southern border might be indicated by the southern extremity of the Dead Sea; the eastern border by an imaginary line dropped from Mount Hermon to the lower point of the Dead Sea, the Mediterranean Sea of course forming the western border, always referred to in the Bible as "The Great Sea." The greatest length of Palestine is 200 miles and the greatest width is 160 miles. The average length of Palestine from north to south is approximately 150 miles, the average width being 50 miles. Palestine is about the size of the State of Vermont and about four times the size of the State of Delaware, having an area of 9,000 square miles. About two-thirds of the area of Palestine is on the west side of the Jordan and the other third on the east side.

Palestine has one of the most striking physical features to be found anywhere in the whole world as regards the nature of its great depressions. The topography of the country is most unusual. Practically the entire Jordan valley is below the sea level. The Sea of Galilee is 620 feet below sea level, and the Dead Sea is 1,300 feet below sea level, while the bottom of the Dead Sea is 2,600 feet below sea level. And as a contrast to these unusual depressions, many of the hills and mountains of Palestine are from 3,000 to 6,000 feet above the sea level. The city of Jerusalem for instance is 2,700 feet above the sea level, while the city of Jericho, seventeen miles from Jerusalem, is more than 1,000 feet below sea level. All the area which is below sea level is warm throughout the year, and extremely warm night and day in the summer season. The higher elevations such as Jerusalem find it cooler in the winter season, and in the summer while the days are very warm, the nights are unusually cool. We had to sleep under blankets in Jerusalem every night in the hottest part of the summer.

The Wilderness of Judea so often mentioned in the Bible consists of the barren mountainous region, rugged and forbidding, and has been practically uninhabited down through all the centuries past the same as it is today, except by bandits and robbers.

The plains and the valleys and the lowlands of Palestine have furnished the people opportunity to engage in agriculture for all these thousands of years, while the uplands have been used for pasturage. Never have the people of Palestine taken enthusiastically to agricultural pursuits. It has not seemed to be in their line. The Semitic people are not overly ambitious for hard work anyway, preferring instead the easier life of shepherding. But in recent years, more attention has been given to agriculture in Palestine. This new interest in agriculture is one of the contributions of the Zionist Movement.

The high hills and mountain tops provided sites for the cities in the Palestine of the past, and were so selected because of the natural protection they offered against approaching enemies. The valleys and plains of Palestine have been the scenes of many wars and great bloodshed, the battle grounds where generation after generation of the "the people of Palestine fought and spilled their blood with absolute abandon" in order to hold back the various invading armies, who sought to possess the country not alone because of its natural resources which were few, but because it was the gateway to the rest of the world.

Because of the fact that Palestine is surrounded practically by desert or sea, the people from the desert since the very earliest days were eager, of course to get into Palestine where the grazing was good for their flocks, and where springs of water were found for their families and flocks. The productivity of Palestine, though it would seem most unpromising to people in a country like ours, yet to those dwellers of the desert it seemed like paradise itself. That fact was the reason for numerous invasions by enemy tribes from the desert, thus causing Palestine to be the scene of war and bloodshed through all the early centuries.

Then again, as already referred to, the fact that Palestine was the only way of passage between the region of the Nile and the region of the Euphrates also helps to explain the many invasions and wars that kept ancient and medieval Palestine drenched in human blood.

The Plain of Esdraelon, which stretches from Mount Carmel in a southeasterly direction south of Nazareth, drained to the sea by the River Kishon, is said to be the world's greatest battlefield, more battles having been fought there than on any other field in the world. It is declared that the ancient city of Negiddo overlooking this historic plain has witnessed more sights of human slaughter than any other city in history. And this ancient plain drenched by human blood down through the centuries has been thought of as the site where the battle of Armageddon of prophecy would take place.

From any of the principal mountains of Palestine, one's vision can sweep the wide range of territory including many of the numerous plains, valleys and mountains mentioned so frequently in the Old Testament. For instance, while riding up the steep and winding road to the top of Mount Tabor, in looking backward or off to the side, we were able to see for miles and miles the villages nestled against the hillsides—the mountains and wadies here and there so familiar to the prophets and to Jesus, and so often referred to by name in the scriptures, for Mount Tabor is only a few miles from Nazareth where Jesus grew up. And then when we reached the top of that interesting mountain, we found a large monastery on the very top of the mountain. After being served tea in this Franciscan Monastery by the

hospitable monks who were our hosts for the evening, we stood on the porch of the Monastery and again having the principal points of interest pointed out to us, we gazed off into the distance. No doubt, Jesus and his disciples often climbed to that same elevation when they wished to get away from the pressing crowd. Indeed tradition has it that that same mountain, Mount Tabor, was the Mount of Transfiguration. Mount Hermon is also thought of in the same connection, there being a difference of opinion among the Biblical scholars, as well as among the native guides.

As we stood on the top of Mount Tabor which was so familiar to our Lord, our vision took in Mount Hermon, Mount Hattin or Mount of the Beatitudes, the Sea of Galilee, the Jordan River, Mount Gilboa, the Valley of Jezreel, the site of the ancient village of Endor and the village of Nain, Mount Carmel, the village of Cana, Nazareth, the home town of Jesus, and the ancient city of Sepphoris, besides many other Biblical landmarks. Thus the landmarks of the Palestine of yesterday are still there to greet the visitor's eyes today and to remind one that while man builds towns and cities that may lie in ruins within a few centuries such as is true of scores of the places known to Jesus and the prophets when here in the flesh, that the valleys and plains and the mountains and hills of the Lord stand secure defying the ravages of time.

Those words of the Psalmist referring to the mountains have a new meaning to one who looks upon the mountains of Palestine and thinks how they have stood in their same eternal grandeur down through all the centuries witnessing the pageantry of history. And so when the Psalmist declares "As the mountains are round about Jerusalem, so the Lord is round about his people from this time forth and forevermore," one can understand something of the reach of the Psalmist's faith. For when one sees that circle of mountains rising around about Jerusalem, maintaining their same position down through all the centuries past and to remain the same through all the centuries to come—one has a new appreciation of the illustration those mountains afford of how the Lord keeps his protecting, loving power always and forever around about his people.

(The next article will be on the subject "The Pre-Hebrew Inhabitants of Palestine and the Trans-Jordan Region.")

"DON'TS" FOR CHURCH ON SABBATH.

Don't stay away because company comes; bring them.

Don't stay away because it rains; that would not keep you from business.

Don't stay away because you won't be missed in a crowd; God misses you.

Don't stay away because it isn't your denomination; the same excuse will keep you out of heaven.

Don't stay away because you have no influence. The church-goer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher. God may have something to say to you worth hearing.

Don't stay away because the church does not need you. Never did the church need more and better men and women.

Don't stay away because the church is imperfect. Should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church. 'Tisn't so. If you must look at the earth six days, take one to examine the clouds.—*Exchange*,

CONTRIBUTIONS

SUFFOLK LETTER.

The protracted meeting season, among the country churches near Suffolk, has been successful. The meeting at Cypress Chapel was held the week following the third Sunday in August. This church has experienced some wonderful revivals during its eventful history. The meeting this year was conducted by the pastor, Rev. R. E. Brittle. Thirty-one new members were added to the church during the meeting, and the church experienced a great spiritual revival.

During the past week meetings were held at the Bethlehem, Damascus and Liberty Spring Churches. At Bethlehem the meeting was conducted by the pastor, Rev. R. E. Brittle. Twenty members were received into fellowship. The congregations were large and attentive. It was good to be there. At Liberty Spring the writer was assisted by Rev. J. F. Morgan of Rosemont. He won the hearts of the people by his gospel messages in song and in sermon. It was one of the best revivals from the standpoint of church interest ever held in the church. There was a deep spiritual interest from the first service. A canvass of the congregation revealed that nearly every one who attended the services is a member of the church. Four new members were received at the close on Friday. Rev. O. D. Poythress assisted Rev. E. B. White, pastor, at Damascus. The attendance was good. There were eight or ten professions of faith. Several are expected to unite with the church at the next service.

Next week meetings will be held at Mt. Carmel and Oakland Churches. Rev. R. A. Whitten will assist at Mt. Carmel, and Rev. O. D. Poythress will preach at Oakland. These are strong churches and we are expecting an outpouring of the Holy Spirit upon the people who attend.

Protracted meetings are conducted to give people an opportunity to do special work in winning people to Christ. The day of the revival has not passed. God honors this type of evangelism. It is not the only type, and, in some cases, it may not be the best type. But it is a method which has been greatly used of God to win souls.

The church has not lost its power. The gospel is still the power of God unto salvation to them who believe in Jesus Christ. It will never be discarded. The church is eternal. The gates of hell shall not prevail against it. It is as enduring as the Word of God. All the law of God must be fulfilled. No legislation can repeal the Ten Commandments and give man freedom from the operation of spiritual law. In spite of all political parties and legislatures, "Whatsoever a man soweth that shall he also reap."

Congress may declare beer is not intoxicating. But the man of sensitive nervous temperament drinks it too freely and loses control of his nerves and muscles. Man must live under the code of Bible law. Men may defy God's authority and crucify faithful prophets who declare the gospel of Jesus Christ. Dogs bark at the sun but it shines. There is no escape from God. He will bring the world, some day, to bow at the feet of Jesus. Therefore, this is not a time to lose faith in the triumph of righteousness. Paganism is on the throne in America today. The land of religious liberty and free speech is fast becoming a land of cynicism and political intolerance. The newspapers which, a few years ago, sought to influence an assistance of the pulpit, are openly holding the minister up to ridicule and persecution. The present political, financial and moral upheaval is to be lamented by all right thinking citizens. But it is not hopeless. Beer gardens

and booze distributors will make an army of staggering drunkards, whose hungry wives and children will knock at the door of the ministers and churches, for food and raiment. The liquor interests will not help them. But the ministers and churches will render assistance. And, some day, it may be soon, the preaching of the simple gospel will drive back the tide of greed which seeks, now, to destroy Christianity, and debauch humanity for gold. Righteousness will prevail. All wickedness shall perish. I. W. JOHNSON.

1933 OPENING.

By the time this article reaches the subscribers to THE CHRISTIAN SUN, Elon College will have had its forty-fifth opening. Usually by this time, the College authorities are able to approximate what the opening will be. Three weeks ago I knew pretty well about how many we would enroll for this session. Things, however, seem to be considerably upset in these recent days. Up to August 10th, we had more than twice as many applications as we had a year ago at the same time. Efforts in behalf of the College for the past three weeks have netted us very little definite good. We are still hopeful, however, and are expecting encouraging results during the opening days of next week.

East Dormitory is completed and is beautiful throughout. It will be fully equipped with new furniture. The comfort and convenience of the students have been carefully considered in overhauling this building. The formal opening service will be held Friday afternoon, 2:00 o'clock, September 8th. The program will be featured by addresses delivered by prominent alumni and musical numbers furnished by the Elon Singers; these will be given in the afternoon, and the public reception to students and friends in the evening. A most earnest and cordial invitation is extended to all friends of the College to attend these exercises. Other buildings on the campus are being cleaned and partially overhauled so that they will be in order for the approaching session.

We shall have a number of new members of the faculty. Dr. Dodson, of Chicago, becomes the head of our Religious Education Department. He holds the doctor's degree, having majored in the field of Religious Education. Miss Wilma Potts, of Huntington, Indiana, will be teacher of Domestic Science. Miss Floyd Child, of LaGrange, Ga., will have charge of our Dramatic Department. Miss Lucie Landen, of Ann Arbor, Mich., will have charge of the Violin Department and the College orchestra. Mr. Frank Johnson, of West Virginia, will head up the religious activities organization of the campus and will teach physical education for young men. Mrs. Sue Craft Howell, of Raleigh, N. C., will have charge of the shorthand and typewriting departments of the College. These in addition to the members who were with us last year will constitute our faculty for 1933-34. We are able to present a very strong faculty, and we offer advantages to young people who are looking for college training that is superior.

This is a good time for friends of the College to show their interest in a very definite way. In the average community, there are always from one to one-half dozen young people who usually up to the last moment are undecided about where to go. They have had so many invitations, read so many catalogues, entertained so many college agents that they are simply bewildered and un-

able to reach a decision. A few minutes' counsel from an interested neighbor or friend will be of great service. Won't you who are interested in Elon College take advantage of this opportunity? Search out such young people and help them to reach a decision for Elon College. This is the kind of loyalty and service that really counts in the time of need. We are earnestly hoping that our enrollment will reach three hundred and fifty for the first semester. This goal can be reached by the help and cooperation of ministers, Sunday School superintendents, alumni, and friends of the College. Necessarily, we are dependent upon you. I know that you would not want to fail us in a campaign like this. Now is the time to show your interest and loyalty. A few words from you will help tremendously.

Tuesday is registration day for freshmen; Thursday is registration day for upper classmen; and Friday regular class work will begin. Any student arriving Monday or Tuesday of the following week will be enrolled to no disadvantage for the entire course. You will have time to put in some effective service; do not miss this opportunity.

Remember, we are expecting you at the opening of East Dormitory, Friday, at 2 o'clock.

L. E. SMITH, *President*.

PISGAH, ALA.

I am just back from Pisgah, and feel that I must say a word about our North Alabama field. Rev. J. H. Hughes has been at Pisgah now seven years, and I have been with him five summers in revivals, and I think I have observed some things about the people and the field there.

The Pisgah Church is composed of some of our best people. The work goes well considering the fact that they have had to struggle alone so far as having another congregation of the Christian Church associated with them is concerned.

The church was organized by Rev. J. W. Elder, who passed on to his reward ten years ago the 22nd of this month, and most of whose family still live in that section. Some of them are doing what they can for the church. Brother Elder was loved by all the people and his labors of love will be remembered for a long time.

Brother Hughes and his good family are there in the parsonage, and he, Brother Hughes, is not only the esteemed pastor of the Pisgah Church but has the confidence and is held in high esteem by the people of both the Methodist and Baptist Churches, and the community, and he is therefore the efficient leader in the community life, as well as in the church life.

Something must be done to enlarge our boundaries there, as the field is there and is open to us. Yes, there is a great and open door. The question is, shall we enter? Now, Brother Hughes is there and he is certainly qualified to do the work, and he knows the work and the field, and I pray that somehow we may get behind him with our prayers and our money and make it possible for him to establish other churches which can be done in the near future with our cooperation.

But Brother Hughes is helpless, as he is like most of us preachers without money. The Alabama Conference can make it possible for Brother Hughes to do this work and I believe that we will.

The meeting began there Saturday night before the third Sunday of August, and closed on the following Thursday night. We had a great meeting, but we had to close it and come home just when it should have gone on for a few days.

Brother Hughes and his good family are a real asset to our work in that section, and please let's lend to them a helping hand at this time.

J. D. DOLLAR.

NEW LEBANON REVIVAL.

This year seems to be a season of refreshing and spiritual awakening in church revivals and growth. From far and near has come the news that wonderful revivals are being held this year. The depression probably has brought us to our senses and again we are realizing our dependence upon the Supreme Being.

We are very happy to report that New Lebanon has recently experienced one of the greatest revivals in the history of the church. Rev. J. L. Neese, pastor of our church, was very fortunate in securing Rev. H. C. Caviness and his wife to assist in this meeting.

Our revival began July 16th, and closed July 30th. This gave us a two weeks' revival. Mr. Caviness surely was at his very best all the time he was with us. For three times every day for two weeks he came to us with stirring messages, which it seemed to us were fresh from the throne of God. Every message was of such a spiritual nature and such heart-reaching effect that men and women, boys and girls were easily moved and ready to find an altar. Verily, the Spirit of God worked mightily in the hearts of the unsaved. The professions and reclamations were more than we have known for years in the history of our church. Forty-five additions were made to the church. Many old people were led to remark that this was the best meeting they have ever witnessed.

We shall always remember Mr. Neese very kindly for bringing Mr. and Mrs. Caviness to our community. We feel that our church has been greatly revived. We trust this revival has just begun and will live for many years to come. We all learned to love Mr. and Mrs. Caviness, and we feel that our church has been strengthened and inspired spiritually.

We would like to pass this on to other churches that wherever Mr. and Mrs. Caviness go they take with them the true gospel, upholding our Christ and inspiring others to join in the great battle for our Lord and Saviour Jesus Christ. Any church is fortunate to have them.

In the afternoon of the fifth Sunday in August, forty-two were baptized, some by immersion and others by sprinkling.

We are glad to say that Rev. J. L. Neese has been called to serve us as pastor again. This is the beginning of the third year, which is proof enough that we love him more and more. It has been a joy to us to have him serve us these past years and we trust he will have the hearty cooperation of all members.

A MEMBER.

LINVILLE, LA.

I began a revival at this place Sunday night, August 20th, and will close tonight, August 26th. Interest is growing at every service. There is no church in this immediate section and the authorities will not allow the high school auditorium to be used for religious purposes. We are holding open air services at night only. I have never preached to a congregation that seemed more appreciative.

This is a great opportunity for our church. The fact is, the churches they have within reach of this place are so narrow they cannot reach the young people. The young people are just as they are everywhere: bubbling over with energy.

The people here as a whole enjoy fishing and frolicking, but still they are hungry for the simple story of Jesus.

I am doing carpenter work in the day time and preaching at night. I have been greatly blessed, but realize I must take a little rest from manual labor.

I will begin a revival at Holmesville, about

25 miles from here, tomorrow. We have quite a few members of the Christian Church there.

I will write more in detail about my work when that meeting is finished.

There is a fine field for our church here if we only had the right man located here. Under the present conditions I see no chance to locate that man.

You know we have a Christian Church at Sand Hill, Texas, about 170 miles from here. I may go over there and hold a meeting, as I had an invitation from the pastor. G. H. VEAZEY.

ACKNOWLEDGEMENT

On Sunday, August 27, 1933, at the 11 o'clock hour, we filled our regular appointment at Concord Church. A large and appreciative congregation greeted the pastor after the revival meeting one month ago. At this hour a unanimous call was extended to the pastor for the ensuing year.

When we returned to our automobile after the service, we found it loaded with things good for a pastor's pantry. We mention some things that were included in this kind act by church and community: potatoes, tomatoes, beans, corn, meal,

flour, chickens, onions, apples, canned goods, preserves, sugar, honey, etc.

Many thanks to one and all who had a part or intended to contribute to our comfort. May the Lord abundantly bless each one and help me to be a more faithful and appreciative pastor.

L. L. WYRICK.

DAMASCUS.

We have just closed a most successful revival at Damascus Christian Church, Sunbury, N. C. Rev. O. D. Poythress assisted our pastor, Rev. E. B. White, and preached strong, soul-stirring sermons. We feel that much good has been accomplished.

Capacity crowds attended the services. The music was a source of inspiration to all, especially the solos by Rev. Poythress and trios by Rev. Poythress, Rev. White and Bedford Brown. Our pastor led the song service and added much to the meeting by his splendid singing.

Rev. White and Rev. Poythress also assisted in the opening exercises of the Sunbury High School. They both made interesting talks and sang spirituals. A large crowd was present.

BLANCHE PIERCE.

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better 100 years in any other place." Ps. 65. 1. 11 For all thy ways are righteousness, and thy paths are truth. Ps. 119. 141.

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Our God and Father, thou knowest when love and labor are directed wholly to thee. We thank thee that Christian effort never is lost; that, notwithstanding the peril and power of organized wicked propaganda, sometimes we can see the unfolding of thy purposes even as we ask. Give to the church spirit and strength valiantly to fight for those measures which most surely bespeak thy kingdom's reign and show us where and how to serve thee best. For Jesus Christ's sake. *Amen.*
L.

YOUR AMBASSADORS AND CHRIST'S.

[Recall, please, that those who have given up all for Christ and the gospel and have gone out as missionaries are our ambassadors, as well as ambassadors for Christ. We have sent them out because we felt that they were called of Christ to go out in his name and to reveal him to those who are in greatest need. The following is the final page in the 1933 Guest Book, which we trust every SUN reader will carefully and prayerfully peruse. Stop, Look, Listen!—J. O. A.]

The support of over 600 missionaries located at 97 stations in a dozen countries is the heart of the work of the American Board. These men and women are ambassadors of Christian civilization to the lands which need Christ most. They serve as living links between races. They dwell in the midst of the homes of the people. Their dealings are with the ordinary men and women as well as the ruling classes. By their faithful lives they are laying the foundations for that mutual understanding between nations upon which the peace of the world will ultimately depend.

No more difficult task can be imagined than that which confronts the missionary. His ultimate purpose is to penetrate so deeply into the hearts and lives of another people that the spirit of Christian devotion which is in him may become a part of their innermost being. By changing men he would transform nations.

In the pursuance of this aim the missionary is called upon to perform a great variety of skilled services. His first and most effective way of revealing Christ is through practical human helpfulness. In America the church has handed over to other agencies the responsibility for educating the young, caring for the sick and many forms of what is known as social service. In mission lands the church has been the pioneer agency in all of these fields, and is still active in most of them. As our missionaries serve humanity in even a greater variety of ways than do our ministers at home, they need a greater variety of professional training. As a consequence we send out not only ordained ministers, but also doctors, nurses and teachers, trained social workers and agricultural experts.

Few groups of people anywhere are more carefully selected than the missionaries of the American Board. Far more than mere technical skill in their chosen profession is required of them. They must be men and women of an abiding Christian purpose. Their faith must express itself through a winsome personality in order that they may inspire the love and confidence of the people to whom they are sent. Easy adaptability to the ways of another land and climate is essential. They must be ready to accept the hospitality and to share the food of these people.

The missionary is expected to delve deeply into the cultural and religious life of the people among whom he ministers. His mastery of the language is tested through a series of stringent examina-

tions. He studies their literary classics; he seeks an understanding of their music and art; he approaches the traditional faith which he finds about him with all of the sympathy and understanding which he can muster. Like his master, Jesus Christ, he seeks not to destroy, but to fulfill.

The highest scholastic training is essential for success in such a field of effort. Aside from a very few men and women sent out for specific technical tasks the missionaries of the American Board are all college graduates, many of them of Phi Beta Kappa rank. In addition most of the men and many of the women have done graduate work. As they are expected to spend a portion at least of each furlough year in graduate study, missionaries have an unusual opportunity to keep their education up-to-date.

Yet today we are recalling to America these brothers and sisters, our sons and daughters who have carefully prepared themselves for the most exacting of callings, who have learned an alien language, made themselves homes in other lands! During the past four years, one-fifth of our missionaries have been brought home, and unless increasing financial support can be had, more will follow. In the name of economy the American Board is being forced to pursue a policy which involves a colossal waste in money, in life, in missed opportunities. To bring home men and women who are in the midst of useful careers in other lands to further swell the unemployed of our own land is almost criminal—and yet it cannot be helped unless our churches match returning incomes with increasing gifts.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING SEPTEMBER 2, 1933

Sunday Schools.

Previously acknowledged	\$ 2,877.69
Oakland, Suffolk, Va.	7.00
United Christian, Lynchburg, Va.	7.03
Durham, N. C.	7.52
Graham, N. C.	3.80
Lebanon, Semora, N. C.	1.00
Ether, N. C.	1.38
Pleasant Hill, Liberty, N. C.	2.30
Turner's Chapel, Sanford, N. C.	.71
Holy Neck, Holland, Va.	4.57
First Christian, Greensboro, N. C.	12.40
Mayland, Broadway, Va.	1.00
Wadley, Ala.	.73
Piney Plains, Raleigh, N. C.	1.00
Sanford, N. C.	1.00
Total	\$ 2,929.13

Specials.

Previously acknowledged	\$ 655.67
Pleasant Hill C. E. Society, Liberty, N. C.	1.56
Total	\$ 657.23

Individual and Church Offerings.

Previously acknowledged	\$ 2,024.79
Ebenezer, Morrisville, N. C.	2.28
Miss Mary D. Atkinson, Norfolk, Va.	25.00
Ocean View, Va.	9.00
Piney Plains, Raleigh, N. C.	.86
Ramseur, N. C.	2.02
Providence-Memorial, Graham, N. C.	7.50
Windsor, Va.	2.77
Newport News, Va.	6.37
Franklin, Va.	19.75
Liberty (Vance), Henderson, N. C.	2.10
Hopedale, Burlington, N. C.	.86
Burlington, N. C.	17.30
Dendron, Va.	2.15

Mt. Auburn, Manson, N. C.	4.14
Linville, Va.	1.70
Hopewell, Va.	2.67
First Christian, Greensboro, N. C.	3.30
Elon College, N. C.	14.90
Rosemont, Norfolk, Va.	4.08

Total \$ 2,153.54

Coin Card Offering.

Previously acknowledged	\$ 222.55
Palm St. C. E. Society, Greensboro, N. C.	1.00
Brown's Chapel S. S., Hemp, N. C.	1.50
Providence Chapel S. S., Hemp, N. C.	1.50

Total \$ 226.55

Summary.

Previously acknowledged	\$14,210.75
Sunday Schools, Regular	51.44
Specials	1.56
Individual and Church Offerings	128.75
Coin Card Offering	4.00

Total to date \$14,396.50

J. O. ATKINSON, *Sec'y.*

MISSIONS A SUCCESS.

No other enterprise among men has succeeded as well as Christian missions. When the disciples were scattered abroad by the persecution that arose over the martyrdom of Stephen they went everywhere "preaching the gospel." This was a new message and it revived a dying world. Men found the heart to try to live again. Paul was the first world missionary and the books that would tell the story of the rest could not be written. Suffice it to say that the modern progress of the race in freedom, morals and manners, in knowledge, in idealism and even in material things is almost entirely the result of the faithful preaching of the gospel.

There are small and large illustrations of the great success of missions. Bishop Peter Trimble Rowe, of Alaska, recently told a New York audience how his work of thirty-six years in that cold northwest land has worked out. Science and invention have been called into service and the change seems next to miraculous. Where he once made parish visits on snowshoes, by dog sled or in canoes, he now goes in an airplane, making in a few hours trips that formerly required weeks.

"Christianity has so won the Indians," he said, "that I doubt if you can find any who have not accepted the Christian faith. I have known them to come over a hundred miles for communion services."

The hope of civilization is in the missionary. He is the true pioneer of humanity. He leads men out of the jungle into plain paths. The race will not live without his word and his works. Unless the nations listen to him they will forever lag behind subject to misery, want, sin and degradations.

We have every confidence in the good influence of leagues, compacts, and treaties; but they are not and cannot be finally successful. The world must be saved from its sins. No wisdom is great enough to bless a man while he continues dead in trespasses. The missionary alone, with his everlasting gospel, can do the people full and everlasting good.

The missionary is the great man of the ages.—*Christian Evangelist.*

To a Chinese town where missionary work has long been established came a communist organizer not long ago, ready to stir up strife and paint the town his favorite color, but his stay was brief. "Why do you not stay?" he was asked on his departure. "This town is too Christian," he said, "to be of any use to us."—*The Spirit of Missions.*

PASTOR ASSAILS FILM'S USE OF GOD'S KEY WORDS.

Protecting against the use of religious words for irreligious purposes, the Rev. R. Lee House, pastor of the First Congregational-Christian Church, Newport News, Va., in a sermon recently declared that as a means of publicity picture producers have boldly taken the most sacred words of the religious vocabulary and played them up to catch the crowd. The Rev. Mr. House spoke on the subject, "A Plea for Reverence."

"We have been thinking together," the minister said, "concerning the place of reverence in the life of Christ and in human society today."

"Let us now remember that there are distinguishable influences in our midst that tend to rob us of the spirit of reverence. Such influences are bearing the generation in such way as to make it increasingly difficult, if not impossible, for them to be truly reverent."

"I make bold to mention one factor in the great conspiracy to break down the spirit of reverence, I refer to certain motion pictures. It is not my pulpit hobby to berate movies. But if 'I am set for the defense of the Gospel' there are some things which I must protest."

"I am referring not primarily to the content rather to the titles. What has happened? Just this: As a means of publicity the picture producers have boldly entered the religious vocabulary, taking the most sacred words and playing them up to catch the crowd."

"They took a play decently entitled 'I, Jerry, Take Thee, Joan,' and deliberately changed it to 'Merrily We Go to Hell.' They also changed the 'Pigboats' to 'Hell Below.' Here are a few other titles: 'Guilty as Hell,' 'Devil on Deck,' 'Hell-Fire Austin,' 'They Call It Sin,' 'Mayor of Hell,' and 'Sinners in the Sun.'"

"Now in religion we depend on certain words to convey our meaning. Down through the years these words have been filled with religious significance and sharpened for spiritual purposes. Primary among these words are: God, Heaven, Hell, Sin and Devil. These are the tools or instruments with which we work. Now the picture producers have not been content to flash upon the screen those things which make a mockery of sacred things, but have laid hold with violent hands on the very words by which religious truth is imparted, dragged them down into the gutters of triviality and parade them before the public saturate and ripping with filth. Now the minister and the Sunday School teacher find themselves sadly disarmed. Their words now fall on a multitude of ears as 'sounding brass or a clanging cymbal,' for these words have been robbed of their spiritual significance."

"The thing I am protesting against is the use of religious for irreligious purposes. A father whose son has ruined his razor by cutting on coarse objects may secure another perfectly good razor. But if these people have dulled the spiritual edge of our religious vocabulary, the matter is not so simple for us."

"When Moses trod on holy ground he reverently removed his shoes from his feet. I declare that these people have trod carelessly and rough shod on holy ground. Therefore, in making this plea for reverence, I am also protesting against those influences which clip the wings of devotion and poison the atmosphere of reverence."—*Newport News Times-Herald*.

Kind words do not cost much. They never blister the lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, they accomplish much. They make other people good-natured and produce their own image on men's souls, and a beautiful image it is.—*Pascal*.

A Story for the Children

PEGGY'S FALSE FACE.

Peggy started to the store for a pound of butter. Mother told her to go to the cheapest place, because in that small town there were two stores in which the Allens traded. At Smith's butter was five cents cheaper than at Green's. As Peggy walked along her head was bent in thought. There was that lovely false face she wanted for Hallowe'en—it only cost five cents, but mother felt that she couldn't spare even that small amount this week. Oh, and Peggy did want that false face so badly—she was sure if her mother knew how much she wanted it, she would let her get it. All at once a thought came to Peggy—not a very good one, either. Why couldn't she get the butter at Smith's, but let her mother think she got it at Green's? She argued with herself for a few minutes, but finally the thought of the false face overcame everything else and she started off to Smith's.

After getting the butter, she stopped at the dime store for her false face. When she got home, she handed the butter over to her mother and went into the next room.

Mrs. Allen said, "But, Peggy, where is the change?"

"There wasn't any, mother," she answered. "I had to get it at Green's."

"But where did you get the false face? You had no money of your own."

"Oh, mother, you remember that blind man down on the corner that sells pencils? Well, when I went past him, he said, 'Here, little girl, is a nickel for you.' So I went right in and got my false face."

"Peggy! You don't mean to tell me that you took a nickel from that poor, old blind man? Oh, how could you?"

Peggy was beginning to feel a little ashamed, and just then Mrs. Allen unwrapped the butter, and the cashier's slip fell out with Smith's name on it.

Can you imagine how Peggy felt? It was the first time she had deliberately lied to her mother, and, oh, how terribly she felt when her mother told her that now she wouldn't be able to trust her little girl. How she cried—and after all, she didn't wear the false face. "I couldn't mother," she said. "And if you'll promise to trust me again, I'll never, never lie to you again."

Mother believed Peggy's lesson was learned, so she forgave her. Now that Peggy has grown up, she never forgets the lie she told about the blind man.—*Margaret Metzger, in the Young Soldier*.

HIS TREASURES.

Little Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still, then Mary heard her uncle say:

"There, I have quite a nice sum laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary.

"About my treasures, little girl, that I have laid up."

"Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven.

"Oh, no, Mary; my treasures are all on earth—some in banks and some in other places," answered Uncle George.

"But haven't you any in heaven, too?" asked Mary.

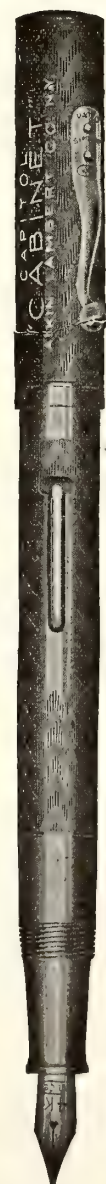
"Well, I don't believe I have," said Uncle George, thoughtfully. "But run away and play with your hoop now, for I am going out."

Uncle George went out, and was gone a good while, but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasure laid up in heaven, to be ready for him when he left this world and his money behind him. He was so impressed with the thought that he wisely decided to lay up treasures in heaven. He did so. Little Mary never knew until years after—when she also, with clear understanding of what it meant, began to lay up for herself treasures in heaven—that it was her childish question that started Uncle George on a generous, active Christian life.—*Selected*.

The writings of Martin Luther suggest to me ten qualifications for the ministry: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. He should be ready to stake soul and body, goods and reputation on the truth. 9. He should study diligently. 10. He should suffer himself to be vexed and criticised by everyone.—*J. E. Dinger*.

"What you possess at your death will belong to another; but what you ARE will be yours forever."—*Van Dyke*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

THE LABORING MAN.

Monday was Labor Day. One would think that it was a day set apart for work, but on the contrary it was a holiday, a time of rest for the laborer. It is a time when the leaders of the land are supposed to give some serious thought to those who labor, and when working people have a chance to breathe the open air, undisturbed by the necessity of work.

Far too many people in our own land know nothing of what life should mean in the way of rest, beauty, and friendship. They are driven by the god of hunger and the cruel hand of greed day and night. In mines and factories they labor long with but little share in the rewards of honest toil. Like quarry slaves, they are driven to their dungeon where more labor awaits.

It is difficult for those of us who enjoy the comforts of modern days to realize the sacrifices which others make for our joy. Those of us who burn gasoline and complain at the price, have little idea of the yearning hearts of youths in the oil fields of Kansas and California whose parents stay long and late at the oil wells and then receive only enough for their labors to furnish the bare necessities of life. They wish for culture, clothes and comforts; but they get nothing. I have seen such a youth, a fifteen-year-old girl, clad in ragged but clean overalls, who showed visitors from the East the wells from which came the crude oil while she talked with kindly and wistful, but crude, English of the things she longed to have but never hoped to get.

It may be that the laboring man is coming into his day. It appears that his voice is being heard and the wistfulness of his heart is being felt among people in high places. It is folly to claim that one man should earn millions while others who labor just as hard should starve soul and body. I do not claim to be a Socialist and do not agree with many of the ideas which they present, but I should be delighted to know that the "New Deal" which we are receiving in our day would mean that no one in these United States of ours would receive more than twenty-five thousand dollars a year until every person who works receives as much as three thousand a year.

I believe in the laboring man and the cause which he represents because the Master was a worker. In the carpenter shop he used his skill as a craftsman until he began to carve out human character and lay the foundation of the Church of God. He was in the earth not as a Dictator to give orders, but as a servant who ministered to the needs of men. If lepers should be well, he touched them and gave them health. If the temple needed cleaning, he drove out the cattle and moved the tables. If feet needed washing, he girded himself with a towel and passed about the room with his bowl of water serving those who needed such ministrations. Whatever might be the needed task the Master was ready to minister. He was a laboring man. We should be proud to follow him.

IF HE SHOULD COME.

If Jesus should tramp the streets tonight,
Storm-beaten and hungry for bread,
Seeking a room and a candle light
And a clean though humble bed;
Who would welcome the Workman in,
His hands all bruised and his garments thin—
This Workman from Nazareth?

Would rich folks hurry to bind his bruise,
And shelter his stricken form?
Would they take God in with his muddy shoes
Out of the pitiless storm.
Are they not too busy wreathing their flowers
Or heaping their golden store—
Too busy chasing the bubble hours
For the poor man's God at the door?

And if he should come where churchmen bow,
Forgetting the greater sin,
Would he pause with a light on his wonderful brow
Would he turn to enter in?
And what would he think of their creeds so dim,
Of their weak, uplifted hands,
Of their selfish prayers going up to him
Out of a thousand lands?

—Edward Markham.

WITH HIGH HOPES.

With high hopes thousands of young people go to college in September. They say farewell to home and loved ones and turn their faces toward an unknown future believing that much good lies ahead. The highest ideals they know call them away from all they have loved in childhood to make new friends and to build a new life for themselves. They hope that the future will be successful and happy. This hope, like the tides of the sea, will not be stopped. It must be given a chance for development, or the soul sickens and dies.

These free-spirited, eager, noble youths are dreaming of what the big earth is like, of things they may learn, of friendships they may develop, of the person they may become, and of the work they will do when school is over. They dream dreams and see visions. And well they may, for life, big with possibilities, lies ahead of them. The illusive Infinite beckons them, and their souls respond. They expect to learn what the schools have to offer, develop some ideas of their own, and then make a new world better than the one in which they now live.

This is the process through which progress has been made, and will be made. "Where there is no vision (hope) the people perish." Sometimes those of us who are older lose our clear vision of what ought to be, and hope fades away. Then we have to step aside for those who can see, and believe. Our feeble hands must pass the torch to those who are stronger, more eager, and whose hope still runs at high tide.

The prayers of mothers, ministers and friends will attend those who, with high hopes, answer the call to college. These prayers will rise from the hearts of those who have never had the chance to travel the high road that leads to learning as well as from those whose feet have trod the grinding sands and mountain paths that lead to knowledge. If these prayers are mingled with the prayers and determination of those who go, it may be that the fires of hope will burn even brighter four years hence when, as graduates of college, these eager youths, well trained and happy, launch out upon life's unconquered sea to make their way among their fellows. So may it be. And God bless each of you, my young friends. Let there be no shipwreck of hopes whatever may happen through the years.

ALWAYS A SONG.

Let me go where I will
I hear a sky-born music still;
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Nor only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There always, always something sings.

'Tis not in the high stars alone,
Nor in the cup of budding flowers,
Nor in the red-breast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There always, always something sings.

—Ralph Waldo Emerson.

CHRISTIAN ENDEAVOR NOTES.

SEPTEMBER 17, 1933.

WHAT HINDERS THE FULL SUCCESS OF PROHIBITION?

Daily Readings for this Week.

- Sept. 11. Love of Strong Drink. Prov. 23:29-35.
Sept. 12. Law-Breakers. I. Tim. 1:8, 8.
Sept. 13. Love of Money. I. Tim. 6:10.
Sept. 14. Easy Gain. Jeremiah 17:9-11.
Sept. 15. Non-Support of Authority. Rom. 13:1-4.
Sept. 16. Evil Men. II. Tim. 3:13.
Sept. 17. What Hinders the Full Success of Prohibition?
Psalm 37:1, 2, 9-13.

PROGRAM.

Instrumental Prelude—"Lead On, O King Eternal."

Call to Worship—"Therefore, let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith who for the joy that was set before him endured the cross."

Hymn—"Lead On, O King Eternal."

Scripture—Psalm 37:1-6.

Prayer—

Hymn—"Marching With the Heroes."

Introductory Talk—

Development of the Topic—

Hymn—"Rise Up, O Men of God."

Benediction—"Father, may we not be swept from our moorings by waves of false propaganda. Lay upon our hearts a sense of responsibility for freeing our country from the grasp of the liquor interests. Go with us during the coming week and lead us in paths of righteousness.—Amen."

Additional Hymns—"Stand Up, Stand Up, for Jesus," "Dare to Be Brave, Dare to Be True," "Fight the Good Fight," "God Give Us Men."

Advance preparation:

1. Have one person interview a number of prominent citizens on the question: "What Hinders the Full Success of Prohibition?"

2. Consult a minister, an educator, an upright, law-abiding citizen, a law-enforcing officer, a lawyer, and a criminal court judge on conditions in your town and city.

Ask them the following questions:

(a) Is there more or less drinking than before prohibition?

(b) Is there evidence of an alliance between bootleggers and politicians in your community?

(c) Where and by whom is liquor sold?

(d) Where does it come from?

(e) Who buys it?

(f) Do you believe the liquor traffic could be abolished if the churches united in support of the Eighteenth Amendment?

If you cannot arrange these interviews, the above questions may be used for discussion by the group.

3. Ask some well-informed person to speak on the situation in regard to national prohibition at the time of this program.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JONATHAN.

LESSON XI—SEPTEMBER 10, 1933.

GOLDEN TEXT: "A friend loveth at all times."
Prov. 17:17.

LESSON TEXT: I. Samuel 18:1-4; 20:14-17; 32-34, 41, 42; II. Samuel 1:25-27.

A boy once defined a friend as "one who knows all about you, but loves you just the same." He was putting in a striking and in a true way the words of the Golden Text, "A friend loveth at all times." It is quite evident, however, that in neither case is meant a "fair-weather" friend. The word friend as used in both cases means a friend in the highest and truest sense of the word. As a matter of fact the average person does not have many real friends, friends that would stick with him through thick and thin. Happy, indeed, is that person who has friends in the deepest sense of the term.

When we think of friendship we almost instinctively think of Jonathan and David. Their names are synonymous with friendship at its best. The story of their friendship is a classic, and is also an ideal for friendship. There were certain basic principles or characteristics about this friendship that underlie all true friendship.

First of all, it was a friendship unselfish in spirit. Jonathan had every reason, humanly speaking, to be unfriendly toward David. As the oldest son of the king he was the heir to the throne of his father, Saul. And yet here was David, an humble shepherd lad, destined to become king, and thus to shut him out from any opportunity to be king himself. Jonathan knew this. And yet his friendship was equal to the test. He saw in David those qualities which commanded both his admiration and his esteem. He harbored no jealousy, he plotted no intrigue, he demanded no personal privilege. Instead he aided and abetted David in every way. There is something refreshing, something inspiring, something challenging about the unselfish spirit of Jonathan's friendship. What a rebuke it is to those who often use friendships for furthering their own selfish ends. True friends do not take advantage of each other.

Jonathan's friendship is all the more remarkable because of the delicate situation in which he was placed. As the son of Saul, he was naturally under obligation to be loyal unto him. Jonathan's devotion to his father was strong and pure. He did not keep his friendship for David at the expense of his loyalty to his father. But so considerate and so tactful, and yet withal so sincere and so uncompromising was he, that he was faithful to both his obligations, to Saul and to David respectively. Of course, the time came when Jonathan had to make a choice as between loyalty to ideals and he refused to sacrifice his ideals of friendship to his father's unworthy attitude and action. So wise and pure was this young man that he kept faith with his father and his friend.

Then again it was a friendship courageous in spirit. Jonathan faced real danger, both of injury and death, in his friendship for David. His father was of a brooding, jealous spirit, especially susceptible to suspicion and fear. It would have been the easy thing for Jonathan to have had nothing to do with David after he found out how his father felt about it. But Jonathan actually risked his life on several occasions in behalf of David. He was willing to pay the price of friendship. "A friend in need is a friend in-

deed." There are so many people who are willing to stand by their friends if it costs nothing to do it. Friendship in the highest sense of the word involves courage of the highest type.

Something needs to be said about David's side of the matter. It would have been easy for him to play the part of the hypocrite in his friendship for Jonathan. It was to his interest to "keep on the good side of Jonathan," and thus to further his interests. But there is no evidence that anything of the kind happened. David loved Jonathan even as Jonathan loved David. His friendship was just as sincere as was Jonathan's. The account states that when the time finally arrived when it became quite clear that the two must part, probably to see each other no more, David "exceeded," he was more broken up even than Jonathan was. And his lament over Saul and David gives abundant evidence that he was deeply grieved over their death, and especially over Jonathan's death. And as is well known David was exceedingly kind to Mephibosheth, Jonathan's lame son, for his father's sake.

In friendships like that of Jonathan and David are to be found the abiding values of life. Charles Kingsley, the great man of God when asked about the factors of success in his life replied, "I had a friend." And it is well to remember that beyond any earthly friendship there is the friendship of the One who so completely embodied and expressed the spirit of true friendship that he is known as The Friend. He has called us friends. We can count on him always. We ought to seek to live worthy of his friendship.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

4. Have someone discuss what the churches can and should do in light of the situation at present.

5. The introductory talk should be based somewhat on the status of prohibition at this time. The actual study of the topic can then be introduced by the statement that it is our purpose this evening to discover the hindrances to the success of prohibition and to formulate a policy for future action.

Our generation of youth was too young at the time national prohibition was adopted to have been greatly interested in or very well informed on that piece of legislation. It probably would be valuable for us to briefly review this history as a background for the study of the evening.

EVELYN B. RICHARDSON.

A GOOD REPORT.

Prof. A. R. Flowers closes the month of August with a very encouraging report with respect to the good work done by the young people. All the young people, by a goodly number, have not lost faith as some people seem to think. Brother Flowers reports that more than ninety young people from different States have written him for information as to how they might get into some college, hospital or place of training, since about the first of May. These young people are willing to work out their education which is sufficient evidence that they are deeply interested in their personal fitness for a place in the laudable undertakings of life.

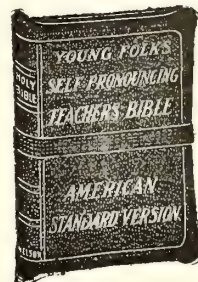
They realize that their success in life, for the most part, will be in proportion to their preparation, and especially is this true in the high calling of the ministry, and other leaders in Christian work. Brother Flowers is putting forth his best efforts in making it possible for a goodly number of young people to have a chance.

MISS PEARL BOYKIN.

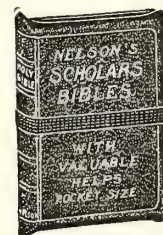
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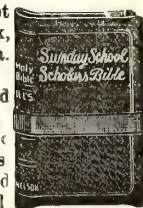
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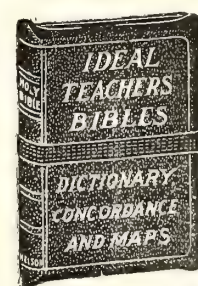
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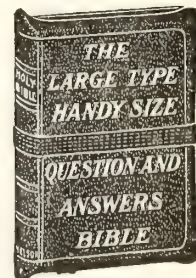
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

ANOTHER WITNESS.

"But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in place of them that make peace."—Jas. 3:17-18.

The witness of gentleness toward others; the witness of personal desire to have the right view of God; the witness of the desire to win an opponent rather than to win the victory; the witness within of not being too critical of the faults of others; these bear witness of Christ within and that we are the children of God.

Prayer—Dear heavenly Father, we would love thee holy and wholly. We pray that our lives may embrace those traits of thy kingdom which radiate unto others, and will be a light for them unto thy holy way. This we ask for Jesus' sake.—Amen.

TUESDAY.

A VOICE FROM HEAVEN.

Read Hebrews 12:18-29.

Verse 25: "See that you do not refuse to listen to his voice." (Moffatt Version.)

This lesson brings to our hearts the solemnity and seriousness of God's written word, the responsibility upon us when we come into his presence, whether it be in private prayer and meditation or worship at the sanctuary. Read again verses 22 to 25.

This is a responsibility we cannot escape. It is the cry of heaven to earth. It is the anguish of God's soul for his children. It is the plea of heaven for an opportunity to bestow its gifts upon the world. It is the promise of heaven to bestow its gifts at our call. It is a solemn warning of what will become of us if we heed not his voice.

The worst thing that ever happened to Jesus is said to be, "He came unto his own and his own received him not." Stolid indifference to him by his own. This fact is epitomized in person when he stood on the mountainside near Jerusalem weeping, and said, "Oh Jerusalem, Jerusalem, how oft would I have gathered your children as a hen gathers her brood under her wing, but ye would not." These along with the unfaithful are committed to outer darkness. There shall be weeping and gnashing of teeth.

Prayer—Say the Lord's Prayer.

WEDNESDAY.

HOW CHRIST ENTERS MY SOUL.

"He endured as seeing him who is invisible."—Heb. 11:27.

The late McGiffert, in "History of Christian Thought," quotes Bernard of Clairveux as he relates his experience in the manner by which he became conscious of Christ coming into his soul. It is being passed on to you here as illuminating to our own experience:

Bernard says:

"He did not enter by the eyes, for he is without color; nor by the ears, for he is without sound; nor by the nostrils, for he is not mingled with the air; nor did he enter by the mouth, for he is not food or drink; nor did I detect him by taste, for he is palpable. How then did he enter? Or can it be that he did not enter because he did not come from without, not being of those things that are without? But neither did he come from within, for he is good and I know that in me there is no good thing. How then, you ask, when his ways are altogether unsearchable, could I know that he was present? Only by the movement of my heart have I been aware of him. In the flight of vices and the restraint of carnal affections I have perceived the power of his virtue. In the examination and reproof of my secret faults I have admired the profundity of his wisdom. In the amendment, however small, of my ways, I have experienced his goodness and gentleness. In the renovation and reformation of my mind and spirit, that is of my inner man, I have seen the fashion of his beauty. And as I have reflected on all these things I have been overwhelmed by his greatness."

Prayer—Our Father, in heaven and in earth, Lord of our souls this day, give unto us a realistic consciousness of thy indwelling with us.—Amen.

THURSDAY.

COURAGE.

"Be strong, and let not your hands be weak; for your work shall be rewarded."—II. Chron. 15:7.

Do you believe in God? Do you believe that to cast your bread upon the waters will not be void, but will return to you in due season? Do you believe that we shall reap what we sow, and that this applies to good seed as well as to evil seed? Do you believe that "He shall not fail?" If so, you believe in a security that is better than property or life insurance.

It has been said that the presence of Napoleon Bonaparte on the field of battle was equal to the arrival of 40,000 soldiers because he gave them new undaunted courage. With him they felt they could do anything.

But what is Bonaparte to God? When we think that God is with us, our leader, our champion, our deliverer, our rewarder—that should give us courage. If God be with us, should we ever tremble?

Prayer—Our Father, we recall what David said, "Though the earth be moved and though the mountains be carried into the midst of the sea, though the waters be troubled, though the mountains shake from the force of the troubled sea, I shall be glad, for God is in the midst, the Lord of hosts is with us, and the God of Jacob is our refuge." Help us to trust this way for Jesus' sake.—Amen.

FRIDAY.

BROKEN EGGSHELLS.

"He hath sent me to bind up the broken-hearted."—Read Isa. 61:1-9.

There is a man in England whose specialty is the mending of broken eggshells. He can make them as good as new, no matter how badly they are smashed, and men from the ends of the earth bring him rare and valuable shells that he may exercise his curious and delicate art upon them.

A broken heart is much harder to heal than a broken eggshell, but there is One who can mend it. For twenty centuries men and women have been taking their broken hearts to him. He is the great physician. "Here bring your wounded heart, here tell your anguish; earth has no sor-

rows that heaven cannot heal." There is no hopeless case with Christ.

Prayer—Thou, O Christ, dost know our secret anguish. It is thy anguish, too. In all our sorrows thou art afflicted. Thy ointments are blessedly sure. Thy very word has omnipotent healing. We bless thee for thy efficacy, O physician of souls.—Amen.

AMOS R. WELLS.

SATURDAY.

WISE YOUNG MEN.

"Days should speak, and multitude of years should teach wisdom."—Read Job 32:1-10.

Elihu waited till the old men had spoken before he ventured to counsel Job; but when the modest young man did speak, his words went straight to the heart of the afflicted patriarch.

"Old men for counsel, young men for war," is an ancient saying. Henry Ford put it in 20th century language the other day when he declared that if all men fifty-five years old or more were taken from industry, "there would not be brains enough left to carry on." "Young men from thirty years on," he said, "are the best executives, but the best plans originate in older heads."

But the maxim is often reversed in practice. Often the young are the conservatives and the old are the daring executives. Courage may be the fruit of old age, and wisdom may hang on young boughs. Mr. Ford invented his automobile when he was young. There is no monopoly of either age or youth.

The substance of these considerations is: Be wise! Be bold! Whatever your years, be bold and wise! The old Book will give you wisdom. The Ancient of Days will give you strength and vigor. And there is no need of waiting for either.

Prayer—May we be wise and active young men, our Father, and active and prudent old men. Whatever we lack thou wilt supply, if we are bent on doing thy blessed will.—Amen.

AMOS R. WELLS.

SUNDAY.

TOM THUMB GOLF.

"Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing."—Read Acts 17:16-23.

The rapid spread of Tom Thumb golf is an evidence of human hunger for novelty and amusement. There are seventy-five courses already in Boston, costing from \$5,000 to \$15,000, and many of them running all through the winter. About 20,000 play on these courses every day, and they are thronged on Sunday as on other days.

Every sensible man believes in rational recreation, but the mad race for pleasure is irrational. Today it is one thing, tomorrow another. The latest craze drives completely from the public mind all the earlier crazes.

"Some new thing," the story of the Athenians over again. And Paul could make no impression there, nor can the higher life win a hold on these novelty-seekers. They are of the earth, earthy, and in worldliness is no real and lasting satisfaction. If one would have a pleasure that endures, let him seek the good news, the evangel, of Jesus Christ. Here is novelty that never loses its strangeness and absorbing interest. Over all the fancies of men, for two thousand years, it has calmly kept on its way, and men have been more and more fascinated with it all the time.

Prayer—May our abiding interest be with thee. That interest never ends. Rather does it grow upon us, and its splendor and delight will continue through all eternity.—Amen.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

JEWELS OF THE LORD.

By JOHN BRUCE DALTON.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Malachi 3:17.

The Romans ransacked the world in order to find jewels. When Hannibal defeated them at Cannae he sent back to Carthage as evidence of his overwhelming victory, a whole bushel of gems taken from the bodies of the fallen Roman knights. Julius Caesar led his army into Britain and conquered the Tin Islands that he might come into possession of the fabled jewelry which the people on those coasts were said to possess. He sought for a breastplate formed of pearls. After his campaigns he presented his mother with a pearl valued at a quarter of a million dollars.

Greater than Generals.

But the Hebrew prophets were greater by far than Roman generals. They discovered truths that will be precious forever and ever. Malachi discovered that in the heart of God there was the same love for all mankind. He found something true to divine nature even as is found something true to human nature. The souls of men are the jewels of the Lord. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

And when the Lord comes to make up his jewels he will know the genuine from the imitation. He knows junk from jewelry. He knows the difference between sincerity and hypocrisy. If there is anything that it takes an expert to determine, it is the value of gems. There, if anywhere, is where one needs expert advice, for it is so easy to be fooled about jewelry. Many people who think they have precious stones have only so much glass, and many a pearl is only paste. What we need is the eye of an expert to determine the true values. When life is about over we may find some day that we have been giving all of our strength, time, mind and effort for the things that are not realities but only imitations of realities.

Why Jewels are Valuable.

Jewels are valuable because they are costly. Pliny tells us that Cleopatra gave a great banquet for Mark Anthony, and that during the banquet she took off one of the two pearls that adorned her person, valued at \$400,000 each, and dissolved it in vinegar to make a costly drink. Then she proposed a toast to Anthony and drained the contents of that cup. But the cup which Christ drank was more costly in blood and tears than Cleopatra ever prepared. Children are the jewels of their parents because they cost them so much love and affection and work and worry and anguish of soul. We are jewels of God because we cost him so much of his time and his thought and his love.

Jewels are valuable because of their beauty. Celestial fires awaken in a jewel corresponding fires. Henry Ward Beecher used to carry about with him a handful of precious stones. He would show them to people and admire their rare and great beauty. There is something about beauty that causes us to think of God. Evidently God sees some beauty in us that we do not see. There are celestial fires burning in us that we know not of, but he knows of them, and that is why he values man. When we worship the Eternal we bring out the beauty that lies dormant within us. Contact with the sun makes the diamond sparkle.

Jewels Shine in Darkness.

And yet it is in a dark background that a jewel shines out best. The next time you go into a jewelry store, notice how the gems are placed in trays on black or dark green velvet. The blacker the background the more beautiful is the gem. This is also true of the jewels of God. The sick and the afflicted, the persecuted and the broken-hearted, all have a background that makes their souls beautiful. Stephen was glorious in persecution. The setting often gives additional beauty to the soul.

A jewel has to be found. They are all in a lost condition. Men have to discover them and polish them. Our Master had a way of finding the jewels of the Lord when he was here among men, and he still has. He found a gem at a well in Samaria. He found jewels in the streets of Jerusalem that others cared not for because they knew not their value.

Jewels Are for Glory.

Now a jewel is for the glory of its possessor. Jewels were never meant for safety deposit boxes. They were never created to be placed away in safes. During the reign of Louis XV a French peasant girl, Marie Jeane DuBarry, because of her charm and cleverness, became one of the favorites of the court, and the king gave her a beautiful pearl necklace. Then came the Revolution. The girl was guillotined, but the necklace was hidden by the family and their descendants for generations. Recently it was brought to a jeweler in Paris and offered for sale, but the pearls hidden in the darkness so long had lost their luster, and were practically worthless.

Now God wants us to add some glory to his being. He wants us to shine for him. He looks upon us as his jewels and as such we can be valuable to his person anywhere we happen to be in this world. When he comes to make up his jewels, he wants to gather all those who have made him glorious in the eyes of men.

Not long ago a man of wealth, who made it his hobby to collect rubies, stepped into a jewelry store and looked over a selection of his favorite gems. He was about to leave without purchasing when the manager asked him to wait and he would show him some rubies. The manager brought out the same tray that the clerk had shown before. He soon sold a beautiful stone to his customer. And as the customer turned to go, he said: "I saw this ruby before when the clerk showed it to me. I wonder why I bought it from you?" "Well," said the manager, "that clerk is a good clerk, but I love rubies." God loves us. We are his hobby. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—*Christian Evangelist*.

BEARING THE CROSS.

The cross which my Lord bids me take up and carry may assume different shapes. I may have to content myself with a lowly and narrow sphere, when I feel I have capacities for much higher work. I may have to go on cultivating, year after year, a field which seems to yield me no harvests whatsoever. I may be bidden to cherish kind and loving thoughts about some one who has wronged me—be bidden to speak to him tenderly, and take his part against all who oppose him, and crown him with sympathy and succor. I may have to confess my Master amongst those who do not wish to be reminded of him and his

claims. I may be called to "move among my race, and show a glorious morning face," when my heart is breaking.

There are many crosses, and every one of them is sore and heavy. None of them is likely to be sought out by me of my own accord. But never is Jesus so near me as when I lift my cross, and lay it submissively on my shoulder, giving it the welcome of a patient and unmurmuring spirit. He draws close to ripen my wisdom, to deepen my peace, to increase my courage, to augment my power to be of use to others, through the very experience which is so grievous and distressing, and then—as I read on the seal of one of those Scottish Covenanters whom Claverhouse imprisoned on the lonely Bass, with the sea surging and sobbing round—I grow under the load.—*Alexander Smellie*.

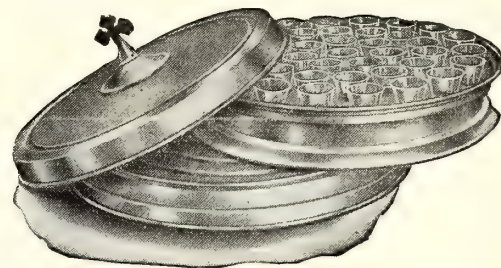
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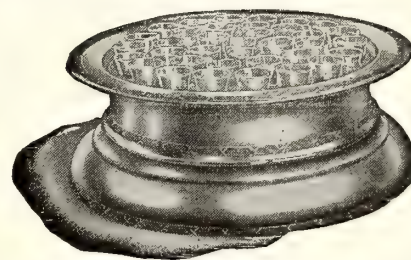
Style No. 50-A.

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Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
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Bread Plate No. 1—Narrow rim..... 1.60

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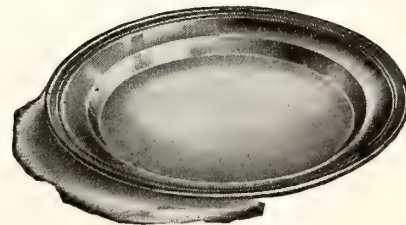
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(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim..... \$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

It will be necessary for our churches, Sunday Schools and friends to be more liberal in their giving if you want us to keep our heads above water and the Orphanage to keep ministering to the fatherless. Prices of many things we buy have doubled. We are having to pay much more for coal this year. Shoes, clothing and everything we buy have advanced exceedingly, but our income has not advanced to meet the rise in prices. You have always come to our rescue in time of need. We have faith in you and believe you will not fail us now. Winter shoes, clothing, coal, school books to buy now and prices high. If we ever needed you we need you now.

The following articles have been sent in since our last report:

- Mrs. J. P. Barrett, Elon College, N. C., 1 coat.
 Jas. P. Montgomery Class, Burlington, N. C., 1 box of clothing for Lillie Mae Hunter.
 Proximity Mfg. Co., Greensboro, N. C., 1 bale of goods.
 Miss Edith Walker, Burlington, N. C., 4 dresses.
 Mrs. Dora Pierce, Richmond, Va., 1 box second-hand clothing.
 Mrs. Sam Mayo, Richland, Ga., 1 print dress for Arlene Morgan.
 Mrs. N. P. Ingram, Ingram, Va., 1 box clothing.
 Pleasant Ridge Church, Guilford College, N. C., Miss Florence Crutchfield, President, sheets, pillow cases, etc.
 Mrs. E. R. Bryant, Jr., Franklin, Va., 1 coat, 2 dresses.
 Mrs. Sam Mayo, President Ladies' Aid Society, Richland, Ga., 1 box clothing for Arlene Morgan.
 Mrs. H. W. Phillips, Hardeeville, S. C., 6 pair pants.
 Berg's Bakery, Burlington, N. C., 33 pkgs. rolls.
 J. B. Stradford Hosiery, Burlington, N. C., contributions of hose.
 Mrs. L. E. Smith, Elon College, N. C., second-hand clothing.
 Miss Sadie Fonville, Circle No. 3, Burlington, N. C., Woman's Missionary Society, sugar, potatoes, cornflakes, etc.
 Berg's Bakery, Burlington, N. C., 42 pkgs. rolls.
 Mrs. W. K. Holt, Burlington, N. C., 1 box clothing.
 Mrs. Vitus R. Holt, Burlington, N. C., 2 dresses.

C. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 7, 1933.

Sunday School Monthly Offerings.

Brought forward	\$ 8,251.49
North Carolina and Virginia Conference:	
Union, Va.	\$ 2.18
United, Lynchburg	7.80
First, Greensboro	10.07
	20.05
Eastern North Carolina Conference:	
Good Hope	\$ 1.00
Christian Light	1.35
Caroleigh	1.35
Sanford	1.00
Henderson	3.23
New Hope	.50
	8.43
Western North Carolina Conference:	
Smithwood	\$ 2.04
Big Oak	1.50
	3.54
Eastern Virginia Conference:	
Oakland	\$ 7.00
First, Portsmouth	5.60
	12.60
Valley Virginia Central Conference:	
Mayland	1.00

Special Offerings.

Mrs. Ray, support Marie Ray....	\$ 10.00
Louisa M. Wilder, support Thelma Long	20.00
Mrs. Sara C. Dalton, support of children	12.50
	42.50
Total for the week	\$ 88.12
Grand total	\$ 8,339.61

HOWARD'S CHAPEL.

August 13, 1933, our revival meeting began here with a splendid congregation. On Sunday, at 11 A. M., and 2 P. M., the pastor delivered the sermon for the occasions to two appreciative audiences, apparently. The week-day services were held at 3 P. M., and 7:45 P. M.

Rev. T. J. Green, of Ramseur, N. C., came to our aid on Monday and broke to us the Bread of Life, until the meeting closed on Thursday night, August 17th. Bro. Green's messages were highly Biblical and instructive to the hearers in Christian things. Those who love the true gospel will remember him as long as memory is good. He is a man devoted to the cause of Christ, salvation for the lost, and the upbuilding of the kingdom of God upon earth in men's hearts. His efforts and fellowship are highly appreciated by Christian people.

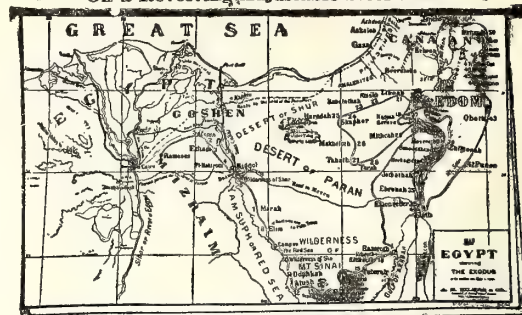
There was one consecration, the church encouraged to press onward in spiritual matters, and good seed was sown as a result of the meeting.

May the Lord bless the Word that was preached and accomplish its designed end. We are thankful for the good done, and the blessings of the Lord that were received. May we all be faithful unto the end of our journey.

L. L. WYRICK.

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THE CHRISTIAN SUN

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Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
 14 That it might be fulfilled

A.D. 31.
 CHAP. 4.
 Is. 9. 1, 2.

934 CHAPTER 5.
 3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.
 AND seeing the multitudes, A he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.
 Is. 9. 1, 2.
 Luke 2. 32.
 Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
 3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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MARRIAGES

JONES—BARRETT.

On July 31st, in Salisbury, N. C., Mabel, the youngest daughter of Rev. and Mrs. D. P. Barrett, of Ponce, Puerto Rico, and Mr. Clifford F. Jones, of Hickory, N. C., were united in marriage by the Rev. Marshall Woodson.

B.

MADREN—BOSWELL.

Mr. H. M. Madren and Miss Myrtle E. Boswell motored to our home at Elon College, N. C., on the afternoon of August 12, 1933, where they were quietly united in holy wedlock. Only a few friends witnessed the ceremony.

Mr. Madren is the son of Mr. and Mrs. W. T. Madren of northern Alamance County. Miss Myrtle E. Boswell is the accomplished daughter of Mr. and Mrs. W. L. Boswell, of Caswell County.

They are popular and highly esteemed young people in their respective communities, both of them having occupations in Burlington, N. C., where they will continue to reside. Long may they live with peace and happiness as their lot.

L. L. WYRICK.

OBITUARIES

COCKRELL.

Nora Edison was born March 25, 1885, and died at her home near Lineville, Ala., August 10, 1933. She was married to L. B. Cockrell, September 23, 1909. To this union were born four children: three girls and one boy.

She professed faith in Christ and united with the Methodist Church twenty years ago. She later joined Spring Hill Christian Church where she remained true and loyal till the end of a very useful life.

She was a very patient sufferer for nine months, but during that time she enjoyed the presence of her Saviour and often caused her neighbors to rejoice with her, after she realized her days on earth were few.

About six weeks before she died, she lost her eyesight and hearing. At one o'clock, A. M., August 10th, her spirit took its flight to the paradise of God, where pain is unknown and parting never comes. Her emaciated body was laid to rest in New Harmony Cemetery at 11 o'clock A. M., August 11th, to await the resurrection of the just.

Funeral services were held at the home with this writer in charge.

G. H. VEAZEY.

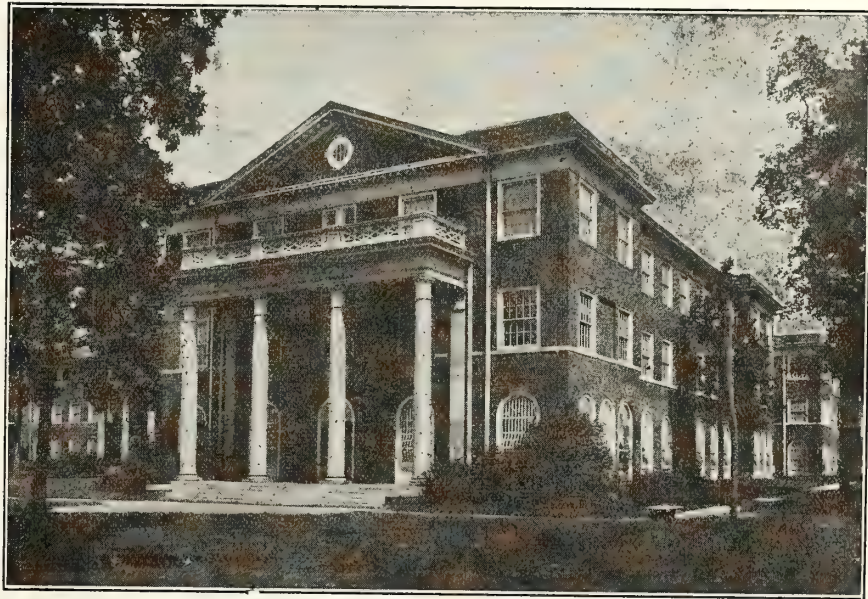
CARTER.

On August 9th, the bells of heaven rang, calling Rachel, youngest daughter of Rev. and Mrs. E. M. Carter, to come home. She was ill for only a few hours and her death was a shock to the entire community. Though only thirteen years of age, she was a conscientious Christian girl, doing the Master's work wherever she could. She took an active part in the B. Y. P. U., being one of the leaders in the intermediate group. To know

1. "The Christian Church" Carter's family. 2. That in the Sunday School has been a great loss. There is no one to fill. She was a fine voice, studious and active in the singing, even when she could to advance the work. 3. That our sympathy be extended as a body to Brother Carter's family. We shall pray to Father to sustain them in this and enable them to take up so heavy to bear and press onward.

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stand." We buried her in the Seagrove Cemetery and went back to our homes and with a deeper impression that it is not their question of how long we may live, but how well we may live, and that she had lived her short life well.

Day We'll Under-

T. E. WHITE.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

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CHARLIE RAWLES,
CYRUS BRINKLEY,
A. J. ROUNTREE.

LAWRENCE.

Annie Delphine Lawrence, daughter of O. D. Lawrence and the late Ida Sugg Lawrence, died very suddenly August 16th, in Baltimore, Md., where she had been nursing for the past seven years. She was 35 years old. At the early age of 11, she professed faith in Christ and united with the New Center Christian Church. In 1920 she transferred her membership to the First Christian Church in Richmond, where she remained a member until her death.

Surviving are her father, stepmother, of Seagrove, one sister, Mrs. J. F. Atkinson, of Mullins, S. C., two half-sisters, Mrs. J. M. Farlow, of High Point, and Miss Maple Lawrence, of Seagrove.

Her funeral was conducted from the Christian Church in Seagrove by the writer, assisted by Rev. T. J. Green and

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IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, SEPTEMBER 14, 1933.

NUMBER 37.

.. THE SUN'S OBSERVATORY ..

American "Big Game.—

According to reports of the United States Forest Service, the big game census for 1932 shows a slight falling off from the total of 1,175,955 estimated in 1931. The total for the past year in the national forests of big game animals was 1,163,142. However, there has been an increase in the number over 1926 of nearly 40 per cent. The larger animals outside of the national reservations amount to only about one-fourth of the total.

Paying Tribute to Crime.—

Secretary Dern of the War Department, asserts that "the frightful crime conditions with which it is confronted," are costing the United States over thirteen billion dollars annually. The figures on crime give 3,000 persons kidnapped each year, 12,000 murdered, 50,000 robbed and 100,000 assaulted. Staggering figures. We would suggest to our Secretary of War that it is time war be declared on such conditions and we know of no better use to which the standing army might be put.

They Refuse Uncle Sam's Money.—

The Springfield *Republican* thinks that the Menominees, an Indian tribe of Wisconsin, are "setting an example to their white civilizers which is really embarrassing," by refusing to take money for a public works project. While another paper thinks that they are giving Americans a "lesson in patriotism." This Indian tribe was allotted \$30,000 out of the Government's \$50,000,000 highway fund. They refused it and sent two delegates to Washington to explain that for over eighty years they had held a record of self-sustaining independence, and that they would do their own road work with their own funds.

Astounding Words.—

These astounding words appeared recently in *Brewery Industry*, a trade journal published in New York: "Before prohibition, beer was regarded as a concomitant of a college career. Now not one-tenth of one per cent of the youth in college know what good American beer tastes like. To them it is little more than a name, simply because they do not know how to use it, or have not acquired the taste. . . . So it seems that elemental reasoning makes it plain that the brewers should begin their publicity campaign in college newspapers as soon as it can be prepared. It should be a cooperative campaign for good legal beer before it can be supplied to them, and to make them have an eager appetite for it." These brewers pronounce the college campus of today 99.9 per cent dry. They plan to use the college papers to debauch students and drag them down to the low pre-prohibition level when "beer was regarded as a concomitant of a college career."—*The Watchman-Examiner, New York.*

Of Interest to Men.—

A straight cut of 50 per cent in the price of Gillette razor blades was announced recently as an answer to the attack on that company's market by independent blade manufacturers. For a while after the "Blue Blades" appeared it seemed as if Gillette was about to re-establish its leadership by a rigid policy under which the two cent blade was retailed. But during the past year independents took a toll of 100 million blades out of approximately 300 million sold. Gillette tried first through subsidiary companies to squeeze out competition, and finally offered a "second" line in a two-blade pack for 10 cents. But shavers wanted either that company's first line or some other company's first line. The new prices are Gillette's forced answer to this demand.

Maine Is No. Twenty-Six.—

By almost a two-to-one vote, Maine, the stronghold of prohibition since the middle of the last century, voted for the repeal of the Eighteenth Amendment last Monday. Three more States—Maryland, Minnesota, and Colorado—voted on Tuesday—two late for the returns to be included on this page. Prohibition, on the face of things, seems to be receiving a thorough spanking. The whole of the United States seems to have gone wild, and Mr. Farley, henchman of the liquor forces, announces that Mr. Roosevelt is "pleased with the manner in which the States are accomplishing ratification." The writer of this page, however, is not as downcast as are some of our dry contemporaries. The carnage will be awful, but there is a possibility that out of this carnage may come, at last, true temperance. We do not advocate that the fighting of the repeal amendment be stopped. We hope that the Southern States which have not yet voted will vote dry, but if they should not, we still believe in the ultimate triumph of the right. Out of the depths of the murky pond comes the white pond-lily.

Mechanizing the Small Farm.—

"It is the vast and ocean-like wheat fields which get into the movies," says *Business Week*, "but much of the wheat and most of the other grains come from acreage . . . not at all vast." Indeed the average farm is a comparatively small farm. The number of acres has steadily risen since 1870, but it now stands at slightly less than 160 acres. And of the 6,288,648 farms listed in this country, 57 per cent are under 100 acres. In order to reach the farmer in the smaller classes, there has been introduced a baby combine which will enable him to reap the benefits of mechanized operation. It is said to be much faster than the larger machines, low in first cost and economical to operate. It replaces the binder and the stationary thresher, and enables the farmer to cut his grain at the time most opportune for him. Several prior attempts had been made to bring out

a machine of this character, but unsuccessfully. Selling for less than \$500, it is of lighter construction, weighing 2,400 lbs., and much faster, being able to do the work as rapidly as the older machines weighing around 8,000 or 10,000 lbs., and selling for two or three times as much. It is powered by the tractor which pulls it.

Cuba.—

Within less than one month the small Republic of Cuba has been under four different governments. The present president—this is written on Tuesday, September 12th—is Dr. Ramon Grau San Martin, who was elected to office by the junta government of five just preceding him. There is still considerable opposition to him, and there is a possibility that De Cespedes may be returned to power. There has been no intervention on the part of this government, and the present president has made a strong bid for the friendship of the United States. "We desire American friendship. We never forget that American soldiers fought for our independence and we are grateful." He adds, however, that American friendship must be based on the absolute independence of Cuba. He insists that he is not anti-American, but is opposed to imperialism in all its forms. While keeping a strong naval force around the island, the Washington government seems ready to recognize any authority which can prove that it represents the Cuban people. If intervention should become necessary, this government should only do so in cooperation with the Latin-American countries on our south.

Mr. Green Squawks.—

William Green, president of the American Federation of Labor, lobbyist for the federation, charges that Washington is filled with "agents and lobbyists of great manufacturing enterprises." He contends that these "lobbyists, many of them have no conception of a new deal." He threatens to tell the American people the exact situation and adds, "there will be no fear or favor in our utterances." Mr. Green would like to hold the position that was held by Mr. Gompers during the Wilson administration and the World War. At that time Gompers demanded for the federation and got from twelve to fourteen dollars a day for laborers that were not, in some instances, worth their keep. At the same time the American soldier was receiving a dollar a day and board, to defend his country. The American working man deserves all that can be given him, but there should be no discrimination against him if he does not want to sign up with Mr. Green. During the World War, the country was infested with strikes. They seem to be on the increase now. What the government wants—what it should demand—is cooperation from both employer and employee. Mr. Green, stop squawking and learn to co-operate—if you really want to help labor.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Widespread fear that business may never return to normal isn't so great as the widespread fear that it has.—*Life*.

Rev. A. W. Andes, Harrisonburg, Va., was a pleasant caller at Elon College the past week, having brought his son to enter the College at its opening. Bro. Andes is one of our busiest and most esteemed pastors.

"Inclosed you will find check for \$2.00 for my renewal to THE CHRISTIAN SUN, which expired in August. I have been taking THE SUN for many years, always enjoy reading it, and feel that I cannot do without it."

Dr. G. O. Lankford, until recently the beloved pastor of our Burlington Church, goes, with his family, at an early date, to Florida for the winter months, having been advised by his physician to withdraw from all ministerial and responsible activities for some months. Dr. Lankford is one of our ablest, most capable and most beloved, and many will be the prayers that his health shall be fully restored and that he will be ready to enter again after a few months' retirement into the activities of the pastorate which he so much loves.

Rev. A. R. VanCleave, former professor in Elon College, last year professor in Southern Union College, Wadley, Ala., was a visitor at Elon College the past week, gathering his household effects and moving with his sister to our parsonage at Winchester, Va., where Brother VanCleave has become pastor of Winchester and Timber Ridge Churches. These churches are to be congratulated on securing the services of this capable and consecrated minister, and his equally capable and consecrated sister. They carry the best wishes of their Elon friends to their new field of labor.

Rev. Cleveland R. Dierlamm, pastor of the United Christian Church of Chapel Hill, N. C., spent part of his August vacation supplying pulpits in Canada and giving chalk talks in Sunday Schools. Mr. Dierlamm was the guest of his aunt, Mrs. Litt, of Sebringville, Ontario. She celebrated her one hundredth birthday and is in good mental and physical condition. Her education in reading is entirely confined to the Bible and her church paper. She attributes her long career to taking a happy Christian view of life.

In a recent letter from Brother Chas. D. Johnston, he writes your managing editor that, "My health is improving and I hope to soon be strong again." If you really want to bring the color back to Brother Johnston's cheeks and hurry his return to full strength and health, we suggest that you send as large a donation as you can to help him with the Christian Orphanage. He needs your help, he cannot but worry over conditions as they are today, and worry does not help one back to health. Let's help him if we can.

Our heart goes out in sympathy for the bereaved, in sorrow for the passing of our good friend and dear brother, whom we knew and esteemed most highly in the Lord, Rev. A. H. Shepard, Glenn, Ga. The sad news comes in these lines from Brother Hunt: "Rev. A. H. Shepard died suddenly at his home, August 31st. We buried him yesterday. Funeral at Bethany, his home church. He was the beloved pastor of

this church for many years. A large crowd attended the funeral. The following ministers were present: Revs. J. D. Dollar, W. T. Meacham, H. M. Gray, John Taylor, G. D. Hunt of the Christian Church, and Bros. Moore and Brown of the Baptist Church. It was a very sad occasion. He was pastor at the Bethany and New Hope Churches. He had scores of friends and he was a very lovable man."

AN ENJOYABLE MEETING.

I have just returned, for one day only, from one of the most helpful protracted services, to me, that it has been my pleasure to conduct this year. I spent seven days out in one of the most progressive sections of Johnston County, with Rev. A. A. Wells, of the Freewill Baptist brotherhood, and the thing that did me the most good, as it always does, and inspired me so much in each service, was the hearty cooperation and support that was given the pastor and myself, by the membership of the other churches of the community. There was no difference—Baptist, Methodist, Presbyterian and Freewill Baptist—all entered each service as one body of Christian believers. First things were placed first and brotherly love and Christian affection was one of the most noticeable features of the meeting.

So often an audience is not conscious of how much they can help a speaker by entering a service in the spirit of unity. There has been much fruitless preaching because the audience was not in the true spirit of Christian service. Some times I find that it takes more time in getting my audience in the right frame of mind, for a series of discussions, than it does for the delivery of the messages I wish to bring.

I am leaving in a few hours for Elm City, N. C., to speak to people that I have known for many years and to whom I have spoken many times. I appreciate their invitation to speak to them again.

A. R. FLOWERS.

AMONG THE CHURCHES.

We held our revival at Shallow Ford beginning the second Sunday in July, and closed Friday night following with 13 accessions to the church, besides several other confessions of faith, and the church much revived.

At the request of some, we tried to get in touch with Rev. J. L. Neese as helper, but in vain. However several of the brethren in the ministry were with us, and gave us inspiration and assistance in various ways for which we are thankful both to them and to the Lord for his blessings.

We held our meeting at Bennett the third Sunday in August and the week following, with Rev. H. V. Cox as helper, resulting in three professions of faith and one accession to the church. The church and community seemed very much revived.

Brother Cox did some good preaching, the Holy Spirit being in evidence.

The fourth Sunday in August we held our meeting at Pleasant Ridge (Randolph County), with Rev. J. F. Apple, Elon College, N. C., as helper. His preaching was very much enjoyed by all who heard him.

The meeting continued through the week, closing Sunday night, September 3rd, with two accessions to the church, including twenty or more professions and renewals, and the church much revived. Probably others may join the church as a result of the meeting.

Thanks to our helpers and the Lord be praised for his many blessings.

Besides our own meetings, we enjoyed being with Rev. S. V. Cox at Big Oak and Rev. L. L. Wyrick at Howard's Chapel.

T. J. GREEN.

LIBERTY (VANCE).

By request, may I tell briefly something about our revival held July 16th-26th, inclusive.

Rev. W. B. Fuller, of Harrisonburg, Va., assisted the pastor, Rev. S. E. Madren. We looked forward to this occasion with a peculiar joy that we had never experienced before, because Brother Fuller was reared in our midst and was the first one ever called from our church into the ministry.

More than twenty years ago he left the old home church to prepare himself for his great vocation in life. He had a hard road to reach the goal, but with little asset, save a mother's prayers and Him who can do great and mighty things with a surrendered and consecrated life.

Our first service was like a homecoming, and was enjoyed by all present. The text used was, "I was not disobedient unto the heavenly vision" (Acts 26:19). "Why I Left the Old Home Church," was the subject. This was a splendid and inspiring message, and manifested the power of the Holy Spirit. For ten days he delighted his audiences with true gospel messages of inspiration and power, always centered around the Cross of Calvary. He believes in the old-time gospel that "the way of the Cross leads home."

The power of the Spirit was manifested over and over again, when scores of people testified to the saving and transforming power of God, and rededicated their lives anew to him, while a number of others accepted Christ and united with the church.

The attendance was extra good, the attention fine, the preaching good, and we trust the results will be lasting to those of us past middle age. The preacher was just a boy, a schoolmate, and we addressed him as "Walter" with no title attached.

He said he was glad to be home and feel free to shed tears and many others shed tears of rejoicing with him. We were happy because he left us in obedience to the divine call, happy because after 26 years he came back to us, still wanting to do God's will. Through all these years, he has kept the faith, and returned to us strong in faith, sound in doctrine and zealous in good works.

As he goes elsewhere may his time be filled in telling others the old, old story of redeeming love. We feel sure that any church in need of a pastor, will enjoy having him serve them. May the Lord bless Walter in his work, and call others from our church to help preach his gospel.

MRS. R. J. NEWTON.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

We will appreciate it greatly if the secretaries of the Georgia and Alabama bodies will supply the information as to dates and places of their meetings.

The Virginia Valley Central Conference was held in August.

REPORT ON EVANGELISM.

We are taking this medium of reporting to the many friends and readers of THE SUN something of our year's work since leaving the pastorate of the First Christian Church of Portsmouth, last September.

We know that many readers have been praying for us, and these having had a part in the work, they are entitled to know something of the results which have been achieved under God.

We, of course, hasten to state that all the things accomplished, the work wrought, the deeds done, were achieved through his grace, and a recapitulation thereof is had only for the glory of God. For anyone leaving, as we did last September, the pastorate of a church whose liberality and love distinguish its entire parish, launching out on faith, with no money, no human backing, no Board behind us, save the greatest Mission Board of Eternity, God the Father, God the Son, and God the Holy Ghost, we repeat, that anyone launching out in the field of evangelism in such a day as this, with depression and discouragement to face each day, is brought, or will be brought, to rely only and exclusively upon the Lord Jesus Christ; made to realize that the "just (just through God's grace) shall live by faith."

Looking back over the year's work we are made to rejoice in the constancy and communion of the blessed Lord Christ. Truly can we say that "bonds and afflictions have abided us in every city, yet none of these things moved us." And, truly, have we finished the year's work in joy. (Acts 23:24-25.) Our work of evangelization has carried us from the sea to the mountain; from the most exclusive citizenry to the poorest of the humble; into the largest churches, and the smallest and most humble hamlets; in rich, proud cities, in rural sections where bread was bargained for as a man bargains for grains of gold. We have been in homes so humble, and whose appointments were so poor, that the memory of their poverty haunts still our hearts, and through the blood and the Book we have seen them transformed into veritable mansions of his majesty. Again have we gone into veritable palaces with the finest of furnishings and seen a poverty there which words cannot describe, because of the absence of him who, alone, can make a house into a home, and there, praise God, we have seen the same transforming power convert a palace into a paradise. The same Christ had wrought it all in both places. We have seen homes saved from wreckage, lives snatched from suicide, whole communities stirred and stayed by God. We have conducted city-wide campaigns, spoken to thousands, then gone immediately from such place of vantage to the poorest, humblest church in the community. We thank God for this privilege of preaching *anywhere*. The street shall be our pulpit, the water hydrant our hatrack, the passing throng our parish, if need be, that the Gospel of Christ, of which we are not ashamed, shall be heralded and heard by those hearts which so long have heard their only hope with an empty wonder, and seemed satisfied with a show of things. Do we meet opposition, apostacy, hardship, heartache? Yes, of course we do. But it is met in the Spirit of Christ, and in the assurance of ultimate victory, for "My word shall not return unto me void. And, "not a word of the Lord shall fall unto the ground."

We have tasted more of the brine of our tears this year than ever before; and at the same time have known more triumphs through Christ. "He that goeth forth weeping bearing precious seed with him, shall doubtless come again with rejoicing, bearing his sheaves with him." We have had more heartaches, known more happiness, had less money, and at the same time we're richer in grace than ever before. In short, over

5,000 souls have been at God's altar during the year's work.

We continue pressing the battle to the very gates of hell for the glory of God that some soul marked and branded by the beast may be snatched as a brand from the burning, saved through the blood and the Book, then to be presented, without spot or wrinkle, in that morning of that day that shall never end.

If God should call us, we might enter the pastorate again next year. Pray for us. Romans 15: 30; Hebrews 13:20-21.

REV. AND MRS. H. C. CAVINESS.

HEAVEN AT ANY COST.

There is an Indian legend that runs thus: A certain chief was wont to try the endurance and spirit of his young warriors by sending them to climb a mountain, and as evidence of the height they reached within the day's toil bring back some trophy of the highest point. On an appointed day four young men began to climb at the break of day. The first to appear in the evening carried a branch of mountain spruce, the second a twig of dwarf pine that struggled through the snows and cold of the thin air on the mountain height. The third returned with a little bunch

of shrub. Late in the night the fourth appeared. He carried nothing, but a beam of satisfaction and victory shone in his eyes as he reported: "I climbed to the place of rocks and snow where nothing grows, and from the mountain peak I saw the western sea."

The simple legend seems to say to us that at all cost we must reach heaven, the Christian's goal that lies beyond the western side of life's day.

It is not enough simply to be religious; the Jews who put their Messiah to death were religious men. It is not enough to engage in social work; Jesus tells of men who argue that they "have done many wonderful works," but who missed heaven at last. It is not enough to claim a good conscience; Paul claimed that even when he was sending to their death the followers of Jesus. It is not enough to hope we are saved; and await the end to find out the facts; the Bible abounds in certainties and clearly points out the way to God. Let us determine to reach heaven at any cost.—*Wesleyan Methodist*.

We praise God at intervals with our words, but our whole life should be a ceaseless song of praise to him.—*Augustine*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A SAFE PLATFORM.

Some platforms fall. Others decay. Still others are torn away. Some are ignored. Some are made for show and are never used.

There is one platform of certainty. It never yields, it never weakens, it never wears or decays. Such a platform Rev. H. S. Hardcastle chose to claim as his own, and to stand upon, as he began his ministry with Christiana Temple, Norfolk, Sunday, September 3rd. His people were there in great numbers, and in coming months and years will witness as to whether he stands upon the unfailing platform that he has chosen. He called it "My Pastoral Platform." The justification and source of this platform is I. Cor. 2:2: "For I determine not to know anything among you, save Jesus Christ, and him crucified." He gave three reasons for choosing such a platform:

1st. Any other platform than this would be wholly inadequate for the great task which he faced. Neither culture, nor logic, nor eloquence, nor personal magnetism, nor social standing, or any other thing, could be adequate for the work in hand. Jesus alone, and him crucified, is adequate for the needs of every individual in his congregation, or with whom he might work and have to do throughout all his stay in Norfolk. Each individual has his own needs, trials, temptations, and while no preacher could be adequate to meet these, Jesus Christ, whom the preacher is to represent, is adequate and will prove adequate for every personal want and individual need.

2nd. There was a second reason for taking this platform to stand upon as he labored with his people, and that is that Jesus is adequate for all the needs of the great church which he has come

to serve. A fine plant, a beautiful equipment, ample and comfortable quarters are wholly inadequate for the needs and demands of the church. Christ is the central figure of the church and he alone is adequate to meet the needs of the church, whatever those needs may be, or however grave the problems may become. The church that is indifferent to Christ, and him crucified, cannot succeed and go forward, because it has an inadequate platform.

3rd. The third reason for this platform as Bro. Hardcastle said, was that Jesus is not only adequate for the needs of the individual, and of the church, but for all mankind. The world finds itself in a terrible plight and pitiable condition today, living on edge, fighting desperately against an enemy called "depression," but the economic principle or platform cannot meet the needs of the world, and the world will never find its way out of the present condition until it adopts the platform which has stood the test of all trial and temptation since the day that Paul in an inspired moment gave it to the world, "Jesus Christ, and him crucified."

To this writer, there is one strikingly restful and beautiful thing about the preaching of the true and real gospel at present. It has, and it sounds the note of certainty. Political speakers, economic advisers, real and would-be statesmen, are in a maze and a fog of uncertainty, of doubt, of fear. It is, therefore, a positive relief, a glorious experience to hear in these days a man of God stand and tell us those things that we know are true, sound a note of absolute certainty, and point the way to sure and unmistakable relief, security, salvation.

J. O. A.

IN TIME OF WAR.

The affairs of our government at present can be condoned and embraced on the grounds that we are in a state of war. Our President differs from a Mussolini or a Hitler, or any other dictator, in that we have granted him the power such as no other President ever had, and we can withdraw that power by and through our suffrage when and if that power is abused or mis-directed. The President of the United States is still our President; not "your majesty" or "his eminence," but just plain, straightforward "our President." We have consciously and quite unanimously declared war and have chosen our commander-in-chief, and have bidden him to lead and we will follow. Economic conditions had become unbearable and had produced an enemy called and recognized as "depression." On this enemy we have declared war.

These are the grounds for doing the unheard of and unexpected things we are doing. Only in time of war are we called upon to tear down, destroy, kill. We are now tearing down an economic structure that we have spent years in building; we are destroying unripe and, therefore unharvested crops; we are killing four million pigs too small for pork and carrying to the slaughter one million expectant mothers of the swine family. It is beside the point to argue that all the growing crops are needed, or will be, for food and clothing if they were left and harvested when mature, and that there will be millions who are hungry whom the untold millions of porkers would have supplied with meat. In war the command is to destroy, to tear down, to kill.

Again our loyalty is appealed to as it was in the days of the World War. Then we were bidden to buy Liberty Bonds, "to do our bit," to make our contribution. A sense of loyalty held us steadfast and kept us going till victory was won and the battle was over. We will now "do our part."

Just as in time of war we were called on to pray, pray earnestly, for peace, to preach peace,

to teach peace, to long for peace, so with every element and all the forces of war let loose around about us now; with the dogs of war barking at our door and the bloody hand of economic war doing its ruthless work of destruction and death, so surely are we called upon to pray for peace, to preach peace, to hope for peace. If ever the people of God were called upon to pour out their petitions at a throne of grace, daily, and to plead for light, the true light, and that wisdom that will lead us from the wilderness of waste and war out into the glorious heights of liberty and peace, that time is now. It becomes all good citizens to be loyal, faithful and true in time of war as well as in peace, but it also behooves all good citizens to pray, to plead and to long for that day when peace shall prevail and swords shall be beaten into pruning-hooks, and nations shall learn war no more.

J. O. A.

RELIGIOUS READING.

Many surveys have been made of church parishes in the interest of the denominational paper. The results are not encouraging. It is a question as to the reason. It may be due to many causes, for example, the lack of interest, lack of money for such purposes, the lack of time to read, or, possibly, lack of interest in promoting a denomination or a party or a certain "brand" of theology. Church papers are often little more than propaganda sheets or "house organs" and many people have lost interest in promoting religion through narrow organs. Strange thing is the Christian mind today.

One reason why certain types of religious journals get little support in some parishes is because the larger city newspapers provide an immense amount of religious information in the course of the year. Many editorial pages present regular features devoted to moral, religious and æsthetic subjects. And the circulation of the cult organs is enormous. One can go into thousands of homes and find magazines of almost every description dealing with personal religion, prosperity religion, divine healing, astrology and theosophy. People seem to be reading them for the bookstores and newspaper stalls are overflowing with them.

I have often wondered why this is. Possibly it is because the individual who buys these cult journals is reaching out for something spiritual that he finds no where else. He thinks he finds it in these channels. His soul is nurtured somehow. It will do no good to say the material he gets is spurious, for he would not continue reading along those lines unless he secured some kind of help. I have concluded that all Christian leaders need to think more of the spiritual religion they profess than the machinery they seek to maintain. Too much of our talking, teaching, writing, exhorting echoes with the money motif. How can we convince anybody that the Christian religion is a religion of the abundant life capable of satisfying the craving soul overflowing with love and good will?

Dr. Fred Goodsell in a recent letter to corporate members of the American Board says most truly, "It is, then, not a matter of the amount of money, but a matter of the spirit in which gifts are made and used that shall effectively accomplish what lies inherent in the Name we bear."

If we can make our religious journals feed the hungry soul in a way to satisfy it there might be a feeling on the people's part that they must have that journal as a regular companion.

E. A. K.

Never make a plan without seeking God's guidance; never achieve a success without giving God the praise.—A. T. Pierson.

GALILEE, JERUSLEM, ROME.

My Dear Dr. Atkinson:

When I left home I thought I might have time to write several articles for THE SUN, but there has been no time that I could do so. So far, I have covered about 16,000 miles and have seen a great deal. If I were to say what is the most outstanding experience, I would find it hard to tell, but there are three that I can never forget—the Sea of Galilee, Jerusalem and Rome.

I had read so much of the Sea of Galilee, and pictured it so beautifully in my mind that I actually dreaded to look upon it for fear that I would be disappointed. It is difficult to make anyone understand this unless he has taken a ride over the dreary, stony hills of Palestine. But our car turned the corner and there, below us, was that wonderful sea just as I expected to see it. Blue, blue, blue, down at the foot of these steep, bare hills and nestling on its shore the little modern village of Tiberius. I have never seen anything so beautiful, and there it was just where it ought to be, and just where Jesus lived and sailed upon it. The same kind of small boats were there in which he sailed—some of the party went out in one of the boats and the boatmen sang "Galilee, Blue Galilee" for them. And that day, at the hotel, we had fish for lunch caught in that lake. After visiting Jerusalem and seeing so many doubtful sacred places, it was refreshing to see the lake that is genuine.

I can only write briefly now, but Jerusalem is also there where it ought to be. However, one rides into modern Jerusalem a long time before he sees the city walls. A new Jerusalem has grown up outside the walls extending many miles away from the enclosed city. This part is modern in every way. I put up at King David Hotel not far from the Tower of David. Directly opposite is the famous Jerusalem Y. M. C. A. building. From the balcony of my room I could look out upon the city wall.

Our first view of the famous city was from the Mount of Olives, and we looked down upon the City of David all spread out before us just as Jesus must have seen it on the first visit at the age of 12. The difference was, of course, in the Temple site. He saw the beautiful Temple with the golden dome and the white buildings while we gazed upon the rather somber Mosque of Omar where the Temple used to be. It was near noon and the sun was flooding the city so that Jerusalem looked rather drab and colorless. This changed, however, at sunset when the colors seem to appear in a soft and luminous tint. No one can look upon or into the Jerusalem of today and think of "Jerusalem, the Golden," as one man said in an article recently written, but when the sun rises upon it and when the sun goes down it is not so hard to see the golden aspect.

Jerusalem is full of interesting things. I could write at length of its streets for many of them are the worst in the world. David Street is full of steps and on either side are markets and stores. The street is narrow, and donkeys and people crowd it continuously. It is terribly hard on the feet of the uninitiated, but it is interesting to be walking in the old city. This street takes us in time to the Mosque of Omar.

There is much to see in this ancient city and enough to interest a devout person for many weeks. The Church of the Holy Sepulchre is intensely interesting and we spent much time there. In this brief statement I can say very little about other interesting things, but later perhaps I can. Again I wish to emphasize the feeling of satisfaction at finding Jerusalem just where it ought to be. Why do I say this? Because in reading one's Bible, one is impressed with the importance of the city, and so much of the gos-

pels, as well as Old Testament history are tied up with Jerusalem. All my life I have had to accept the accounts on faith or almost on faith. But it is reassuring to go there and find that the things you have been cherishing in your mind all your life as real are, after all, real in fact. It did me good to see the Dead Sea and the Wilderness of Judea, Bethlehem, Nazareth and other places connected with the life of Jesus. I can now see him as he lived and worked and walked, and the whole story takes on new meaning and my sense of reality is strengthened. There are many "sacred places" that are pointed out that to me bear no marks of sacredness whatever, but these great things—mountains, lakes, rivers, cities and villages—these are genuine and sufficient.

As to Rome, one could write a book, but all I can say now is that I have seen Rome, and that in itself is stimulating. It means much to visit the Colosseum and think about what it meant to be a Christian in those early days, and I am still thinking of the implications of the Catacombs that I visited. I shall have much to think about in years to come.

St. Peter's Church captures one's attention quickly. I spent a long time there not only looking but thinking. It is the largest and richest church in the world, and it is the center of world activity. Thousands of people enter and leave it every day. A steady stream of worshippers, tourists, priests, societies, pilgrims, processions move through it. It is rich in mosaics, sculpture and other works of art. It is so large that the whole cathedral at Milan could be set down in St. Peter's bodily. I made notes of the measurements of various cathedrals that could be placed therein.

But something else attracted my attention. It is a religious center. In spite of the curious tourist and his loud talking guide, and the noise of the throng, religious services are being carried on in side chapels where Holy Communion is administered and large numbers come to pray and partake. There was a spirit of religion manifest and one day I saw a delegation of pilgrims from some foreign land, a hundred men I should think kneeling on the main floor near the high altar engaged in some ritual services led by a priest. I saw a procession of men and women march three times about the great open space singing some devotional song. All of this going on as if nothing else in the world mattered. As I left the church I met a company of green shirt boys entering in military formation. I understand they are something like our Boy Scouts in America.

This is all for the present, but I hope to write more in detail when I get home.

Sincerely yours,

E. A. KING.

Azores.

OPENING INFORMATION.

We are in the midst of registration, opening exercises, etc., at the College. The arrival of new students has been very gratifying. Indications now are that the freshmen class will be a bit larger than last year's freshman class. The registration of former students is a bit behind the registration last year. We are opening one week earlier, however, and perhaps these losses will be overcome in the early days of next week. Many former students have jobs and will hold on for the week. Receipts compare evenly with the receipts last year at the close of the first week's registration. We are hoping for a good year.

The interest and cooperation of our friends is greatly appreciated. A more detailed report will be given later.

L. E. SMITH.

PROGRESS BY NECESSITY.

By TIMOTHY THOMAS.

It is the typical American spirit to boast of our progressiveness. We like to enumerate our progress in terms of railroad mileage, steamship tonnage, factory spindles, coal mines, schools, colleges, and other institutions for the betterment of human welfare. We take pride in pointing to the laws that govern us and of our ability to meet emergencies whether they be wars or financial depressions.

On the surface of things it would appear that we plan and push our methods of advancement to meet the needs and demands of the future. An analysis of this will prove a fact entirely different. Our progress is made through the narrow and painful avenue of necessity. The old saying that "necessity is the mother of invention" stands as a fact indisputable, and well can it be said that all our progress is made with the pinch and the pull of necessity.

So often the charge is made that too much of our legislation is for the classes and not for the masses. The charge does not go far enough. All our legislation is class legislation, not a part of it. We legislate on demand; not in advance of a need. We arise to meet a need but seldom have the governmental machinery already set up to meet an anticipated need.

It is through the urge, the appeal, the united effort of single groups that we slowly make our progress of advancement. It is the meeting of this urge, this appeal, this united effort that makes our legislation class. It is usually some pressure brought to bear that receives an answer in the form of some law aimed at bringing relief or meeting the demands of a definite class.

The fact that we have little or no legislation for the masses is always demonstrated at a time of great need. We substitute emergency legislation to meet the needs of the masses.

We are now slowly emerging from a period which should teach wise statesmen the fallacy and the folly of catering to legislation for the benefit of the few and not the many. Thousands of individuals throughout the land are under severe criticism, some under indictment, while others are serving terms for various financial offenses committed against society. Our laws have been on trial just as much as these individuals, but unfortunately we cannot convict a law. So often it is human error in the framing of laws that makes possible other human errors. The weakness and short-sightedness of men too often make possible the expression of weakness in other men.

We have been laboring under the impression that only politicians can be elected to bodies that make our laws. The new urge and the new era into which we are going demands statesmen of the highest order and not politicians of the ordinary variety. Most of our important elections seem far away at this time, but now, and not then, is the time to select seasoned timbers with which to build our future legislative structures.

A GOOD REMEDY.

Horace Greeley is said to have received a letter from a woman stating that her church was in a distressing financial condition. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box socials, and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try Christianity."—*The Christian*.

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. John G. Truitt began his work as pastor of the Suffolk Christian Church, September 1st. He preached two great sermons on the first Sunday. Large congregations greeted him. The people were favorably impressed. He comes to this church, which, at the present time has the largest membership among the Congregational-Christian Churches of the Southern Convention. Christian Temple formerly held that distinction, but a revival of the church roll put that church second in the list of churches, in point of number of members carried on the active list. Bro. Truitt has a great opportunity, and those who know him believe he will measure up to this opportunity, and succeed in this field.

The protracted meeting conducted at Oakland Church during the past week resulted in a general revival among the church members, and the addition of nine new members to the church roll. Rev. O. D. Poythress assisted the writer. His sermons were deeply spiritual, soul stirring and convincing. He is a successful pastor-evangelist.

A united protracted meeting will be conducted at Berea Church, Driver, the week following the fourth Sunday in September. This meeting is sponsored by the Christian and Methodist Churches, and the people of the other churches are invited to participate. This year the pastors will preach during the meeting. It is believed that this plan will work well at this time.

The time of the next session of the Eastern Virginia Christian Conference is near. Pastors and people in all the churches should bestir themselves during the next few weeks in a determined effort to meet conference apportionments in full. Many churches have had great difficulty in meeting local current expenses this year. Very few pastors have been paid up to date. Many will go to conference, in all probability, with salaries not paid up in full. If every member of the church would give according to his or her ability, it would not be difficult to meet current expenses and pay conference apportionments in full.

It is not too late now to make an effort to finish the conference year with all expenses and benevolences paid up in full. It will increase the interest in the local church, and the benevolent causes of the church will be greatly encouraged, by this forward looking step. No church should be willing to permit a debt for current expenses to be unpaid at the end of the year. Every church should seek to meet its obligations to the benevolent enterprises of the cause of Christ. It may be necessary sometimes for a church to go in debt. But it should pay up and get out of debt in due season.

It is our hope that every church will be able to secure a pastor before the beginning of another year. It is understood that several changes are to be made. God wants devotion and loyalty in the pulpit and pew. The promotion of the cause of Christ should be the primary consideration on the part of the minister who accepts a call to a church. The minister who has more interest in his salary than in his work is not worthy of a place in the pulpit. And the church which will stoop to the low level of trying to secure a preacher, just because he is willing to preach for a very small salary, will never prosper. Many churches have been pauperized, and almost wrecked, by ministers who were not faithful to the highest interests of the kingdom. Selfishness will kill a church. It will measure the days of a minister. It has no place in the kingdom of God. Put

God first. God will provide for those who trust him and do their best, unselfishly, for his church. Provide for the church. Love the church. Support the church. Pray for the church. Attend the church. Live for the church. It is the one institution which will prevail.

I. W. JOHNSON.

RAINBOW'S END.

We left the College on August 6th, for Edgemont, N. C., for a few days' rest before continuing our westward journey by way of Asheville, Knoxville, Tenn., and Louisville, Ky., and on to Chicago. This trip westward was necessary for interviewing prospective students and holding conferences with certain educators whom the committee on faculty and budget were considering employing as members of our faculty for 1933-34, also for making contacts, which we hope may be beneficial to the College in many ways in the days to come.

Edgemont is a small town, situated among the peaks of the Blue Ridge Mountains. We were invited to Edgemont by Mrs. J. W. Patton, wife of Mr. J. W. Patton, of Elon College, N. C. At Edgemont, we enjoyed a number of delightful surprises. We thought we were going to a camp for a few days' rest. Upon our arrival, however, we found ourselves pleasantly and comfortably situated in a modern hotel. This was our first delightful surprise. The second, was an invitation to Sunday School and church early Sunday morning. Here a group of young girls who were campers had come to church for worship. The next surprise came when we visited the camp itself. This camp is called "Rainbow Camp," the site of which is a narrow stretch of lowland between high mountain peaks. From the side of one peak, falls briskly a stream of fresh, clear water. This furnishes the campers with bathing facilities and other conveniences. A large group of tents surround the mess hall. Here live between fifty and sixty young girls for six weeks during the summer, with excellent supervision and guidance. They live largely in the open.

The whole situation so impressed us that we inquired of Mrs. Patton, who has charge, "What about this camp?" She replied that it was "Rainbow Camp" and that "Rainbow" was an organization of young girls connected with the Masonic and Eastern Star Orders. The organization was formed April 6, 1922, at McAllister, Okla., by Rev. W. Mark Sexon. The purpose of the organization was to instruct young girls in the real value of fraternalism and to acquaint the daughters of Masons and Eastern Star members in different sections of the country with each other. This organization has grown to many active assemblies throughout the world. This organization offers to girls a very high type of vacation at exceedingly low cost and with special instruction along all lines of their ritualistic work.

"Rainbow Camp," located at Edgemont was established in 1926, largely through the efforts of Mrs. J. W. Patton. The camp owns twenty-five acres of land and has an option on the hotel and other valuable properties. The purchase is being made largely by the girls themselves. It is certainly a deserving undertaking, and anyone who may be interested in young girls, may search a long time before finding a more effective channel through which to make their contributions.

The daily program consists of rising with the ringing of the bell at 6:15, setting-up exercises

conducted by competent directors, flag raising with the customary salute, then breakfast. It may be difficult to get all members up for setting-up exercises and flag raising, but usually all are ready for breakfast in advance. After breakfast, classes begin. Opportunity is offered to those who wish to study basketry, bead work, wood carving, and adventures into the study of nature. The afternoons are given over to outdoor exercises; such as swimming, tennis, and the like. Miss Lila Newman of the art department of Elon College, is assisting at the camp, and all who wish may receive lessons in art. All instruction given at the camp is given by accerddited high school and college teachers, assuring the girls who come, the very best of advantages, among unusual surroundings, at a minimum cost. You will certainly be surprised to know the charge made for this opportunity and these privileges offered the individual. The cost this year for the entire time was approximately \$40, no charges made for instruction in basketry and bead-work—the only charge is for material. They pay, of course, for instruction in art.

The camp is conducted on a very high plane, with capable and efficient management. The personnel of the girls is of very high type, indicative of the best families of the four states represented: North Carolina, South Carolina, Tennessee and Georgia. The workers and teachers in the camp serve without remuneration, and certainly deserve congratulations for the excellent service they render. "Rainbow Camp" thus becomes the "End of the Rainbow," that is, good times, good luck, and good fortune for the girls who are able to accept the camp's invitation and take advantage of this most unusual offer.

The "we" in this story are Mrs. Smith, Rebecca, L. E., Jr., and I. This article is written without request. It is voluntarily given to the public, and I am sure that those who are interested will appreciate anything the public may feel justified in offering.

L. E. SMITH.

LET'S PRAY MORE.

We are living today as a part of an economic structure that is very complex. At present the clouds are hanging low and there is much confusion. The sun seems to have stopped shining economically, socially, and morally. Many people, both old and young, are becoming discouraged as they look into the future. Some are giving up in despair, and as a result the newspapers are filled with the records of suicides. The way looks too dark and the problems too hard so they try to end it all. The trouble with people is that they are forgetting God, and that he answers prayer. We need not be perplexed; God is still on his throne ready and willing to help those who have the faith to trust him and call upon his name. We should lay our problems through prayer at the foot of the Cross of Christ, instead of brooding over them. Christ will settle them if we will let him. We need to pray as well as work and Christ will help us solve our problems and run our race. Paul tells us to pray without ceasing. That is to be in the attitude of prayer. Wesley says, "God does nothing but in the answer to prayer."

We, the young people of this age, who are launching out on life's tempestuous sea as leaders and workers for Christ in the church and the world, have a hard road to travel. We have a difficult race to run. It is not a primrose path lined with ease, but it is a steep and rocky road. In it we will meet trials and temptations, and it will take courage to keep on. But if we will have faith in God and go to him in prayer he will remove all the obstacles from our path and give us courage to go forward, and we will win.

There is no defeat where there is faith in God and prayer to God.

We remember that while the children of Israel were in the wilderness twelve spies were sent over to see and bring back a report concerning the promised land. Ten returned telling of the fruit and fertility of the land, but they said, "There are giants there and we cannot overcome them." When Caleb and Joshua returned they told of the fertility of the soil and the fruit of the land, and also of the giants, but they did not say, "We cannot go into the land because of the giants." They said, "We can go, for God will be with us." What was the difference between Caleb and Joshua and the other ten? Caleb and Joshua had faith in God to ask for his help and they knew that he would help them. Let us not be weak like the ten, but strong in faith in God like Caleb and Joshua, and lay our giant problems before him in prayer and he will solve them for us and lead us into the promised land of service for Christ and the Cross.

As we look back over the years, we find that it has been men of prayer who have left an imprint upon the sands of time. Men of prayer have been men that have been remembered. Caleb and Joshua are easy to remember. How many remember the names of the other ten? They are hard to remember. Caleb and Joshua looked to God in prayer.

Abraham of old was a man of prayer, and God called him out from his own people to become the father of his chosen race of people, the Jews.

Paul prayed, and he shook the world for Christ. God gave us more of the New Testament through Paul than through any other writer of the New Testament.

Martin Luther was a praying man, and he had courage to lead the sixteenth century reformation in Germany.

Moody saw the need of prayer, and prayed continuously, and today his name is perpetuated in his great achievements.

Today the need of prayer is just as great as it was in the days of those old saints of God. No Christian can be spiritually alive and influential except he be a praying Christian. Those men of old saw the need of prayer and prayed and God answered their prayers. God will hear and answer our prayers today, as of old, if we will ask in his name. So, let's pray more. We fail because we do not give God a chance through prayer. "Ye have not because ye ask not." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

J. RAY DICKENS.

A TRIBUTE TO DEACON J. T. ROUNTREE.

With one mind and common impulse, the friends, fellow citizens, and acquaintances of J. T. Rountree, on the 23rd of July, 1933, turned to Cypress Chapel Church, the resting place of the church's dead, to pay their tribute of love, reverence and respect to the man who lived, loved and labored in their midst nearly eighty years.

In going back over a great period of years to meditate upon what "Our fathers have told us," and to contemplate "What work God did in their days in the time of old," we are made to exclaim, "What amount of precious truths lie hidden away in the great volume of the past?" In our brief haste we pause and look back over the road traveled to see wherever they failed or succeeded that we may take warning from the one, and courage from the other. They were the product of the dark days when the clouds of the Civil War hovered low over the nation, their fathers, brothers, comrades, and friends marched away to battle, to spill their blood and fill the graves of unknown soldiers, in defense of self-respect and

independence. They were among the first men of their times, they lived in an age that is past, when to be a gentleman and a Christian was above all titles and place, without any taint of the commercial spirit of this age.

In the passing of this veteran of the warfare against sin and the influences of destruction of man, nature breathes the very soul of patriotism and love of country. When we pay tribute to the achievements and memory of this man whose life was largely devoted to the churches in Cypress Magisterial District, Nansemond County, Va., for three-quarters of a century, it is a happy reflection to feel that our admiration and love is universally shared by the people whom he directly served and by those of the whole country so fortunate as to claim personal acquaintance of familiarity with his career.

J. T. Rountree was the father of Chaplain H. E. Rountree, U. S. N., stationed at San Diego, Calif. (Chaplain Rountree accompanied President-elect Hoover on the "Goodwill Tour" to South America); A T. Rountree, Roanoke, Va.; Willie T. Rountree, Waverly, Va.; R. J. Rountree, Franklin, Va.; Mrs. Mary Rountree Smith (deceased), Portsmouth, Va.; Mrs. Inez Roun-

tree Harrell, Portsmouth, Va., and Mrs. Addie Maude Taylor, Cypress Chapel, Va.

In the starry heavens which proclaim the handiwork of God, revolves great orbs where fires have long been quenched, but to the eye of man they are still visible. Their light streams earthward in apparently undiminished splendor. It is so with our dead friends. The radiant glory of their lives is not ended with death.

The great Master of the universe, who rules the destinies of men, called him to sleep everlasting on July 20, 1933. His career was ended, his work on earth was accomplished, he passed on beloved by all. He lies at rest among his friends, his neighbors and his kinsmen, in the beautiful cemetery of his beloved church, Cypress Chapel, Va. Peace be to his soul.

V. B. HARRELL.

Patience is a lesson to be learned. Christ is the teacher, but you are the scholar, and it is the scholar who must learn the lesson. Not even Christ can learn it for you to spare you the effort. Nor can it be made easy for you even by the divine gentleness. It costs to grow patient, and you must pay the price yourself.—J. R. Miller.

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Our God and Father, thou knowest when love and labor are directed wholly to thee. We thank thee that Christian effort never is lost; that, notwithstanding the peril and power of organized wicked propaganda, sometimes we can see the unfolding of thy purposes even as we ask. Give to the church spirit and strength valiantly to fight for those measures which most surely bespeak thy kingdom's reign and show us where and how to serve thee best. For Jesus Christ's sake. Amen.

L.

MISSIONS IN BUSINESS.

Do Christian principles hinder success in business? The Omi mission is helping to prove the contrary. It is self-supporting in large measure through its architectural business, and more recently has developed the manufacture of mentholatum. Now a new factory has opened to make building hardware. Without any attempt to meet competition, but with a light, airy factory, eight-hour day, Sunday rest, and an attempt to produce hardware superior to that imported, good results are already being achieved. In fact, government architects are already specifying O. S. C. hardware on the finest of their work, and satisfactory orders are increasing.—S. S. Times.

THE LIFE OF A SONG.

A recent writer told of a song which he heard among a crowd of natives up the Zambesi River. This tribe had never had any dealings with the white men, and if a stranger should appear they immediately disappeared in the bush. The writer said he wrote down the melody as he heard them sing it and afterward showed it to an eminent musician who was interested in old music and who believed the song to be a pure bit of fifteenth century music. Upon investigation it was proven that a party of Portuguese missionaries traveled up the Zambesi River in 1586. The song was one of the melodies used in their services, and had been handed down for more than three hundred years. The missionaries died, but their song lived on.—Selected.

THE GUIDING HAND.

When Stanley was about to cross Africa the first time, many of the strong men of his party burst into tears as they set out. They were not cowardly, but they were overcome by the thought of the terrific hardships which they knew lay before them.

Every human life is a journey as difficult and perilous; and we might well shrink from it, had we no Guide. What absolute madness it is to set out alone!

I have read the story of a conceited young captain who would not wait off the shore for a pilot to come on board, to take him through the narrows of the harbor. "I am my own pilot," was the proud reply to all remonstrances, and he promised to be in the harbor by daybreak. He was cast ashore, dead, amid the fragments of his vessel. Such has been the fate of many a man who would be his own pilot amid the rocks and shoals of life.

When travelers climb dangerous places in the Alps, they are fastened to their guide. They have become a part of him. They may slip and fall, but he will not. So may we be bound to our

omnipotent Guide; and, thus united with wisdom and security, we may travel through life without a tremor of fear.—Amos R. Wells.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING SEPTEMBER 9, 1933.

Sunday Schools.

Elk Spur, Fancy Gap, Va.	\$ 1.00
Rocky Ford, Fancy Gap, Va.	2.00
Palm Stret, Greensboro, N. C.	6.00
Richland, Ga.	1.00
Wakefield, Va.	2.19
Pleasant Ridge, Ramseur, N. C.	3.65
Union Grove, Asheboro, N. C.	.74
Holland, Va.	5.00
Dry Run, Seven Fountains, Va.	1.52
Wake Chapel, Fuquay Springs, N. C.	7.12
Smithwood, Liberty, N. C.	.53
Hank's Chapel, Pittsboro, N. C.	2.47
Hines' Chapel, Gibsonville, N. C.	3.00
Linville, Va.	4.42
Newport, Stanley, Va.	1.27
Mt. Bethel, Summerfield, N. C.	3.34
Shallow Ford, Elon College, N. C.	4.00
First Christian, Portsmouth, Va.	7.50
Union (Va.), Virgilina, Va.	3.00
Timber Ridge, High View, W. Va.	.65
Park's Cross Roads, Ramseur, N. C.	4.25
Reidsville, N. C.	7.87
Franklin, Va.	16.11
Ocean View, Va.	8.00
Total	\$ 96.63

Individual and Church Offerings.

Bethlehem	\$ 4.65
Catawaba Springs S. S., Apex, N. C.	5.85
Ladies' Aid, Concord Ch., Timberville, Va.	3.00
Specials	
Sunday Schools, Regular	\$ 96.63
Individual and Church Offerings	4.65
Specials	5.85
Coin Card Offering	3.00
Total to date	\$ 110.13

J. O. ATKINSON, Sec'y.

MISSIONARY REPORT.

Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for the third quarter, 1933:

Women's Societies.

Berea, Nansemond	\$ 11.97
Berea, Norfolk	2.00
Bethlehem	46.75
Christian Temple	68.00
Cypress Chapel	49.60
Damascus	6.90
Dendron	9.90
Elm Avenue	9.27
First, Norfolk	16.51
First, Portsmouth	16.00
First, Richmond	15.00
Franklin	31.00
Holland	25.00
Holy Neck	40.00
Hopewell	2.70
Isle of Wight	9.00
Liberty Spring	30.00
Mt. Carmel	19.00
Newport News	8 28
Ocean View	5.50

Rosemont	26.78
Suffolk	95.00
Wakefield	9.00
Waverly	15.00
Windsor	2.80

Total

Young People's Societies.

Bethlehem	\$ 24.00
Burton's Grove	4.20
Christian Temple	24.00
Cypress Chapel	13.00
First, Norfolk	7.76
First, Portsmouth	5.60
Franklin	12.00
Holland	12.50
Holy Neck	4.00
Hopewell	1.00
Liberty Spring	3.60
Mt. Carmel	8.00
New Lebanon	4.00
Oakland	8.75
Rosemont	3.60
Suffolk	75.00
Spring Hill	5.00
Waverly	2.60
Windsor	1.43
Total	\$ 219.44

Junior Societies.

Bethlehem	\$ 4.25
Burton's Grove	1.10
Christian Temple	6.00
Cypress Chapel	5.00
First, Norfolk	3.37
First, Portsmouth	2.00
Franklin	13.00
Holland	8.12
Holy Neck	10.00
Liberty Spring	3.50
Mt. Carmel	8.00
Newport News	3.20
Suffolk	10.00
Windsor	4.00
Oakland	.74
Total	\$ 82.28

Cradle Roll Societies.

Bethlehem	\$ 4.00
Franklin	10.00
Liberty Spring	6.00
Oakland	.74
Total	\$ 20.74

Respectfully submitted,

MRS. W. V. LEATHERS, Treas.

WORLD FRIENDSHIP BOOKS.

Theme: "Christ and the Modern World."

World Friendship Books (Mission Study Books) for the year 1933-34 are available to each and every church through the courtesy of The Pilgrim Press, 14 Beacon St., Boston, Mass. I am giving below the books I would recommend for local missionary societies for study books, where, perhaps, only one book will be used. A few reading books are also recommended. These books are for reading only, and should not be used for study books.

For Adults—"Eastern Women—Today and Tomorrow," by Ruth Frances Woodsmall.

A study of the tremendous changes taking place in the life of the women of the East. An unusual book with a stirring challenge.

Board, \$1.00; paper, 50c. Manual: "How to Use" (Essential for each group to have at least one copy), 25c.

The book, "Builders of a New World," by Robert Merrill Bartlett, is also good for adult groups. See list for young people for description of this book,

Reading Book for Adults—"God's Candle-lights," by Mabel Shaw, missionary in Africa.

A reading book of great charm, giving vivid description of life in a mission station where an unusual educational experiment is being carried on. This book is imported from England.

Cloth, \$1.00.

Home Mission Book for Adults—"The Christian Mission in America," by Hugh T. Kerr, minister of Shadyside Presbyterian Church, Pittsburgh.

A vigorous handling of the great issues facing the Christian forces of the nation. It shows through an abundance of thrilling illustrations how the gospel has transformed lives and renewed society wherever it has gone. Challenges the churches to undertake with deeper devotion and united strength the Christian mission in America.

Cloth, \$1.00; paper, 60c.

For Young People—"Builders of a New World," by Robert Merrill Bartlett.

A striking book on the general theme of "Christ and the Modern World," developed principally through studies of great personalities both in America and in other nations.

Cloth, \$1.00; paper, 60c. This one book will cover both home and foreign missions for young people.

In case a second book is needed, Harry Thomas Stock's book "So This is Missions," will give excellent material. This book is a six-session course on the general subject of present-day missions, furnishing discussion topics and source material.

For Seniors—"Today's Youth and Tomorrow's World," by Stanley High.

A book of great interest for reading and study that will be appreciated by adults as well as by seniors. In a very concrete and interesting way the author leads us to a vital consideration of the many subjects connected with the theme for the year. The book reflects the discussions on these subjects which Mr. High held with a group of high school students in his own church.

Cloth, \$1.00; paper, 60c.

For Intermediates—"How Far to the Nearest Doctor?" Stories of Medical Missions Around the World, by Edward M. Dodd, M. D.

A reading book of stories from the work of medical missions telling of the work of Christian doctors, the training of national physicians and nurses, and the work of preventive medicine and research. This charmingly written book is full of interest and inspiration.

Cloth, \$1.00; paper, 75c.

Home Mission Book for Intermediates—"Pioneers of Good-Will," by Harold B. Hunting.

A reading book of sketches of twelve great men and women who were pioneers in home missions.

Boards, \$1.00; paper, 75c.

Manual for Leaders—To be used with "Pioneers of Good-Will," and other source material, "Good News Across the Continent," by Mary Jenness.

For Juniors—"In the African Bush," by Jewel Huelster Schwab, missionary to Africa.

A book giving stories, background material and practical plans for class sessions, worship services and various activities.

Cloth, \$1.00; paper, 75c.

Reading Book for Juniors—"Follow the Leader," by Winifred Hulbert.

A series of unusual stories about girls and boys in many lands whose lives have been made happier by the spirit of Christ in our modern world.

Cloth, 75c; paper, 50c.

Juniors' Home Mission Book—"Young America Makes Friends," by Mary Alice Jones and Rebecca Caudill.

A Friendship Press text dealing with the problems of Christian living common to junior boys

and girls such as going to school, keeping well and happy, being good citizens, earning and spending money. Offers guidance in understanding the experiences of such other groups as migrants, mountaineers, Negroes, Alaskans and new Americans.

Boards, \$1.00; paper, 75c.

There are also several good reading books for this age group. Among them are "Jumping Beans," by Robert N. McLean; "Mr. Friend O'Man," by Jay T. Stocking, and "Stories of Brotherhood," by Harold B. Hunting.

For Primary Children—"The Call Drum" (Teachers' Edition), by Mary Entwistle and Elizabeth Harris.

A text giving stories, lesson plans and definite suggestions for worship services and activities.

Board, \$1.00; paper, 75c.

Reading Book—"The Call Drum" (Children's Edition), by Mary Entwistle.

An illustrated edition of the stories contained in the Teachers' Edition. Children enjoy having these stories to read for themselves. Imported from England.

Boards, 60c.

Primary Home Mission Books—"Child Neighbors in America," by Elsie G. Rodgers and Dorothy F. McConnell.

A Friendship Press text, containing stories from various home mission fields together with source material, and suggested plans for teaching which are very practical and helpful.

Boards, \$1.00; paper, 75c.

Reading books are: "Friends of Ours, by Elizabeth Colson (75c), and "The World in a Barn," by Gertrude Chandler Warner (\$1.25).

Supplemental Material for Juniors and Primary Children—

"Picture Map of Africa," 30x50 inches, to be completed by pupils. 50c.

"Loose-Leaf Series, No. 1, Africa." A packet punched to fit a loose-leaf binder, containing background material, such as folk-lore, music, arts and crafts, games, etc., for the use of the teacher. Each teacher should have a copy of this material. 25c.

"Africa Picture Sheet." A folder of pictures to be used in making posters and notebooks and for classroom use. 25c.

"Picture Map of the United States," 30x50 inches, to be completed by the pupils. 50c.

For Beginners—"Kembo, a Little Girl of Africa," by Winifred E. Barnard and Elsie Anna Wood.

This book has been a favorite for several years. A little book after the pattern of "Peter Rabbit" with a colored picture opposite each page of text. Board, 50c.

JEWELL TRUITT, Literature Supt.,
S. C. C. and C. Churches.

AT WORK AND HAPPY.

After being away from our work for some time we are happy to report that our Master has restored both of us to our natural health.

Many thanks for the kindnesses shown by our Christian friends during our stay in the hospital.

Our work here is very encouraging. We had 118 in Sunday School and preaching at Rocky Ford last Sunday. Also, there are between 60 and 80 that meet each Friday night in Christian Endeavor. These are all young people. Remember to ask the Master to guide us in training the fine mountain boys and girls, that they may take him as their personal Guide through life. The progress of Christian work here is determined by the training of the young people.

Bro. H. C. Caviness and his good wife were with us Sunday. We enjoyed having these fine people with us. We do wish more of you could come and visit the work here before winter comes.

Come and see your Home Mission Station. We feel sure that you will then love the work and the people more.

We ask your prayers, that we may do the Master's will in the great task that lies before us here.

Yours in his service,

REV. AND MRS. R. T. GRISSOM.

Fancy Gap, Va.

HAW RIVER SOCIETY.

The Woman's Missionary Society of the Haw River Christian Church has had a very successful year. Regular meetings have been held and the attendance has been good. The president, Mrs. Artelia Pool, has directed several helpful projects, and with the loyal devotion of the members has made a worthy record. Helpful devotional programs have been given at each meeting having been planned by some members of the Society.

The collections have been good, and the Society has tried to do its part in extending the kingdom of God by contributing both time and money. They have visited the sick and cheered the sad during times of trouble. In every way they have tried to make a happier and better community because of the Society.

For the coming year the following officers have been elected: President, Mrs. Artelia Pool; Secretary, Miss Emma Thomas; Treasurer, Miss Mary A. Thomas.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

THE FRIENDLY ROAD.

One of the finest pieces of literature that I know of for vacation, or rest-time reading is the book by David Grayson, entitled "The Friendly Road." It is the kind of reading that takes one to the lovely places of earth and away from the worries. New friends are introduced, friends that may not have been friendly before because we did not understand them, but who are fast friends once we have found the way into their confidence.

On a spring day when work was plentiful on the farm, the author says he put a few necessary articles of clothing, a few books, and a bit of food furnished by the wife, into a little bag which he swung across his shoulder and started out on a long walk. He had no plans as to where he should go, but followed the impulse of the moment, which impulse usually led him into the fields and forests far from the big roads on which the multitudes travel.

By the time he was out of his own community he was also out of food and money. The story of how he made his way among the people whom he met by the sheer wit of friendliness makes a fascinating story. Sometimes he helped with the planting of potatoes, again he would blow his little tin horn, and again he would go to church with a lonely and discouraged preacher who in turn would invite him to dine in his humble home. Always there were friendly people along the way. They might seem hard, cold, and unfriendly, but David Grayson discovered the friendly side of the farmer, the horse-trader, the millionaire and the socialist alike.

It was his own friendliness that uncovered the same spirit in others. There is no preaching in the book. It is a simple narrative, beautifully told, of people whose hearts yearn for the abundant life, the life that is free from worry and filled with happiness. Often they do not know what it is that stirs within their souls, but the yearning is always there. David Grayson has given me a happy day's reading, and many good things to think about through other days as I try to travel the Friendly Road.

BUT NOW FOR THE WORK.

Those of us who write and read this page are in the hey-day of life. We should be dreaming our beautiful dreams, and doing the things that make dreams come true. This is our time for labor—and only the laborer receives a reward. Our churches, Sunday Schools, young people's societies, communities, and the needy earth in which we live call to us for service. Their need is our opportunity for service. And God expects us to do our best.

Now is the time to get all the old members back into the work and to get new members. This is the time to rally the forces of the church. Set aside a day a month for this purpose. Make a list of prospects. Then get as many people as possible to work on this prospective list. But remember that if you are to hold those who come upon invitation, there must be something worth their coming for.

That means that you must have good programs of worship, that discussions of important topics should be done in a fine way, and that tasks that are worthy of workmen be assigned to all. Yes, this will call for work on the part of the leaders.

But what are leaders to do but lead? If you are such a person, count it a privilege to work, and to lead your fellows in helping to make your community Christian. It is not enough to hold a service on Sunday. That will probably never make any community Christian. Find the needs of the people and see that those needs are met. It may be food, it may be fuel, it may be books, it may be ideals, it may be hope, it may be love, it may be faith in humanity and in God, it may be a thousand different things, but whatever it is try to meet the need. Then you can feel worthy to consider yourself a servant of the world's greatest servant. He was not content to hold a worship service on Sunday. He worked all the week in places where people were. So must we. And now is our one and only chance. We work today, or we work not at all.

SHOULD YOU FEEL INCLINED TO CENSURE.

Should you feel inclined to censure
Faults you may in others view,
Ask in your own heart, ere you venture,
If you have not failings, too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends;
Those of whom we thought unkindly,
Oft become our warmest friends.

—Author Unknown.

UNDER THE SHADE OF THE TREES.

For more than a month now I have been finding rest and renewal under the shade of the trees. Perhaps for more than a century these sturdy oaks at my childhood home have been reaching out their long arms to gather the sunlight for themselves, make a home for the birds, and form a friendly shade for the comfort of man. Some sixty years ago my father and mother came into the forests here, cut down such trees as were needed to build a house and clear the fields, and here among the trees built themselves a home. Here in this log cabin ten children were born, and under the shade of these trees seven of us played and worked and grew to maturity. Here among these trees and hills we learned our childhood lessons and dreamed our youthful dreams. Out from here the others have gone to make for themselves a home, and I to preach the gospel of Jesus Christ.

After years of labor among peoples whom I have learned to love, and after travels that have taken me farther than my father's family ever dreamed of going, many little nerve-centers in my body began to yell for rest. The old oak trees at home beckoned me. A drink from the spring at home offered refreshment. Members of the family extended hospitality and love. And here I am, and have been for weeks, back in my old home and community. The little nerves are not yelling so loudly now. The trees, the sunshine, the water, the love of home-folks, the

beauty of the earth, the goodness of God have all conspired to bring back my youth, give me new strength of body, mind and soul.

Soon I shall be going back into the busy places of the earth to share with those whose hopes are high but whose hearts are sometimes heavy, and I shall try to share with them their dreams and aid in their fulfillment while I absorb their heart-aches and let my friends go free in the sunlight of God's love. There is no labor more rewarding than that of aiding others in the accomplishment of those things that lie nearest the heart, the things that come from God.

Sometime, somewhere, I know not when nor where, and it does not matter, the soul will call for rest that the old home trees cannot give. The tasks that lure us now will no longer charm. The love of friends and family will not renew us.

When earth's last picture is painted and the tubes are
are twisted and dry,
When the oldest colors have faded, and the youngest
critic has died,
We shall rest, and faith, we shall need it—lie down for
an aeon or two,
Till the Master of all good workmen shall set us to work
anew.

When this time so beautifully expressed by Kipling comes to each of us I have hopes that we may look to that beautiful land where the Tree of Life offers its fruit to the hungry and its comfort to the tired. Perhaps we can say in the last words of the great "Stonewall" Jackson: "Let us cross over the river and rest under the shade of the trees."

CHRISTIAN ENDEAVOR NOTES.

SEPTEMBER 24, 1933.

HOW MAY WE KNOW WHEN WE REALLY ARE
CHRISTIANS?

Daily Readings for the Week.

September 18. Judge by the Fruit. Matt. 12:33, 35.
September 19. Try to Live the Christ Life. John 7:16, 17.
September 20. By Hearing and Following Christ. John 10:27-30.
September 21. By Following the Rule of Love. I. Cor. 13:1-7.
September 22. By Good Will in the Heart. I. John 3:24.
September 23. By Having His Spirit. I. John 4:11-13.
September 24. Topic—How May We Know When We Really Are Christians? I. John 2:3-6; 3:13-24.

PROGRAM.

Instrumental Prelude—"I Love Thy Kingdom, Lord."

Call to Worship—"Wherefore take up the whole armor of God, that ye may be able to withstand in the evil days, and, having done all, to stand."

Hymn—"I Love Thy Kingdom, Lord."

Prayer—

Hymn—"Purer in Heart, O God."

Introductory Talk—

Development of the Topic—

Hymn—"I Would Be True."

Poem—"Let Me Live in a House by the Side of the Road," by Sam Walter Foss.

Benediction—Father, in this closing moment may there come to us a clear vision of the way we can make our lives as Christian as we know they should be. Give us of thy strength as we seek to follow thee more perfectly.—*Amen.*

Advance preparation:

1. Assign to someone interested in history the task of finding from church history incidents in the lives of great religious leaders which seemed to give them assurance that they were Christians.

2. Let someone interested in literature search in novels and other literature and report on characters who testify that they are Christians because of certain experiences in their lives. Two recent novels by Lloyd Douglas, "Magnificent Obsession" and "The Sign of the Cross" (Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SOLOMON.

LESSON XII—SEPTEMBER 17, 1933.

GOLDEN TEXT: "Enter into his gates with thanksgiving, and into his courts with praise."—Psa. 100:4.

LESSON TEXT: I. Kings 8:1-11.

The temple had been finished. That magnificent building, undoubtedly the most beautiful and the most costly ever erected, stood ready so far as the building itself was concerned. It must have presented an awe-inspiring sight as it stood on its high eminence, in all its glory and grandeur. But it lacked one thing. It lacked that which represented the presence and the power of the God in whose honor and for whose worship it had been erected. Without that, it was only a magnificent building. With it, it was a place of worship and of prayer and of inspiration and aspiration. Plans were made, therefore, for the bringing up of the ark of the covenant, symbolizing the presence of Jehovah, and the vessels that were used in performing the sacred ministry in the temple.

It was a great occasion. King Solomon himself was there, all the leading men of the nation were there, thousands upon thousands of people were there. Amid much pomp and splendor, and yet with solemnity and deep feeling the ark was brought up and put in its appointed place in the holy of holies, under the out-spreading wings of the cherubim, which symbolized the overshadowing presence of God himself, combining the idea of the law and of mercy. The temple was dedicated with appropriate exercises extending over a period of seven days, and immediately following these exercises the yearly Feast of the Tabernacle was observed, making fourteen days in all, of religious services on a national scale.

In this account of the incidents connected with the dedication of the temple there are several suggestive truths. First of all, there is, of course, the suggested value of religious gatherings on a national scale. The Jews made much of such gatherings, and undoubtedly one of the strongest factors in binding the nation together, and in preserving its religious ideals, was this custom. One wonders what difference it might make in our national life, if we had something akin to these religious gatherings on a national scale. It would be impossible, of course, to get the people of our nation to meet at one place. But if the nation, as a nation, could have, for instance, a week set apart for a concerted and united religious observance, it would make a tremendous difference. It is a sad commentary on our national life that when such religious days are observed such as Thanksgiving and Christmas and Easter, there are all too little of the religious element in them. We are hearing a great deal these days about the NRA and prosperity. And there is something to be said in behalf of the NRA. But the NRA will never bring prosperity on a sound basis. If our nation as a nation would set apart a week for prayer and fasting, for confessing our personal and national sins, for repenting of our foolish and wicked ways, for making amends for our mistakes, God would bless us far beyond anything that we might ask or think. One wonders after all if we want prosperity unless we can get it with a new mood and spirit, a frank recognition of God's place in the national life, and a full consecration to his will. Then there is the plain truth that the house of God, no matter how imposing or impressive, is nothing but a house, unless it is filled with the

presence and the power of the living God. The ark of the covenant, containing the "tables of the law" in the "holy of holies" were symbolic of the presence of Jehovah himself in the temple. How cold and lifeless even the most beautiful house of worship is, unless there is that intangible, but real atmosphere of the presence of the living God.

Again the arrangement of the cherubim with out-stretched wings over the ark containing the law is symbolic of God's justice tempered by mercy. He is a God of justice, but he is also a God of mercy. He remembereth our frame, he knoweth that we are dust. He will not break the bruised reed or quench the smoking flax.

And finally there is the lesson that as we empty our churches or ourselves, God will fill us. "When the priests were come out of the holy place, the cloud filled the house of the Lord. For the glory of the Lord had filled the house of the Lord." Our churches ought to be places in which men and women, boys and girls see the glory of the Lord, places which they know are indeed the house of God, the gates to heaven, places from which they go to live in the light of that glory through the days of the week in the every-day tasks of life.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

sion" and "Forgive Us Our Trespases," may be helpful here.

3. Ask one or more members to consult as many prominent religious people as possible out side of your group and discover what reasons they assign for knowing that they are Christians.

4. Secure three or four members of your own group who feel they have had personal experiences that give them assurance that they are Christians, to relate such experiences to the group.

Few topics relating to religion have been discussed more than the one now before us. For almost two thousand years millions of men and women have sought to answer this question. In the age-old quest for a satisfactory answer, bitter controversy has arisen. There are today about two hundred Protestant religious bodies. This large number with their separate enterprises and beliefs is a fitting testimony to the importance of this question in the minds of Christians. Men and women have sought for the answer with such diligence that when they secured satisfaction for themselves they felt assured that they alone had the truth.

Christian history points out the startling fact that past efforts to answer the question of our topic have dealt almost exclusively with matters of belief. Creedal statements worked out by one generation tested the Christian integrity of the next generation. Thus right belief rather than right conduct has been for centuries the basic criterion by which men have measured their standing as Christians.

In recent times there has been an almost violent reaction against the creedal and doctrinal interpretations of beliefs. Increasingly right conduct and right motives have assumed an important place as tests of one's acceptance with God. If we are looking for some formula that would give us scientific accuracy in our standing as Christians, we are doomed to disappointment. The best we shall be able to do will be to point out certain factors and practices that should serve to give us a clearer insight into the merits or demerits of our spiritual lives.

EVELYN B. RICHARDSON.

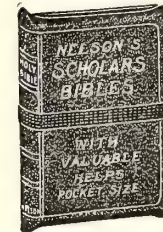
I have resolved to pray more and to pray always; to pray in all places, where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God,—Sir Thomas Browne.

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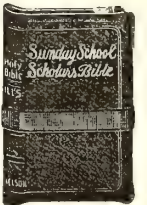
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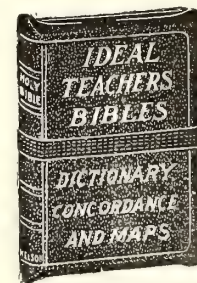
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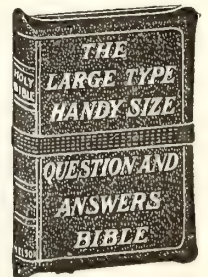
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One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

UP GRADE.

"I press on towards the mark of the prize of high calling."—Phil. 3:14.

The way of the new day is all up grade—a hard and steady pull. The Christian's desire is for the better and for putting forth an effort for a permanence that will become perfection. Face life like Paul, who said, "Press on," "Be faithful," and "There remaineth a rest to the people of God."

Does the road wind hill all the way?
Yes, to the very end.
Will the day's journey take the whole day long?
From morn to night, my friend.

But is there for night a resting place.
A roof for us when the slow dark hours begin;
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before:
Then must I knock, or call when just in sight?
They will not keep you standing at the door.

Shall I find comfort, travel sore and weak?
Of labour you shall find the sum.
Will there be beds for all who seek?
Yes, beds for all who come.

—Rossetti.

Prayer—Say the Lord's Prayer.

TUESDAY.

KEEP THE FIRES BURNING.

"The fires shall ever be burning upon the altar, it shall never go out."—Lev. 6:13.

Religious enthusiasm needs nurture as well as our personal interest. We do not fail to nurture our personal interests, and so much so that there is danger that our devotion to God will be impoverished.

History hands down to us the manner in which men have kept religious enthusiasm burning. They steeped their souls in God's Word. They steeped their lives in meditation upon his ways; they stood before him in daily prayer and consecration; they engaged in long sessions of contemplation of God and Christ; and as they mused the fire burned. We find, out of experience, that passion is born of thought; that we carry thereby in our hearts the secret (knowledge) of the Lord; we carry with us a conviction of our duty; and most of all there is born in us a desire to accomplish that mission.

But none honor God like the thirst of desire;
Nor possesses the heart so completely with him;
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o'er the brim.

—Faber.

Prayer—Say the Lord's Prayer.

WEDNESDAY.

RELIGIOUS ENTHUSIASM.

"He shall baptize you with the Holy Ghost and with fire."—Matt. 3:11.

Enthusiasm and devotion for a person is based on a near and real intercourse with that person.

In the same way passionate religious enthusiasm attaches itself to the person of God, through Jesus Christ, and the nearer and more real our intercourse with him, the clearer will be our knowledge of him, and the more beautiful will be our holiness and more fiery-hearted will be our desire to live worthy of him.

In close real intercourse, Christ gives fervor by bringing the warmth of his own love to bear upon our hearts through the spirit, and that kindles ours, and thus our lives glow for him throughout life.

It must be known that the secret of religious fervor and devotion is not known by mere reading of the Gospel, nor by saying that Christ excites love in our souls. But this enthusiasm comes through our love for him. Christ loved us unto death, and our love for him must be the same. Make him and his way of living joint companions in daily thought. This truth alone makes the fire burst from our lives.

Prayer—Oh dear Lord, let us muse on thee in thy beauty; let us commune with thy loveliness every day; let us dwell more in thy secret place; create within us thy glory; shine into our souls with thy unspeakable countenance; create within us enthusiastic passion which shall be the baptism of fire, a fire in which everything un-Christian shall be burned out.—Amen.

THURSDAY.

HAVING THE LIFE.

"He that hath the Son hath life. He that hath not the Son hath not life."—II. Jno. 5:12.

One who knows when he has Jesus, the Son, in his life, by the impulse of his heart toward things of Christ and his righteousness, by the fight of vices and evil desires, by the desire to restrain carnal affections, by the feeling of the power of virtue, by the self-examination and reproof of faults, by amending all one's ways for good; he who experiences all this finds an inflow of goodness and gentleness with increasing power and joy. In one's renovation of spirit and mind, one sees the fashion of the Son's glory. Such living leads to where one is overwhelmed by God's greatness and love.

We are told of a girl who one day read an old book. The reading inspired her, and she paused and prayed "God to make me beautiful within." That was the beginning of a new and charming life. God touched her heart by the words of a book. So he touches any by anything incident to our lives, if we will.

Prayer—O Lord, our God, we pray for the great feeling within that testifies of thee. May we follow the gleam and do better, and be better.

FRIDAY.

THE CALL OF LIFE.

"Let us go up at once and possess it; for we are well able to overcome it."—Num. 13:30.

There are people who cry and people who try. They who try go right on doing the impossible, exciting envy in the faces of those who cry.

The problems which face us each day are not so important in their aspect as is the quality of our fibre. Calamity howlers will never succeed. Those who try are like the three men who put ten thousand others to flight. There is a way to try and keep on trying to succeed.

We are told of a French artist while painting his famous masterpiece, imagined all the artists of the world standing around him and watching him. No wonder it was a masterpiece.

Prayer—Say the Lord's Prayer.

SATURDAY.

ROBOTS.

"Eyes have they, but they see not."—Read Psa. 115:1-9.

The inventive mind has turned to the making of robots. In a recent show was an attractive lady who wrote on a screen invitations to visit a radio exhibition; a motor-car driver, who, when bidden through a telephone to start his car, stop it, sound the horn, and bring the car back, would immediately do these things; and a knight in armor, who, whenever anyone left the hall, would loudly say, "Thank you." All of these were ingenious mechanical arrangements, true to life, except that the range of their accomplishments was extremely limited.

That is what is quite too bad about the robot. He does well what he has been made to do, but he is incapable of variation or of imitation. Are any of us robots in the kingdom of God? Must we forever be moved, never be automotive?

Prayer—Our Lord, be the Spirit within us, moving us and guiding us, but may we be no automats, but moved and guided by thee because we love thee and have come to have thy mind.—Amen.

AMOS R. WELLS.

SUNDAY.

FIRES BY THE WAY.

"He that kindled the fire shall surely make restitution."—Read Exodus 22:1-6.

A very large proportion of the disastrous forest fires that lay waste our woodlands is caused by careless motorists who flip lighted matches from their cars as they speed along, or the still burning stubs of cigars or cigarettes. They light upon dry leaves or dry grass and at once we have wild-fire, which rages perhaps for days, burns over many square miles of lovely and valuable forest, and possibly destroys houses and human lives. Massachusetts now has a law, punishing with a fine of \$25.00 every motorist who is guilty of this offense, whether a fire follows or not.

Such fires, by the way, are common in life, and they are not all confined to material affairs. Careless words and ill-natured remarks often cause horrible conflagrations in society. Sneers and ridicule, taunts and innuendoes, not to speak of more serious lies and slanders, burn for months and years, and destroy characters and happiness.

We should be strenuously heedful of what we toss out of our life automobiles. There is a Judge who takes cognizance of every idle word.

Prayer—Forgive, O Lord, the sins of our mouths. Cause us to remember what sad harm they may do. May no such mischief be laid to our account in the record book of heaven.—Amen.

AMOS R. WELLS.

A LITTLE HEROINE.

During the last Armenian atrocities an Armenian Christian girl was offered clothes and food if she would become a Moslem. Though hungry and with scant clothing, she refused. So she was taken to a den of dogs and cast in with the remark, "If you will not become a Mohammedan, we will leave you to these wolf-dogs." The door was made fast. In the morning her persecutors opened the door cautiously and found the little girl sleeping quietly with her head on the body of a dog for a pillow. Presently she opened her eyes and seeing her astonished enemies, quietly said, "I will not become a Mohammedan."—Selected.

He that will be angry and not sin, must not be angry but for sin.—John Trapp.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

DAVID BROUGHT BACK ALL.

I. Sam. 30:19.

By JOHN G. TRUITT.

"David brought back all." "There was nothing lacking, neither great nor small, neither sons nor daughters, neither spoil nor anything they had taken to them: David brought back all." Corrupt political dealing, loose religious life, and self-assurance had opened the doors of Israel to enemies outside. The Amalekites had slipped in while the king was thinking about self rather than the service he might render Jehovah and his people, and his kingdom had suffered the loss of much that was very precious.

In the meantime Davids' two wives had been stolen away. And although he was of necessity busy fleeing the wrath of his king, for Saul being jealous of him was seeking his life, David still found time to render a great service to his family and his country, and his God.

It was not unusual for David to be retrieving something. You remember (I. Sam. 17:37) how David went single-handed after a lamb which had been snatched from his father's flocks by a bear. He slew the bear and brought the lamb back alive. Another time a lion tried the same thing, and although David was but a boy he went after the lamb which he brought back safe and sound, leaving the lion dead after his hand-to-mouth combat. At another time the honor of the armies of Israel was being snatched away by the giant Goliath and the good name of Jehovah of hosts was being maligned, and looking into the pale faces of the soldiers and the king, David said he would go after that giant and retrieve the good name of God's armies! He did, and you know the story.

Now, through no fault of David's, Israel had been raided by the marauding spy-troops of the Amalekites. Valuables had been taken, lives had been lost and other lives were in jeopardy, and the honor of a great people was being injured, and the name of Jehovah belittled. David, with a small army of six hundred men, pursues the Amalekites, so hot was the chase that two hundred of his men fainted and fell by the way, but David, nothing daunted, kept up the chase until he drove his enemies into their cantonment. And when he was near enough to look over into the valley, what did he see? "Behold, they were spread abroad over all the ground, eating and drinking and dancing, because of all the great spoil they had taken . . . out of the land of Judah." And what did David do? What did he do when his father's flocks were attacked, and the little lamb was crying for help? What did he do when the armies of Israel had been cursed and the name of God taken in vain by an evil Goliath? He went to battle in the name of Jehovah! "And David smote them from the twilight, even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, who rode upon camels and fled (Gallant, weren't they?) And David recovered all that the Amalekites had taken; and rescued his two wives. He left nothing, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken to them. *David brought back all!* Briefly, then, let us learn a lesson:

I. *Something Precious Was Gone.* We need not say that our losses are identical, nor shall we weep too much about "the good old days;" but

we do often sense the fact that something precious is lacking. And, please God, may our spiritual sense of values be so keen as to feel pain whenever any place, power, or prestige of God's in our community and lives is in jeopardy. Israel lost national confidence and prestige. Who can say that our place of leadership among the nations is what it might be? Israel's family life had been broken—and here, my friends, is one of her severest losses—wives and mothers had been stolen away, and consequently, the community and nation was paralyzed, and faith was lost. To be sure the situation is not analogous, but as I cross the country, as I sit in my study, as I mingle with the people of a former parish, as I observe the workings of time, I must say the very foundation of our home life, especially in large industrial centers, is attacked.

Yes, in our lesson from ancient Israel, something precious was gone. Faith was gone, confidence was gone, courage was gone. The king's armies were paralyzed; the king was unseeing, and unheeding—but did I say faith was gone, confidence gone, courage gone?—not altogether, for David still had faith and he still had courage, and what is more he inspired his valiant followers with that selfsame faith and courage! "David brought back all." David, with his followers brought back all. One-third of his followers fainted by the way, but David and the others pressed on, and on, and when they had checked up the returned spoil, nothing was lacking!

May we not carry this lesson a bit further? Jesus is the Greater David. Jesus came at a time when "something precious was gone," and Jesus dedicated his life to the retrieving of the lost. "He came to seek and to save the lost." To the cross he went. Nothing daunted, to death he went. Nothing daunted, to his followers, after the resurrection, he went, and inspired them to "go." And how they have gone! And to retrieve all!

II. *The Stolen Spoils Had to be Sought with Sacrificial Courage.* It would not do for David to wait when the lion had the lamb in his clutches. It would not do for him to wait when Goliath had the armies of Israel dismayed. There was no halting, no indecision, no hesitating, no reserving of self. Swift and sure David took his life in his hands, laid it upon the altar of country, his king, and his God—and the record is: "He brought back all."

Has the Christian gone to his task wholeheartedly? Yesterday he fastened upon some fine faith, some beautiful resolution, some new start; today, "something precious is gone." The faith has waned, or the resolution is broken, or the start has stopped! Sin, selfishness, jealousy, idleness, or some evil has crept in and stolen them away. Yesterday he knew his course of action and was courageous, today indecision and doubt fills his mind. Shall he not well learn our lesson this morning and know that the Christ is calling him to go after his losses, and may he not hear that self-same Christ of "all power" saying, "And, lo, I am with you always, even unto the end of the world?" Such a challenge brought the prodigal son to himself, and sent him on the road to recovery. Such a challenge brought Saul from the soil of Damascus road, and sent him to stand before the kings of the earth. Such a challenge heeded in your life and mine will cause us to walk with the king in our lives, and make

us happy and useful Christians in our communities.

David knew the failure of self-counsel instead of conscience-counsel. David had the lion of evil passions to break down the stronghold of his own beautiful character, but David prayed his agonizing "restore" prayer as he walked in the valley of humiliation until he was again possessed of the powers of grace and goodness.

Has the church gone at its task wholeheartedly? Or has it listened to the song of a cynical press, and the counsel of a self-seeking people until "something precious has been lost" in power, prestige, and place in the hearts and lives of its people; and in the hearts and lives of the people of our country, and nation, and world?

Thank God for David. Thank God for the valiant, and brave army that followed him! Thank God for the restorations which they made, for the new territory of influence and honor which they won. Shall not you and I, with Christian courage, confidence, and conviction, place our hearts and hands to the business of being Christian in our own personal lives, and to joining with one another in bringing greater victories in our church, community, and world? May we, everyone, as unselfishly and courageously undertake our task as did David, looking unto that Christ who can make us more than conquerors through himself. *Amen.*

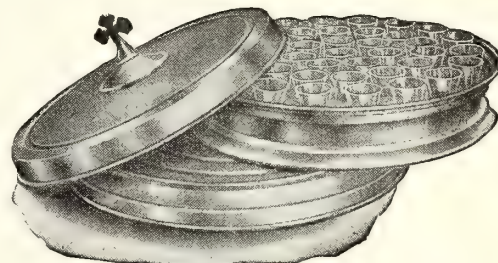
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

We were very happy to have with us on Sunday, September 3rd, seventy-three of our old boys and girls. It was "Homecoming Day" for them, and we killed the "fatted calf." We also had five members of our Board of Trustees and quite a number of visitors from Norfolk, Newport News, Suffolk, Holland, Holy Neck, Virginia, and other churches. We are always delighted to have visitors. We want them to see something of the inside work of the institution and the opportunity for doing a real service for helpless boys and girls.

The boys and girls of former days seemed to enjoy the day and seemed to be delighted to be back home. Everybody was jolly and happy and they had a good time together. The Orphanage has meant much to them and they love their old home. One boy said there was no place like the Christian Orphanage to him. The writer well remembers the day he went for this little boy, and was met at the station between trains and received the little fellow. He was reared here and has made a man of himself, and now works for a big corporation. The Orphanage, through your contributions, dear reader, gave him, and many others, a chance, and if you could see and talk with him, and the other fine men and women you helped here you would feel proud of them.

Many others had nice things to say, telling how much the Orphanage had meant to them. When children come from distant points like Norfolk, Newport News, Suffolk, Richmond, Va., and Atlanta, Ga., to be here on "Homecoming Day," they have some love in their hearts for the Home that has meant so much to them. One of these days these same children will do something worth while for our Christian Orphanage. To start out in the world without a dollar, it takes some time to get on your feet, and have something to spare. One of our boys who is in the Navy and is now located in port in the State of Washington, wired his regrets that he could not be with us.

After devotions in the morning session, conducted by our old friend, Dr. J. U. Newman, a special selection of music by Miss Dorothy Bunkley, of Eclipse, Va., a quartette by the Durham Singers, a program by the Orphanage children and an address by the president of the Homecoming Day Society, Mr. J. M. Darden, the audience was dismissed.

The Homecoming Day Society was called to order and transacted the regular business. Mr. J. M. Darden was unanimously elected president to succeed himself, and Mrs. C. A. Hughes was elected secretary for the ensuing year.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPTEMBER 14, 1933.

Brought forward	\$ 8,339.61
Sunday School Monthly Offerings:	
North Carolina and Virginia Conference:	
Happy Home	\$ 4.13
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Pleasant Hill	\$ 1.00
Wake Chapel	6.68
Western North Carolina conference:	
High Point	\$ 3.15
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Burlington	30.32
Park's Cross Roads	4.59
Pleasant Hill	5.25
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Cypress Chapel	\$ 4.83
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Johnson's Grove	.69
Valley Virginia Central Conference:	
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E. Morris & Son.....	\$ 1.50
T. B. Roberts, support children...	24.00
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W. P. Perry, support Billy Perry..	10.00
Total for the week.....	
Grand total	

While a Christian man in Connecticut was dying, he groaned out, "Lost, lost!" The pastor who was at his bedside said in surprise: "I thought you were saved." "Yes," he replied, "my soul is saved, but fifty years of my life are lost." He might have been useful during that time, but now the opportunity is lost forever.—A. C. Dixon.

RELIGIOUS BOOKS

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

The Protestant Churches and the Industrial Crisis, by Edmund B. Chaffee, B. D., J. D. The Macmillan Co., New York. Published September 12th; \$2.00.

Dr. Chaffee graduated from Michigan University in 1909, and received the degree of Doctor of Jurisprudence from the same school in 1913. He finished at Union Theological Seminary in 1916, and was ordained by the Presbyterian Church. He has headed Labor Temple, New York, for the past fifteen years and has seen first hand the problems of which he writes.

Dr. Henry Sloan Coffin says that this book "contains Mr. Chaffee's social application of his Christian creed. . . . arrived at . . . through toilsome years on the thronged East Side of New York." The entire book is a ringing plea for the application of the principles of Christ's teaching to real life. The writer has little patience with the acceptance of the Bible as a book of platitudes, and evidently believes with the Apostle James that "faith without works is dead."

He believes that the "machine technique which has so transformed life in the last two centuries . . . has at many points been a curse, a menace to human happiness and human values;" yet he believes that properly used it could, and should, be a blessing.

Taking the crisis which was impending at the time of Christ, he shows how Christ worked out a perfectly possible plan of world redemption, and warns that unless the Protestant Church is willing to accept the responsibilities thrust upon it, it is doomed to defeat.

His perspective is somewhat marred by his closeness to the problems involved, and we do not agree with all of his details, but the reading of this volume gives insight into conditions not otherwise easily obtained. We recommend it to preachers and lay workers.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-līm:	A. D. 31.	934 CHAPTER 5.
14 That it might be fulfilled	CHAP. 4.	3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

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15 ^k The land of Zāb'u-lon, and the land of Nēph'thā-līm, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;	A. D. 31.	2 And he opened his mouth, and taught them, saying,
	Is. 9. 1, 2. Is. 42. 7. Luke 2. 32. m Mark 1. 14.	3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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A Story for the Children

HER BEST.

Anna and Bob walked home from Sunday School with serious faces. A missionary from China had told them how God blesses the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and, going to their pretty rooms, took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children," said Anna.

"Oh!" said Bob. "they don't know the difference. I'm not going to send my best ones."

"But I am sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give them my best ones. I love these beautiful kitties and cute little dogs best of all, and I am just going to send them."

"Why, Anna Turner; you said that you were going to keep those just as long as you live."

"I know that I did, but I'm sorry for the poor heathen children," and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shall not," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them."

So she asked her teachers to write some verses in Chinese on the cards. The old Chinaman put on his big goggles, dipped his brush and prepared to write. Anna's pretty kittens attracted his attention, and he wrote on the back: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Then, selecting the little dogs, he wrote, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

That very day old Mrs. Chang and her grandsons called at the mission.

The missionary served tea and cakes and won the heart of the old lady, and then told her of Jesus and his love for the poor Chinese women. She showed the cards to the little boys, and then she told them to take their choice. Ting Ling quickly chose the kittens and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, granpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but Chinese are fond of pets, and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After a while grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but thought that he was a foreigner's God, and didn't know that he died for Chinamen and loved them.

Through the long hours of the night, when he coughed so hard that he could not sleep, the verses kept coming to his heart, especially the words—"God so loved the world—the world—whosoever."

The next day he was so weak that he could hardly speak. They thought that he said "kitty,"

and they brought him the old yellow cat; then they thought he said "dog," and they brought him the "Pewing Pup," the pet of the household; but the old man shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were brought the old man smiled and motioned to his son to read.

The son read slowly the precious words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

"Again," whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and fell asleep, never to awake in this world.

I think the old man caught a glimpse of the love of God, and so was not afraid, and I am so glad that Anna gave her best cards.—*Selected.*

"Gladys, I never heard such a noise as you made coming downstairs. Now go right back and come down properly."

Gladys retires and tries again.

"Did you hear me come down that time, mother?"

"No, dear. Now, why can't you always behave like that? You came downstairs like a lady then."

"Yes, mother, I slid down the banister."—*Ex.*

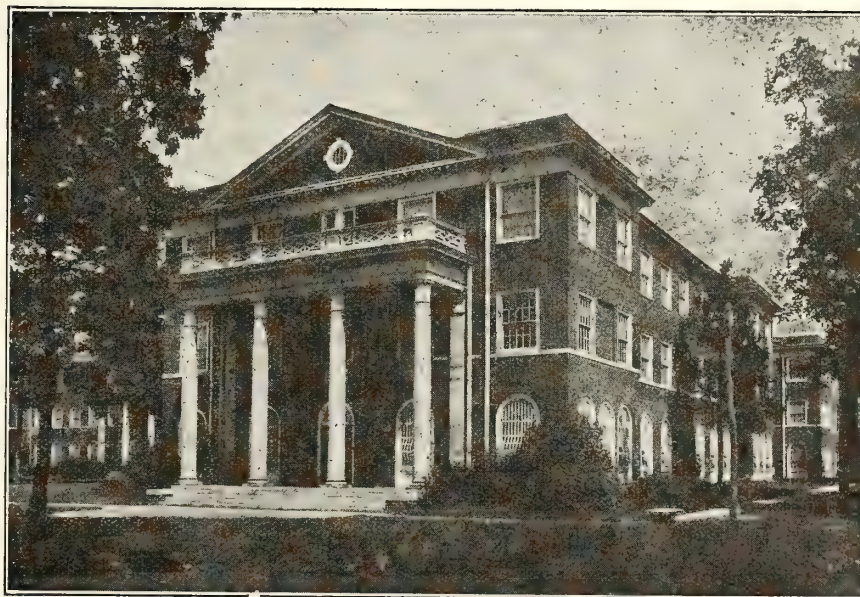
Nourish evil thoughts and they will come out in evil acts.—*Young People.*

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OBITUARIES

RESOLUTIONS OF RESPECT.

On February 25, 1933, God in his infinite wisdom saw fit to remove one of our faithful and beloved members, Mr. William Henry Joyner. He was a loyal and active member of Johnson's Grove Christian Church. For a number of years he was almost helpless, but he bore his afflictions patiently and never was heard to complain.

In the death of our brother, Johnson's Grove loses one of its members whose memory will live with those with whom he labored, but the Lord giveth and the Lord taketh away.

Therefore, it becomes us to bow in humble submission to his will, and the members of Johnson's Grove Church do resolve:

1. That we will be profited by the death of our brother, that we remember him as being a most faithful member, his loyalty was not surpassed. We commend his life to all our members and may the influence of it draw us nearer to God and heaven.

2. That we extend to the bereaved family our deepest sympathy and pray God's richest blessings upon them in their bereavement.

3. That a copy of these resolutions be spread on the church record, a copy sent to the family, and a copy to "The Christian Sun" for publication.

ALEX BRADSHAW,
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Miss Margelia Ayscue was born November 4, 1864, and died June 25, 1933. For many years she was a faithful member of Liberty Vance Christian Church. God needed one more angel so he touched her and she slept the deep sweet sleep of the just. A devoted daughter, a loving sister and a true and loyal friend.

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She leaves an aged mother, two brothers, one sister, to mourn their loss. May God bless and keep them.
One who loved her.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, SEPTEMBER 21, 1933.

NUMBER 38.

.. THE SUN'S OBSERVATORY ..

Is It an Awakening Conscience?—

An awakening conscience must prompt the Richmond *News Leader* to say that "... there must be the most vigorous, intelligent action by the States to put the liquor traffic under the strictest control (after the Eighteenth Amendment is repealed). Unless the States do this, there is danger that the liquor business will again get into politics. And that will mean another long, difficult battle for sane regulation. The wets can make no greater mistake than to press their advantage too far." Oh, Mr. Editor, why didn't you say this months ago, when it might have done some good? The liquor interests have had your assistance, little need have they for your advice.

A Contributors' Page.—

The *Gospel Advocate*, Baptist, of Nashville, Tenn., recently published a special "Contributor's Number." Fourteen page, or near-page, articles from ministers located all over the United States were featured in this issue. The subjects were varied, including: "Music in Christian Worship," "Essentials and Non-Essentials," "Which Church Should I Join," and "True Happiness and How to Obtain It." Others discussed Christ as the propitiator and as a developer of character. Indeed, the subjects were as numerous as the writers. There was little left for the editorial staff to do except edit. An innovation of this kind might work well with other religious papers once in a while. It certainly increases the general interest when new voices enter the pages of the church paper.

The Chinese Way.—

A student in Fukien Christian University who had never read "The Good Earth," gave his own autobiography in this way: "My mother was born in a village. Her father was a farmer. She had four brothers and two sisters. Conditions were very poor, and there was no chance for anyone to go to school. They were all working hard to support the family. At the age of twenty-two she married my father. They loved each other dearly. My father was a merchant and had a little shop in the market-place. She tried her best to help my father, taking care of both the shop and the family. Later she heard the gospel of Jesus. She was converted and became a good member of the church. Through her influence my father also became a faithful Christian. My mother never ceased trying to overcome the difficulties in the way of sending us to school. We must not forget that where there is a will there is a way. My father died a year and a half ago. Nothing could comfort my mother until her own health declined and she came down with the cholera. She knew she would die, but nevertheless she was

happy all the time, until she breathed her last and passed away peacefully. From my mother's death I have learned that death is only a kind of change into another world. It has also taught me the meaning of life. Physical things are mortal, but spiritual things are immortal."—*Congregationalist*.

Mexico, D. F.—

At the request of the Mexican Government, the United States Government has ruled that all official mail addressed to the capital of Mexico shall be marked "Mexico, D. F." instead of "Mexico City." The initials "D. F." stand for "Distrito Federal," the equivalent in Mexico of our own "D. C." or "District of Columbia." The new ruling calls attention to the fact that there are three "Mexicos." The entire Nation uses the name; the Mexican State partly surrounding the Federal District is also known as Mexico, as is also the capital city itself. The name of the Indians who conquered the beautiful valley in which the present city of Mexico lies. These Indians called the region and its chief city Tenochtitlan. The name, which signifies "stone on cactus" (an allusion to the miraculous origin of the city), proved too much of a mouthful for the Spaniards, who chose instead a derivation of the name of the tribal god of the Aztecs, Mexitl.—*Exchange*.

The Passing of Rolfe Cobleigh.—

Under the above heading, the *Congregationalist* and *Herald of Gospel Liberty* records the death of Rolfe Cobleigh, who was for twenty-two years associated with that paper, being managing editor from 1911 to 1926, and business manager from 1926 to 1933. To members of the Congregational Church his name had become almost a household word. Christians have not been so long acquainted with him, yet among them he was gaining new friends daily. Mr. Cobleigh suffered a stroke last April, but continued to improve until the last of August, when serious trouble developed and he was removed to the Boston City Hospital. He died at the hospital on September 1st, and his funeral services were held at the Newton Highlands Congregational Church. Interment was in the cemetery at Lyndonville, Vt., where the funeral services were held under the auspices of the Masonic Lodge. THE SUN offers its deepest sympathy to both his official and personal family.

The Struggle Between Capital and Labor—

The National Industrial Recovery Administration is rapidly proving itself not only the spearhead of the country's efforts toward economic recovery, but also the testing field for a major struggle between capital and labor. . . . The

American Federation of Labor is the chief wage-earner's organization in this country, though there have been and are several other organizations, generally more radical. During the World War, when Samuel Gompers was president, circumstances made the Federation very powerful, and at one time it had over six million members. For a decade it has lost members steadily. For instance, in 1931, it had 2,889,000 members, and in 1932 barely over 2,500,000. . . . When the NRA was formed, in the law creating that administration, the right of labor to organize and bargain collectively was unequivocally recognized. It was this clause which precipitated the present vast, and perhaps, crucial struggle between labor and capital. . . . We raise the capital-labor issue not only because of its own importance, but also because it may very well determine the immediate future course of the nation. . . . An example of this comes readily to mind in the recent prediction of Roger W. Babson, statistician, that the "middle class" will tolerate the capital-labor conflict only a little longer and then will arise in its wrath and set up a dictator to give each his proper share.—*Christian-Evangelist*.

Would Eliminate Bootlegging.—

Writing in the September issue of the *National Municipal Review*, Harry Flood Byrd, Junior Senator from Virginia, says that in order to eliminate bootlegging of gasoline (not liquor), "The government" should "undertake the collection of a uniform gasoline tax to be remitted to the States on a fair basis of the motor cars licensed. This would collect millions of dollars of gasoline taxes now being evaded because of 'bootlegging' of gasoline between States where the taxes vary, and would enable the gasoline companies to establish uniform prices." In this article entitled "Two Many Governments," the Senator argues that unless some of the 200,000 different units of government in America are abolished and all are simplified and made more efficient there will be further political revolution. We are glad that Mr. Byrd is brave enough to voice such opinions at a time like this, when it seems that the politician's first aim is to "get his." What he said about the gasoline business is equally true of other things, especially of the products of alcohol. It takes no unusual intelligence to know that if the United States Government had to acknowledge that it could not police its borders, it will be an impossibility for the individual States to do so. If the country must have liquor, certainly there should be uniform laws governing its distribution, if bootlegging is to be avoided. Uniform marriage and divorce laws would also seem essential, if we would reduce the divorce evil. States' rights may become States' wrongs if insisted upon regardless of consequences.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Mission Board met in annual session at Suffolk, Va., last week and because of decreased donations to Missions the past year, faced problems it did not know how to solve and deficits it could not pay.

We know of no poorer "economy" for a church to practice than that of waiting without a pastor to catch up in paying what is due on the salary of a previous pastor. If a church ever needs a pastor and leader it is in time of financial stress and strain.

Mr. J. D. Kernodle, of Graham, N. C., who was for many years a member of the Publishing Board of the Southern Christian Convention, has been visiting in the home of his brother, Dr. P. J. Kernodle, in Richmond, Va. He has also visited THE SUN office while here.

If any one reading this shall wish to make a real contribution to the Christian Church and its enterprises, one can do that very thing by paying for a year's subscription to THE SUN. Now is the time for all good and loyal members to come to the aid of their church paper.

One denomination has adopted the slogan, "Rally and Recovery." Another church slogan passed around is "R. A.," which stands for "Royal Activity." We trust these slogans indicate that the churches are waking up to their responsibilities and opportunities.

Miss Pattie Lee Coghill is spending most of the month of September at her home in Henderson, N. C. She expects to return to Jacksonville on September 26th, and will participate in a "Little Immokalee" week-end conference at New Port Richey, Fla., on September 30th and October 1st.

The Eastern North Carolina Conference will meet with Wentworth Church, McCullers, N. C., November 21st and 22nd. Dr. W. C. Wicker, Elon College, N. C., is president of the Conference, Prof. L. L. Vaughan, State College, Raleigh, N. C., is the secretary.

The Georgia Congregational and Christian Conference meets at United Church, LaGrange, Ga., Tuesday, October 31st, at 10 A. M., closing Wednesday night, November 1st. This conference takes the place of the Georgia and Alabama Christian Conference, which at its last session voted to merge and adjourned *sine die*.

Rev. and Mrs. H. C. Caviness were callers at Elon College recently and reported great and happy results from recent meetings and much joy in their evangelistic service. Any one desiring to reach them by correspondence, should address them at No. 210 College Place, Greensboro, N. C., from which their mail will be promptly forwarded in their absence.

The condition of Dr. P. J. Kernodle, who has been confined to his room since the early part of last June, continues about the same. He sees visitors occasionally, but his physical condition prevents him from having much company. While physically very feeble, he is mentally alert and appreciates greatly the many inquiries as to his health.

Our good Dr. Martyn Summerbell, Lakemont, N. Y., having some time ago happily celebrated

the passing of his 80th milestone, still writes with a steady hand and vigorous pen and sends this glad word from his sanctum: "Somehow I am better this year than last, and so is my good wife, and that is some comfort. I hope the College starts off well and has a better prospect. Dr. Smith is a champion."

Rev. and Mrs. H. C. Caviness are engaged this week and next in an evangelistic meeting at Buxton, N. C., an extreme eastern section of the State. Under date of September 11th, Brother Caviness writes: "We have just closed a most marvelous meeting at Mt. Airy, N. C., and our meeting at Buxton is to continue till September 24th, from which place we go to Chicago for a service of two weeks."

Rev. J. L. Neese, Palm St., Greensboro, is assisting Dr. P. H. Fleming, pastor, in revival services at Long's Chapel. Brother Neese has been in revivals for many weeks now, and besides receiving large additions to his own church membership, has been mightily used in revivals and the ingathering of members with other pastors. Brother Neese is a tireless worker, a man of zeal and consecration to his Lord and his task as a minister.

The recent storm which passed over Florida did not do serious damage to any of our Florida Congregational Churches. However, the church and parsonage at Jupiter and also at Palm City were somewhat damaged, broken windows and damaged roofs allowing considerable water to enter the buildings causing considerable injury to plaster, etc. The worst effect was the damage to the fruit and other crops, seriously affecting many of the people in the Florida churches.

The First Congregational Church at Miami was the first church in the United States to officially receive the NRA insignia. There was an interesting and impressive ceremony when it was presented to the pastor of the church, Rev. Helen F. Lanham. This church also furnished one team of women for the house-to-house canvass for NRA. During the pastor's vacation the pulpit has been supplied by Dr. George Henry Bradford, well known lecturer and educator.

Dr. L. E. Smith, president of Elon College, was the chief speaker at the first meeting of the rural schools of Guilford County at Proximity last Friday. Of the address the *Daily News* reports: "The plea for education made by Dr. Smith was a challenging message to the teachers in the present crisis. They were told that the future of education depends in large part upon the attitude manifested at this time. If we do not educate, declared Dr. Smith, we will perish mentally, morally, spiritually and financially."

Mr. Edward DuBois has finished his Student Summer Service work with the church at Melbourne and has returned to the University of Florida. Rev. Orville Ullom and his family expect to return to Melbourne next week. Other pastors returning to their fields are Rev. James E. Parker, of Palm City; Rev. C. DeW. Brower, of Interlachen; Rev. Lawrence A. Gedcke, of St. Petersburg, and Rev. Clarence A. Vincent, D. D., of Winter Park. Dr. Vincent spent the summer at his farm at Henniker, N. H., and has preached at several New England churches.

An unusual and beautiful wedding ceremony occurred at the First Congregational Church, Miami, Fla., when Rev. Helen F. Lanham officiated at the marriage of her daughter, Helen Elizabeth Lanham to Robert Henri Barron. It was an unusual thing for a mother to perform the

marriage ceremony for her daughter. The bride was given in marriage by Dr. Edwin C. Gillette and the best man was Rev. Leslie J. Barnette of Coral Gables. Dr. George Henry Bradford assisted Mrs. Lanham in the service, Dr. Bradford having been an old friend and associate of the bride's father, who was a Congregational minister. The ceremony followed the evening service. It also followed many delightful social affairs in honor of the bride.

The Seventh Annual Ministers' Convocation for the Florida Congregational ministers will be held at the hotel at DeLeon Springs, October 2nd-5th. Dr. J. Edward Kirby will give a series of lectures on "The Growth of Religious Independence in the South," especially tracing the growth of the Congregational and Christian Churches and the movement for their merger. Rev. Leslie J. Barnette, of Coral Gables, who has taken post-graduate courses at Union and Columbia in Religious Education, will deliver a course of lectures and lead in the discussions of "The Minister as a Religious Educator." Dr. King, of Miami Beach, will deliver a lecture on his recent trip to the Holy Land. There will also be informal discussion of current problems of the churches, and a meeting of the Board of Directors of the State Conference.

Dr. Elisha A. King reached his home at Miami Beach on Labor Day, after an interesting and profitable trip to the Holy Land and other countries. Dr. King traveled in all, 19,000 miles, not only visiting the usual interesting places on the Mediterranean, including Egypt, and Athens, but he also visited Russia. A welcoming reception was given to him at the beautiful home of Mr. Ashbrook at Miami Beach. Dr. King preached twice at Sunday services held upon the ship and also delivered one lecture which has been printed and distributed to members of the party. Dr. King is a real friend of THE SUN and SUN readers, and remembered us most fittingly on his recent journey to the Holy Land and during his summer travels in the Orient. In our issue of September 14th, Dr. King gave some graphic personal touches of Galilee, Jerusalem and Rome, and made us all feel anxious for more.

This statement from the business office, issued September 15th, will carry welcome and desired information to CHRISTIAN SUN readers: "Enrollment at Elon College has passed 300, it was announced today, with indications that at least 350 will enter for the fall term. At this time last year enrollment totalled 230. A number of the applicants for admission to Elon have had summer jobs and are working as long as possible before entering school. These students will be coming in during the next week. The freshman class is the largest the College has had in several years, and the number of departmental and special students is greatly increased. A good many of the special students are industrial workers and office employees who are taking special courses in their free hours. Registration for the fall term started September 5th and the year's work is now lining up nicely."

The following item from the *Burlington Times News* of September 15th, will be of interest and a source of congratulations, to the well-known parties, on the part of many CHRISTIAN SUN readers: "Mr. and Mrs. Egbert Truitt announce the engagement of their daughter, Jewell, to Rev. A. R. Van Cleave, of Winchester, Va. The wedding will be a private home wedding on November 1st. The bride is well known throughout the State and in Virginia because of her connection with the Christian Church as an educational field secretary for two years. She received her

education in the Burlington city schools and at Elon College. Rev. Van Cleave came to Elon College as professor of philosophy several years ago. Last year he taught in Southern Union College, Wadley, Ala. He has been active in church work for some time, though he has been teaching. He was called to the Winchester Congregational-Christian Church, and took up his pastorate there the first of September."

If our readers omit, or fail to see, everything else in this week's SUN, we trust, for their own good, they will read the personal letter to the editor from our beloved missionary, Dr. A. D. Woodworth, under date of Karnizawa, Japan, August 14th, and also Dr. Woodworth's "Farewell to the Missionaries of Japan." When this copy of THE SUN is received, Dr. and Mrs. Woodworth will just be starting on the high seas (September 22nd) for their return home, back to the place from which they went, Merom, Ind., forty-one years ago. The whole church will receive these great and good people with praise and thanksgiving for their wonderful career in Japan, for the saving work they have done, for the eternal monuments they have built in that far-away land, and for their safe return. It would have been Dr. and Mrs. Woodworth's pleasure to remain in Japan for the rest of their days, then to be buried there in the midst of the work they love, but the Board was of opinion that they most richly deserve a well earned retirement and should be close to their loved ones, that they might be cared for, whatever eventualities might arise through the remaining days of their lives.

NOTICE OF CONFERENCE MEETING.

The Eastern North Carolina Conference will hold its annual session with the Wentworth Christian Church, at McCullers, N. C., November 21st and 22nd, beginning at 10 o'clock, A. M. All churches are urged to send up full delegations, all delegates and ministers are requested to be present at the opening session and remain until the close of Conference. There is great need for the churches to raise as much as possible of the apportionments requested. Our contributions last session were not up to the usual amount, but the needs were greater than ever. We should do our best for Christ. He has done his best for us.

W. C. WICKER, *President,*
Eastern North Carolina Conference.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

The Alabama Conference will meet with New Hope Church, two and one-half miles from Abanda, Chambers County, Ala., on Tuesday and Wednesday, October 10th and 11th. West-bound train reaches Abanda at 12:55 P. M., and east-bound train at 8:40, there being only two trains daily.

REV. A. H. SHEPPARD.

The subject of this sketch was born September 12, 1891, and died August 31, 1933. He was 41 years, 11 months and 19 days of age.

Brother Sheppard joined the church in the summer of 1906. He was married to Miss Dovie Harry, October 16, 1910. To this union there were born five children: three boys and two girls, all living.

He was licensed to preach in 1916, since which time he has served acceptably many of our churches in Alabama and Georgia. Brother Sheppard was for a number of years resident pastor of the North Highlands Church in Columbus, Ga. He was highly respected as a man and as a minister, ever quiet and unassuming, but always true to his Lord. He was so gentle and loving, his friends were numbered by his acquaintances. Those who knew him loved him.

He died under peculiar circumstances. He was seized with a severe pain in his head and lived only a few minutes after he was carried home.

I was with him in his last revival at Bethany Church, just a few weeks before he died. He was rejoicing in his faith in God, and was zealous for the church he loved, not knowing how soon

he must be called into the Church Triumphant. But he was ready to go.

At the time of his death he was pastor of Bethany and New Hope Churches. Brother Sheppard has ever been held in the very highest esteem by all of his people.

He leaves to mourn his going a devoted wife, five children, his mother, one brother and one sister. Their devotion to him was beautiful. Many friends were present to attest their love and respect for their comrade. The following ministers were present, and paid tribute to his memory: Revs. Moore and Brown of the Baptist Church, Revs. J. D. and J. H. Dollar, W. T. Meacham, H. M. Gray and this writer, of the Christian Church. Rev. J. D. Dollar had charge of the funeral. The services were held in Bethany Church, and his body was carried to the cemetery at Rock Mills, Ala., where it was gently consigned to its last resting place, and where it will sleep in peaceful slumber until awakened by our Lord's return. The grave was covered with flowers.

Dearest brother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal.

G. D. HUNT.

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Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

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J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RECOVERY.

Government is making an energetic and sweeping effort at recovery. Codes, calls and commands have gone out from Washington to city, hamlet and rural district, to every business and industry of the nation to rally to new economic conditions and demands. Every department of government is speeding up under high power activity in a determined effort at recovery. The unemployed are given employment, the needy are being relieved, prices of commodities are soaring, and whether better permanent conditions will result or not, the fact remains that a desperate effort is being made to improve economic conditions.

What is the church doing to improve moral and spiritual conditions? This is a searching and a fundamental question. The basis, the firm, sure basis, of safe and sound economy is a safe and sound morality and religion. Unless we under-gird our economic procedure with sound moral and religious principles and practices, the structure, however beautiful, is sure to fall. Any economic structure, however beautiful and sublime, is built on sand unless the foundation is the rock of righteousness, justice and equity. The church must lay the foundations, and experience has proven that Paul was truly inspired when he wrote: "For other foundations can no man lay than that is laid, which is Jesus Christ."

Many of our churches have been on vacation during the summer months. Now is the time for all good churches to put on a Rally, to make a determined effort at recovery, not recovery of some plan or theory of government, but the recovery of our moral and spiritual conduct and

character. The church belongs at the center of our lives, of our community and of our thinking. Instead of the church waning and its activities diminishing at a time like this, the church should rally its forces and seek with all its strength and power to recover its soul and spiritual place in the minds and hearts, in the thoughts and devotions of the people.

It is very easy to fall into grooves or ruts. Why not every pastor issue a ringing challenge to his church, put on a program of life and loyalty and devotion to our Lord and the interests and enterprises which constitute the church? Pastors' salaries, in most instances, are not paid. Our College is in desperate need of help and sustenance. Our mission work—meaning by that, every struggling church and the gospel at home and abroad which the Mission Board is seeking to sustain and promote—suffers fearfully. Our Orphanage, always in need, sounds a renewed call for help. Our church paper, the channel of our communications and the faithful friend and builder of all our enterprises, calls loud and desperately for more readers and for more renewals and subscriptions; our disabled ministers and the widows of ministers, our charge and our charity, hold out their hands pleadingly. Let the church learn its lesson and take its lead from government and put on a rally, redouble its effort, increase its zeal in a desperate and determined effort at recovery. We should bear in mind that while government is seeking to rally its forces, to recover our bodily and physical betterment, it behooves the church to rally with equal zeal and determination to recover our mental, moral and spiritual security.

J. O. A.

A RELIGIOUS WEEKLY.

One should pity the home into which a good religious paper does not come at least once a week. Times may have been when the secular press would suffice. If so, these times have passed. It is difficult to conceive of how any intelligent person can get a right angle on the trend of the times, the real issues of the day, or the fundamental facts of experience as they occur weekly, if one's reading is confined solely to the secular press. For the sake of coming into the home and spreading before the family the sensational, the hysterical, the latest freaks and fancies, and then of carrying on their own paid and subsidized propaganda, for the sake of bringing these things into the home to create excitement and get subscriptions, the secular press will print many church items, notices of church meetings and services. But even in reporting and commenting on events of morality and religion, more often than not, the ministry and the outcome of religious conferences are held up to ridicule, if not to scorn and contempt. The home into which a religious weekly does not go simply has no safeguard against the distorted views and often the misleading propaganda of the secular press.

Dr. S. Parkes Cadman, called America's best mind in its broad sweep and firm grasp on our present conditions and needs, is quoted in these words as advocating the church paper:

"I urge every thoughtful citizen, whether a member of any church or not, to subscribe to at least one religious weekly. If you can afford more than one, so much the better. I take six, with several monthlies and quarterlies in addition, and I find them practically indispensable. Let us be as inquisitive about God's way among the nations as we are about those of men. This applies equally to Jews, Catholics and Protestants, and to all who would speak intelligently of the basic needs of the present crisis and appreciate the fact that repentance toward God and a renewed allegiance to his will must precede the successful solution of our temporal problems."

Now there must be a reason for this plea and a cause in Dr. Cadman's mind for this urge, for he is a man, and his the mind, that does not speak without safe ground and solid foundation. Dr. Cadman, in a recent article, "Why Publish Religious Weeklies?" in the *New York Tribune* (copyright 1933), tells why a religious weekly, the church paper, exists, should exist and should have a place in every home. Read his reasons:

"They exist to serve the spiritual needs of the churches, the nation and the world. In their columns important questions of the day are intelligently discussed. As a rule political partisanship is banned, moral issues are emphasized, and mankind's religious condition is illuminated. Nearly all of them, including the religious monthlies and quarterlies, have a comprehensive outlook. They acquaint us with progress of essential reforms, encourage social workers, and expose the activities of selfish and evil-minded groups and their organizations.

"The substance of half a dozen sermons can as often as not be found on their editorial pages or in their contributed articles. Aged priests, pastors, rabbis, as well as those active in service, eagerly absorb their contents, and bedridden saints of every creed look forward to these heralds of hope and faith. They circulate in familiar and unfamiliar places. The home, the sanctuary and the almshouse, even the prison, enjoy the privileges they confer. The printed word of these messengers of the Lord has manifold entrances which the pulpit cannot command."

If every family in the Christian Church of the Southern Convention would subscribe for and read weekly our CHRISTIAN SUN, all of us and the world would be amazed at what this branch of the Lord's church would achieve through its interests and enterprises, which are built and carried on for edification and for salvation in morals and in religion and righteousness.

J. O. A.

BROWN.

Walter M. Brown, Burlington, N. C., died at Duke Hospital, after a brief illness, Thursday night, September 14th. He was sixty-one years old, a native of Guilford County, a graduate of Elon College, a former teacher in Alamance and superintendent of schools of Lexington, N. C. Of recent years he had resided in Burlington, having organized and become the owner of the Brown Hosiery Mills. He was not only a successful business man, but manifested a deep interest in the church, as well as in civic welfare and educational work. At the time of his death he was a member of the County Board of Education of Alamance.

Since moving to Burlington several years ago, he had been actively identified with the Burlington Christian Church, serving for some years as efficient and beloved superintendent of the Sunday School and later until his death being teacher of the Men's Bible Class of the school. Walter Brown knew what it meant to meet and solve difficult problems, having come to Elon College with meagre financial backing and worked his way through college, winning the high esteem of his fellow-students, the respect and admiration of the faculty and of the College community, who came to know and admire him for his courage, for his modest, unassuming but ever sincere and circumspect conduct. He graduated from Elon College in the Class of 1899. He came from Apple's Chapel community, which afforded him, in the early years, church membership and those steady virtues learned in a Christian home and a Christian Sunday School, and back to the cemetery of the church of his early youth, they carried and buried his earthly remains, on Saturday, September 16th.

Walter Brown lived a good and useful life, ever reflecting honor and credit upon the home and the family of his heart, upon the city and community in which he lived and upon the Sunday School and church which gave him security and strength of character, and to which he gave unceasing loyalty and energetic devotion throughout his active life. One is safe in saying that no man, in the city where he lived, was more highly respected, esteemed, admired than was he. The funeral services were conducted from the home by Dr. P. H. Fleming, of the Christian Church, assisted by Revs. W. A. Cade, M. E. Church, and David T. Eaton, of the Episcopal Church.

Besides a brother and sister of the Apple's Chapel community, the deceased leaves to mourn their loss a wife, the former Miss Pearl Vestal, and two children Walter M. Brown, Jr., and Miss Lyla Brown. To the bereaved we extend the sympathy and condolence of a friend.

J. O. A.

WHAT ONE CENT WILL DO!

Here is a clipping "selected" from THE CHRISTIAN SUN of August 24, 1933:

"A cent seems of little value, but if it is doubled a few times it grows to a marvelous sum. A young lady caught her father in a very rash promise, by the knowledge of this fact. She modestly proposed that if her father would give her only one cent on one day and double the amount each successive day for just one month, she would pledge herself never to ask of him another cent of money as long as she lived. Her father, not stopping to run over the figures in his head, accepted the offer at once.

"But on the thirtieth day the young lady demanded only the pretty little sum of \$5,368,-709.12!

"Let some of our young readers who have a taste for mathematics just 'figure up,' and see whether this sum is correct.

"Sometimes a cent amounts to more than that. I heard of eleven persons being converted by reading a tract that cost only half a cent.—*Selected.*"

Of course the point is that a little insignificant (?) tract that cost less than one cent saved a life for eternity.

It is said that if Jesus had put a dollar on compound interest at 6 per cent into the bank, and it had accumulated until our day, that it would pay all the debts of the world—public and private. (Financial debts, of course.)

That would have been a great thing. But he did a greater thing which we can do also. He invested a life and the interest and good of one true life through the centuries cannot be reckoned in millions or millions of billions of dollars. It is beyond price.

I am not a "young reader," and so am not called upon to "figure up" and see whether this sum is correct or not. But I suggest to "young readers" two things. First, did not this young lady lose fifty million dollars, more or less, in her figuring? Second, was she clever in selecting her month? If she had only selected a month with 31 days instead of 30, she might have had five million dollars or fifty million dollars (however it figures) for that last day. She (like a lot of us) stopped just when she should have begun. "Young readers" shouldn't make that error. They should begin with all the wealth of the past.

HERMON ELDREDGE.

Of all the things I know there is one that means more to me than all others, and that is, I know that my Redeemer liveth and that he shall stand at the latter day upon the earth.—*J. Bryan Doshier.*

FAREWELL ADDRESS.

By A. D. WOODWORTH.

Before the Missionaries of Japan at Karnizawa, Japan, July 26, 1933.

As this is probably the last time that I shall address my missionary brethren, I feel a little as Paul did when he spoke for the last time to his brethren at Miletus, having called them from Ephesus. The things which Paul said he did, I have tried to do.

It was sixty-four years ago, at the age of eleven, when I united with the church, but I think I drank in the truth of the gospel as I knelt at my mother's knee. At that time my theology was very simple, namely, that if there is a heaven, I wished to go to it, and there was a great fear in my heart of a place where the wicked go. The years have not changed either my desire or my fear.

It was thirty-five years after my public profession of my faith that I had the experience of the disciples on the Day of Pentecost. Then the Bible became a new Book, the Christian life a new thing while the great teachings of the Book began to shine like stars. Blessed Holy Spirit!

Primary among these is the amazing fact of the love of God for all men, a love which existed in the heart of God before the creation of the world, how many millions of years, or hundreds of millions of years ago, no one knows. As the Book says, "According as God hath chosen us in him before the creation of the world that we should be holy and blameless before him in love." As a man builds a scaffolding for the erection of a house in which he may dwell, God has made the world as a place for man that he might dwell in the hearts of men. "For it is God that dwelleth in you both to will and to do his own good pleasure." If this fact is some indication of the value, the dignity and the glory of man, all the other facts of the gospel of Christ are in keeping with it.

We are quite accustomed to the fact of the freedom of the will of man, but do we realize that God in working out his great plans has created a praying, worshipping animal who may defy him? We know that most men do.

But because man is free to go his own way and goes astray like a lost sheep, misled and deceived by the attractions of the world, how great indeed must be the love of God for him that he should exhaust the treasures of heaven in sending his only begotten Son to live and suffer and die for him that the saved may live forever. We talk of a free salvation, but can we ever realize how much it cost the heart of God? To emphasize a matter the Greeks talked of piling Ossa upon Pelion, one mountain on the top of another, but we can never emphasize these mighty facts enough—facts by which in the grace of God we become the sons of God by the new birth and the heirs of all that God possesses.

But this is not all. God gives himself, making our bodies his living temples in preparation for that greater giving when "The tabernacle of God will be with men, and he will dwell with them and be their God, and God himself will be with them and be their God, and when God shall wipe all tears from their eyes, and when there shall be no more death, neither sorrow nor crying."

Not only so, but God has given us a guide-book for our lives, inspired of God and profitable for doctrine, for reproof, for correction and for instruction in righteousness that the man of God may be perfect and thoroughly furnished unto all good works. From whatever direction we look at Mt. Fuji, it is Japan's peerless mountain. And from whatever point we view the Bible, it is the peerless Book of the ages. It is history or literature, biography or poetry, its morality, its prophecies fulfilled or unfulfilled, its power over

the hearts of men to inspire, to comfort, it stands peerless and unique, worthy of the unsearchable wisdom and knowledge of God. It is like a great river which ever increases and broadens in power while the systems of men are forgotten.

But in keeping with all these wonderful things of God is that marvelous saying of Paul, "That in the ages to come, he might show the exceeding riches of his grace in kindness towards us through Jesus Christ." Do we rightly read into it that in all the great future God is going to make use of all his infinite wisdom and power and love for our eternal satisfaction and eternal joy? So we who believe on the Lord may look forward to joys and glories beyond all our highest dreams. As Paul again says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that doth love him." As compared with these things, all the things of earth seem very cheap.

These are some of the things on which my soul has fed and grown during the past sixty-four years. The Lord has done beyond all I have asked or thought; in untold instances the Book has proved itself to be true; in untold instances God has proved himself a loving Father and Jesus Christ a constant companion. So I make bold to say that if I had the opportunity to live my life over again, having all of God's dealings of the past as a guide, the Christian life above all others is the life I would wish to live.

I am sure that in the golden sunset of life there can be no greater satisfaction than that which Paul felt as he looked back over his life and was able to say, "I have fought the good fight; I have kept the faith; I have finished my course, and henceforth there is laid up for me the crown of life which the Lord will give me in that day, and not to me only, but to all them also that love his appearing."

Since Paul's time many generations of godly men and women have carried on the warfare, exalting the Lord Jesus Christ as king of kings and Lord of lords. So this present generation who, in their turn, must lay their armor down, can do not more than Paul did in his words to the brethren of Ephesus: "I commend you to God and the Word of his grace which is able to build you up and give you an inheritance among them that are sanctified." "Take heed, therefore, to yourselves and to all the flock of God over the which the Holy Spirit has made you overseer, to feed the church of God which he hath purchased with his own blood."—*Amen.*

REASONS FOR FAMILY WORSHIP.

1. The family is the smallest, the most compact, and the most intimate social group. If there is to be any social worship of God, if persons are to express their adoration, love, and trust toward God by social groups, then it is most natural and necessary that they should do so by families.

2. A family exists for the nurture of children. The chief responsibility and the chief joy of the Christian family is the Christian nurture of its children. How can this Christian nurture proceed if it does not have in it the essential element of worship.

3. Family worship as a source, and as the consummation of a Christian family life, tends to perpetuate itself. A goodly heritage is precious not only in itself but also because it perpetuates itself through many generations.

4. Life in the family is a preparation and a training for life in the larger social groups. The virtues which the children learn in the Christian family are the virtues which when practiced in the large social groups will further the kingdom of God.—*Selected.*

CONTRIBUTIONS

SUFFOLK LETTER.

When the sale of beer was legalized in the States, the question naturally arose, "Should a church member sell beer?" Years ago it was generally agreed, in the churches of all denominations in this country, that church members should not engage in the manufacture and sale of intoxicating liquors. At that time beer was regarded as intoxicating. Recently, the Congress of the United States has declared that beer is not intoxicating. In spite of this declaration of Congress it is quite generally known that beer is intoxicating to many people. There would be no demand for its sale if it were not intoxicating.

At this time many places of business have secured a special license to sell 3.2 beer. Why should it be necessary to require a special license to sell a non-intoxicating beverage? Why should any restriction be placed upon the sale of a drink if it is perfectly harmless? The answer to these questions, as related to the sale of 3.2 beer, inevitably makes it impossible for the church to substitute the pronouncements of political parties for the Bible, whenever they conflict with each other. If a church member sells 3.2 beer, why may he not also sell whiskey, after its sale is legalized by the States? Churches have not been accustomed to look to political parties, state legislatures or even Congress, in this country, for moral and spiritual standards for church membership and Christian fellowship. Until these groups of leaders are able to produce something better than the Bible, church leaders will likely seek to rely upon the Book of books as the rule of faith and practice.

What attitude shall the churches of the United States take on this question? Shall the churches quietly consent that it is perfectly proper for its members to engage in the traffic of any alcoholic drinks? Is it possible that the churches will be expected to favor such an attitude? As a matter of fact, is it not true that the leadership of the movement to repeal the Eighteenth Amendment, is backed by many people who have been apparently seeking to destroy the morale of the Protestant Churches of our country? At least many wet newspapers have been merciless in their criticism of the preachers and the churches who have been loyal to their convictions in seeking to promulgate temperance and sobriety.

The wet leaders profess to be very much interested in temperance. They have not yet given a clear definition of their view on temperance. Apparently they would invite the churches to follow them in making the manufacture and sale of ardent spirits so popular that even a minister would not hesitate to open a beer saloon for the moral uplift of our young people. It might be carried to the point of serving beer and other drinks in all church meetings. Where would this liberal interpretation of human privilege find its limit?

In this problem the church must not lower its moral and spiritual standards. It is not the function of the church, in America, to rule the State. Neither is it the function of the State to rule the church. Let us hope that the day never comes, in this country, when the State will rule the church, or the church will rule the State. God save us from that fate. The church should express itself, very clearly, on the issues raised by the return of the liquor traffic. The church cannot lose in a spiritual battle until it compromises with evil. The present stampede towards

a "wet" nation, is not a defeat of the church. Neither is it a victory for the political parties and the government. America may yet see that the Congress and the State legislatures favoring the repeal of the anti-liquor laws, have brought defeat instead of victory. Fifteen years from now this question may be answered. Great changes may come in that space of time. In the meantime, let us hope that church members will refrain from engaging in the manufacture, sale or use of any beverage with alcoholic content sufficient to produce intoxication to any extent.

I. W. JOHNSON.

THE NINETIETH ANNIVERSARY OF THE CHRISTIAN SUN.

This paper was founded in 1844 by Rev. Daniel Kerr. The purpose of the paper was to make weekly visits to all the homes of the Christian Church and to carry the news of special and general interest of the church to the membership. It has been published through the years without any serious interruption. THE CHRISTIAN SUN, though not a large paper, has been one of the greatest factors in the growth and development of our church. I know of no church that has been able to go forward without the assistance and help of a church paper. Without a weekly periodical to inform the membership of a church, there can be but little organized effort. One section of the country must know something of what other sections are doing before there can be a united program for efficiency and progress.

THE CHRISTIAN SUN has been a most useful agency in the founding and growth of all the enterprises of our church. It was our principal means of information and inspiration in the founding of Elon College. Without a church paper, it would have been impossible to have informed the membership of the church successfully as to the needs of an institution for higher education. Through the columns of the paper, those interested expressed their views and decisions, thus carrying on the agitation until the membership of the Southern Christian Convention forty-four years ago arose to build for themselves and for the church, Elon College. Through the columns of THE CHRISTIAN SUN, the public has been informed as to the merits and efficiency of our College. People have given their money and sent their children to receive the benefits of the College because of the information carried in the pages of our paper. I hardly see how the College could hope to continue without this medium of communication.

What is true of Elon College is equally true, and perhaps, more so, with all the other enterprises of the church. The people first learned through THE CHRISTIAN SUN the desire and the purpose of a small group of our number to establish a home for the fatherless and motherless of our membership. A corner in THE CHRISTIAN SUN was dedicated to the orphans in our church; and from that day on, the needs of the unfortunate children have been kept before the public. Every issue now carries information as to the care and efficiency with which our orphanage is conducted. It also informs the people of the needs of the children and the anxiety of the administration for the children's comfort and safety. Mr. C. D. Johnston, a man of integrity, high ideals, and of unquestioned character, is the superintendent. He is constantly presenting to the membership of the church the needs of the in-

stitution and appealing to the loyalty of every member to support this institution. It is right and proper that he should. How could the orphanage continue without THE CHRISTIAN SUN?

Years ago, the Lord laid it on the hearts of a limited number of our people to carry the gospel beyond the established bounds of our own denomination. They felt compelled by the Spirit to carry the gospel to other lands. A Mission Board was organized, and efforts were begun to arouse an indifferent church to rally to the commission of our Lord. From that day to this, THE CHRISTIAN SUN has been a great missionary force in the church. The editors of THE CHRISTIAN SUN have all been men of wide vision and of great passion. It has been their purpose and desire to lay the responsibility for evangelizing the world upon the hearts of our people. Through THE SUN, they have called upon us to give of our prayers, of our efforts, and of our money that the Kingdom of Christ might come and his will be done throughout all lands. How could we ever get the pressing needs of our Mission Board intelligently before the entire membership of the church without the columns of our paper?

I might continue to write on and on as to the service that our church paper has rendered in the forward steps that we have taken; I might remind you of the particular and personal benefits coming to the individual reader himself, but, perhaps, this is unnecessary. I am writing this article to call the attention of the church to the fact that THE CHRISTIAN SUN, our church paper established almost ninety years ago, is greatly in need of the support of our church; and unless that support is forthcoming, the voice of the paper must of a necessity be stilled. A greater calamity could hardly befall us. We are able to support the paper. The paper is suffering today not from lack of ability on our part, but because of indifference on the part of so many.

This is the ninetieth anniversary of the church paper. We should add at least nine hundred new subscribers on this occasion. Can't every individual congregation in the Southern Convention celebrate this anniversary by putting on a CHRISTIAN SUN rally, the purpose of which would be the enlistment of every family in the church as a subscriber to the church paper? Certainly, we could if we would try. There are in the Southern Convention, 230 churches; this would mean an average of four new subscribers from each church to the paper. Of course, our stronger churches would not expect the small churches to do as much for the paper as they. I will undertake to see that six new subscribers go from the small community church of Elon College. I am now issuing this challenge to every pastor and church throughout the Convention to join with me in helping to put THE CHRISTIAN SUN on a sure enough foundation. It is folly for a great church like ours to sit down in indifference and allow the instrument that has made us and in whose life is our hope for the future, to perish. The Lord have mercy on us if, in our indifference and luxury, we allow this organ of inspiration and consecrated service to cease. May I say also that the ones of our membership who are in arrears with their subscriptions should rally to this call and send their payments in immediately. There is a large number of subscribers, running into the hundreds, who are behind. The total amount now due by subscribers for our church paper is around \$4,000.00.

The Convention has given its contract and its note to pay the publisher for printing and mailing our paper weekly, but the Convention has no funds to fulfill this contract other than what may be given by the churches and paid by the subscribers. Please, won't you who are in arrears send a check immediately to THE CHRISTIAN SUN, Richmond, Va., that the paper may continue to

be published? You can't expect the Central Publishing Company to publish your paper and mail it to you at its own expense.

What do you say, brethren: shall we celebrate the ninetieth anniversary of our own organ of progress? If every member of the church will do his part, we can pay every dollar the Convention owes the publishing company and increase the circulation of our paper by more than half the present circulation. This appeal is made not simply in the interest of the publishers of our paper or in the payment of the obligations, but in the interest of our church and the general public. We have a good paper, and every member should read it. If the paper were read by the entire membership of the church, we would have but little difficulty in carrying on the enterprises of the church. This appeal is written without the knowledge of the publisher or anyone else; it is written because of my own personal feelings and convictions.

I will be glad to hear from others as to the question of observing the ninetieth anniversary of the founding of our paper—observing it in such a way as to settle all back accounts of subscribers and to add at least nine hundred paid-up new subscribers to the paper. We can do it if we will. It will mean confidence, progress, and security to all the enterprises of the church, and to the church as a whole.

L. E. SMITH,
President, Elon College.

LANETT, ALABAMA.

Dear Brother Editor:

I am sure you and some of your readers would like to know of our home-coming service at Lanett last Sunday. We had prayed and planned for a month for this service.

Last Sunday was the day, and a great day it was. Weather was fine, congregations large, attention orderly.

Sunday School was fine and many visitors made our hearts glad with their presence. Everybody and everything seemed to be praising God. The music was simply grand and all appropriate for the occasion, directed by Mrs. Ina Sorrel and Brother W. O. McGill.

Brother G. G. Partridge, the only living charter member, gave a short history of the church, which was quite instructive to the assembly.

At 11:30 A. M., this writer introduced the speaker of the hour, the distinguished Ex-Senator J. Thomas Heflin, of Lafayette, Ala., who for one hour held the great audience spellbound, in a masterly discussion of the "Church's Place in Community Life." Col. Heflin is not only one of the greatest statesmen of our country, but one of the greatest servants of the church of Jesus Christ. Everyone enjoyed every minute of his discourse.

After the discourse the offering was asked for, and a generous response was made. Approximately \$100.00 was given. Everybody was justly happy. We then repaired to the rear of the church, where a long table was spread on the lawn, and such a spread. Well, I am powerless to describe the scene, and I doubt if even our editor ever saw a finer one. The fellowship was of the finest and the enjoyment was of the highest type. Song service followed in the afternoon.

At the evening hour the young people rendered a missionary program which was very fine. The offering of the evening was given for the benefit of the young people's missionary work.

We will, if not Providentially hindered by the time our next annual report is ready to be submitted to Conference, have our indebtedness reduced this year from \$1,375.00 to practically \$900.00, for which we do most earnestly thank God. Our current expenses are being met as

we proceed. Ten per cent of our Sunday's offering goes to the Orphanage at Elon College. Sure it will make Brother Chas. D. Johnston and his family smile. It pays to take time to plan for the kingdom work, and pray for the plan.

G. D. HUNT.

ROANOKE, ALABAMA.

As another Conference year is almost gone, the Woman's Missionary Society of the First Christian Church, met in the beautiful suburban home of Mrs. Tom L. Head, September 7th, for our last monthly meeting.

Garden flowers were beautifully arranged in the rooms in which the guests assembled. Mrs. J. H. Crisler, led a beautiful devotion, after which we all enjoyed a very appropriate and inspiring program, entitled "Sharing Our Money," led by Mrs. V. E. Kitchens. This Society is hoping to reach our Conference goal for this year.

With the Junior Society invited, we engaged in a Bible contest. Miss Nellie Rea Sledge won high score and the honoree was presented with an attractive gift.

The hostess, assisted by her daughter, Mar-

garet, served a delicious plate. We are looking forward for the best and most profitable Conference in our history, which will convene with our Lanett Church, October 8th, with Rev. G. D. Hunt, pastor.

A MEMBER.

THE INFLUENCE OF A SERMON.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among the number was Scott, the commentator. The sermon turned his thoughts towards the truth, and all the Christian influence of "Scott's Commentary" may be traced to that sermon. That restricted service, which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.—Selected.

In 1866 the colored people in this country had 700 churches; today they have 42,000; in 1866 there were 600,000 colored church members; today, 5,200,000; in 1866 there were 1,000 Sunday Schools; today, 36,000.

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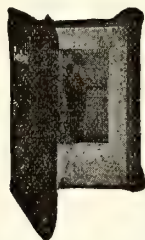
Specimen of Type

16 The LORD is King for ever and
ever: the heathen are perished out

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2 Take the sum of all the
of the children of Is-ra-el,
years old and upward, thro

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O living God.
to Mercy and truth
gether; righteousness
kissed each other.
xx Truth shall spring

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better
than all

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8 ¶ "Jē-hōi'-ā-chin was
years old when he began to

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14 Like sheep they are laid in
grave; death shall feed on them



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Our God and Father, thou knowest when love and labor are directed wholly to thee. We thank thee that Christian effort never is lost; that, notwithstanding the peril and power of organized wicked propaganda, sometimes we can see the unfolding of thy purposes even as we ask. Give to the church spirit and strength valiantly to fight for those measures which most surely bespeak thy kingdom's reign and show us where and how to serve thee best. For Jesus Christ's sake. *Amen.*

L.

THE MILLER AND THE MONEY.

[Editorial Note.—As one reads the following true story, one may be surprised at the attitude of the congregation and the old millers' conduct, but one should bear in mind that it was a mutual agreement, and whether the miller pursued the right course or not, he taught the people of his community and church a lesson that is worth learning. His story reminds one of the declaration of that sound philosopher who said that "ten persons in a church who tithe could support the pastor." But read the old miller's story and be governed accordingly.—J. O. A.]

SOMETHING ABOUT MONEY.

The story is told of a rather small church located in a rural community of one of our Northern states. The board of the church was greatly embarrassed on account of lack of funds to carry on the work.

Most of the members of the congregation were living on small farms. They thought of themselves as poor. They believed they were unable to take care of the church work properly.

Things went from bad to worse. The roof of the building leaked. Some of the lights were broken out. The treasury was empty and the situation seemed hopeless.

Finally a conference was called. The situation was frankly discussed. No one, apparently, could see the way out.

There was an old miller in the group. He operated the local grist mill, where practically all the farmers brought their grain to have it ground into flour for their families and feed for their stock.

After a while this miller made an astonishing proposition. He said he would take over the financing of the church for one year. He would make all repairs, pay all bills, on one condition. The condition was that no one ask him where he was securing the funds and let him explain everything at the next annual conference about a year away.

With great surprise and some doubt the congregation agreed to the old miller's proposition.

In a very short time the dilapidated building was transformed—roof, windows, broken seats—all made as new. There was no difficulty about the pastor's salary. Mission money was promptly forthcoming.

Naturally the congregation looked forward to the annual meeting with eager anticipation. They were all there when the first session opened. They wanted to know where friend miller had been getting the money which had been turned over to the treasurer so regularly.

When the day of the conference came the old miller arose, gave a report of the funds received and disbursed, adding that there was a balance on hand.

Then he said:

"My friends, you want to know where the money came from. It came from you, and you were none the wiser. Every time any member

of the church brought grain to my mill I took out the Lord's tenth. This tithe of grain from the congregation I sold from time to time and thus received money to carry on our work, and," he added, "none of you here knew the difference."
—*Iowa Baptist Record.*

MISSIONARY OFFERINGS.

FOR WEEK ENDING SEPTEMBER 16, 1933.

Sunday Schols.

Previously acknowledged	\$ 96.63
Liberty, N. C.	2.62
Winchester, Va.	3.42
Leaksville, Luray, Va.	1.48
Mayland, Broadway, Va.	1.00

Total \$ 105.15

Individual and Church Offerings.

Previously acknowledged	\$ 4.65
Pleasant Union, Lillington, N. C.	4.00
First Christian, Norfolk, Va.	21.47

Total \$ 30.12

Specials.

Previously acknowledged	\$ 5.85
Burlington, N. C., Sunday School	17.72

Total \$ 23.57

Coin Card Offering.

Previously acknowledged	\$ 3.00
Hopedale Christian Sunday School, Burlington, N. C.	2.00
Carolina Christian Church, Burlington, N. C.	2.00

Total \$ 7.00

Summary.

Previously acknowledged	\$ 110.13
Sunday Schools, Regular	8.52
Individual and Church Offerings	25.47
Specials	17.72
Coin Card Offering	4.00

Total to date \$ 165.84

J. O. ATKINSON, *Sec'y.*

A LETTER TO ALL SUN READERS.

Karnizawa, Japan,
August 14, 1933.

Dear Dr. Atkinson:

This is just to tell you that we are planning to leave Japan September 22nd, on a freight ship which will land us at Los Angeles. After a few days in that region we expect to journey eastward and land at Merom, Ind., the place from which we started out forty-one years ago. We feel that we owe a deep debt of gratitude to you and other members of the Mission Board that we have been permitted to spend these last six crowning years in Japan, being greatly blessed and, I trust, a blessing to others.

How many farewell meetings have we had? There seemed to be no end. But the crowning ones have been in connection with the schools where I have taught so long. I have had the N. T. Greek twelve years in the M. E. Theological School where I have had contact with one hundred students from year to year. As poor as they are, the students assessed themselves enough to buy a lovely Swiss wrist watch which I find very convenient.

But the great event was the farewell to the boys of the Azabu Middle School where for eigh-

teen years I have been Bible and English teacher, trying to point the boys to the right road to heaven as well as the right road to English. Here the twelve hundred boys assessed themselves and raised 155 yen with which they bought a lovely gold watch for Mrs. Woodworth with the inscription inside: "In loving remembrance of eighteen years of faithful service, from the Azabu Middle School." But in addition to the watch they added 400 yen cash. I think, doctor, I have never witnessed such a display of affection as these students have shown for their old teacher.

I was told at the beginning of my career by an evangelistic missionary that it was a waste of time to work with students whose only desire is English, but some of these same boys are among the best gospel preachers in Japan. For me at least it has been no mistake to give my life and my love to these boys.

Of course, at the farewell meetings the Japanese outdid themselves in recounting all the remarkable (?) things I have done in Japan. So I have told them that I have the advantage over many people in having an opportunity to hear my funeral oration before I die. However, as the poet says, "To live in hearts we leave behind is not to die."

I am sending you my farewell address, delivered before the missionaries of Karnizawa. It may help to see how the Christian religion is so wonderful that all heathen religions are but the vaporings of men. As Joseph Parker is said to have remarked, "There may be comparative religions, but the religion of Jesus is not one."

Of course, since this is true, one feels with deepening emphasis the necessity of making it known throughout the world. Oh, it is a wonderful gospel, a blessed gospel, and when I meditate upon it, my heart melts. Great indeed is the love of God and great his wonderful mercy to us sinful children of men.

Some day I shall hope to see you again in the flesh, but if not, we shall surely meet again.

All the rich blessings of God be on you and on your companion.

Your brother,

A. D. WOODWORTH.

MISSIONARY NEWS ITEMS.

By MRS. W. M. JAY,
Convention Editor.

The Holy Neck Junior Society has had an exceptional year in many respects as the following will testify. They held their meetings regularly every third Sunday morning during the church service hour, assembling in a Sunday School classroom in winter and out-of-doors in summer. Miss Allie Lee Norfleet, the superintendent, had charge of the devotionals on which special stress was laid. One of their greatest accomplishments is training the children in offering sentence prayers.

Miss Mary Rawles Jones, assistant superintendent, taught the study book and had charge of the story hour. These lessons proved very interesting through dramatization and various ways.

Each month in the year was set aside in some definite manner towards raising their quota. In October, they gave their public program; in November they urged 100 per cent paid up dues; in December they made Christmas stockings to fill with pennies; in March they asked for the worth of one Sunday's eggs. They entertained a Jig-Saw Puzzle Party, held an Easter-egg hunt for the children of the entire church, held a birthday party and are now working on the contest of raising a "mile of pennies." One month they called themselves "Real Willing Workers," and earned a penny a day. These plans all proved interesting and entertaining, and the children

enjoyed doing them. They are hoping to be able to blow their "Victory Horn" at the close of this year.

Mrs. R. E. Parker, the president of the Liberty Spring Woman's Society, sends us the following bit of news concerning their work. They held their meetings regularly at the church with good attendance and splendid interest. Mrs. I. W. Johnson taught the study book in an acceptable manner, and Mrs. S. H. Rawles has had charge of the Spiritual Life department. A program under the direction of this department was given in the Sunday School during the month of August. All requirements for the year have been met and they are all looking forward to a better year to come. Mrs. Lewis Horton is secretary of this group.

Mrs. B. J. Ingram, secretary of the Dendron Woman's Missionary Society, writes: "Our society has been busy during the past year. We have held each of the regular monthly meetings; observed the week of prayer; studied the book, 'Lady Fourth Daughter.' March 3rd, we observed the World's Day of Prayer, using the program 'Follow Thou Me.' Had good attendance and very impressive and helpful service. Also held a public program on the second Sunday night in July, under the direction of the Spiritual Life department. Mrs. W. D. Harward and Mrs. O. M. Cokes gave very interesting talks on the subjects, 'The Need of a Revival' and 'The Deepening of the Spiritual Life.' There was special music by Mrs. Cokes and Misses Estelle and Frances Cotten.

"We are hoping and praying that when the last quarter's report goes in we will have reached our goal."

The Dendron Young People's Society has had a splendid year under the leadership of Mrs. Garland W. Spratley. They have held regular meetings, have completed the study book, "The Young Revolutionist," and are now reading the Indian story, "Three Arrows," and the Chinese story, "New Moon." They have held several socials for their own and other young people's groups, and an evening worship service was conducted during the pastor's absence. They are expecting to reach their financial goal and are already making plans for the new year.

NOTICE.

The Woman's Missionary Conference for the women of the Carolinas of the Congregational-Christian Churches meets with the church at Turner's Chapel, on Friday, October 20, 1933.

MRS. C. H. ROWLAND, *President*,
MRS. J. P. BARRETT, *Secretary*.

WHAT'S WRONG WITH EDUCATION?

Warden Lewis E. Lawes, of Sing Sing, believes that our educational system trains hand and mind but not character; reduces illiteracy but creates a fertile field for tabloid literature. Whereas the inmates of Sing Sing were formerly seldom graduates of public schools, having dropped out in the fourth and fifth grades, today the average prisoner boasts of a complete elementary school record. Even the high schools are contributing a constantly increasing ratio of vicious offenders. Of new admissions to Sing Sing, 19.5 per cent in 1931, were high school graduates, while in the first four months of 1932 the ratio rose to 25.2 per cent. The youth of our day are more brazen, thinks Warden Lawes, more vicious and desperate than ever before in any civilized country.—*Presbyterian Advance*.

A Story for the Children

DOGS OF THE ARCTIC.

The big, strong dogs of the far north, able to live through the long night of the severe Arctic winter, receive a different training from that given to dogs in a warmer climate. They are never pampered. They are taught to obey, to work and take care of themselves. Their food is coarse and often scant. They have no beds except those they make for themselves. They sleep in the open air or in burrows which they dig in the snow. They lie down with feet folded under them and their bushy tails thrown over their eyes and noses. They are quite comfortable, for they are provided with two coats—an under one of thick wool; the other one of long, stiff hair.

The pups are usually born in a little snow house that the Eskimo makes for the mother dog. While they are young and helpless she cares for them in this shelter, but they soon venture outside, where they play and roll in the snow just like other pups. While they are still small they are each given a name, to which they answer in a short time. Now the training begins, for it is necessary that they should become obedient and broken to the harness while young.

Collars, reins and whips are made like those used for the larger dogs. A child often starts this training. The pups are taken into the snow house, or igloo as it is called, and the small boy plays with the pups just as his father works with his dog team. He fastens a rein to the collar of each pup, places a leader first, with the others in pairs behind him. He calls them by name, teaching them to obey him, and respect and follow the leading dog. With the reins in his hand, he drives them over the floor of the igloo. It is a game they all enjoy, one which is to be the real work of the boy and the pups when they are grown.

When the far north is under a frozen bed, these dogs are used to carry the Eskimo wherever he wishes to go. He sits sidewise on the sledge, holding the reins in one hand and a long whip in the other. The last is used to touch the leader's side as he speaks to him. If they have been well trained, they never dispute the leadership of this dog. They go swiftly, a mile perhaps in ten minutes, for the sledge glides easily over the frozen snow, and the team of eight or ten dogs can carry many pounds. Not even a reindeer could go where these dogs go willingly.

All the Eskimo's meat is brought home by means of this dog pack. The dogs carry loads of skins, and often the family. When the short summer comes and the sledge cannot be used to advantage, loads are strapped on their backs and carried from place to place. At this time the family leaves its snow house and seeks a new place for the summer home, which is made of skins and such things as the members are able to obtain. The dogs work as long as they are needed and fed by their masters.

When the work is over the dogs are allowed to run wherever their fancy takes them. They are no longer supplied with food, and are now obliged to hunt fish and game for themselves. They often travel long distances from home, are gone all the summer, but as soon as winter sets in all the dogs return to their masters, ready to work and be fed in return. This rarely fails.

The real Eskimo dog never barks, but makes a long-drawn-out howl like the wolf. It is said he may "acquire the habit" if raised among dogs that bark. He is usually good-natured, willing to work, and ready to obey his master. He is strong and intelligent, and able to take care of himself. He likes the cold, white North with its

long night, and probably is never quite happy when removed from his Arctic home.—*Evangeline Weir, in the Junior Weekly*.

ROMP WITH THE KIDS.

By Rose Lee Loving.

If you're tired of this life,
Of the work and the strife,
And you eat things the doctor forbids,
You will find it worth while
To put on a big smile
And go out and romp with the kids.

Just pretend you are little;
Play Frog in the Middle,
Or the Farmer Who Lived in the Dell;
Run around and around
Till you drop to the ground,
And you'll find yourself getting well.

Tumble over awhile
In a gritty sandpile;
Get a few grains under the lids;
It will make your eyes shine
For there's nothing so fine
As a genuine romp with the kids.

—*The Word and Way*.

"I wasted time, and now doth time waste me."
—*Shakespeare*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

EASTERN VIRGINIA FELLOWSHIP.

On a recent Sunday afternoon, the officials of the Eastern Virginia Youth Fellowship met in Suffolk Christian Church and planned work for this fellowship for the coming year. They did more than dream: they really planned to do some work, as can be seen from the few facts which follow.

They decided to visit all churches in the conference during September and October in the interest of young people's work. The representatives who go will take with them literature and information concerning young people's work and will be ready to help the local churches in every possible way. If socials are needed they will tell how to plan them; if missionary material is needed they will tell where to get it; if the Sunday School classes need help, these representatives will be ready to aid, and if young people's societies of any kind are needed, these representatives will aid in their organization.

The conference is divided into eastern and western districts. Mr. and Mrs. W. B. Williams of Newport News are to look out for the eastern district by planning the rally and visiting the churches. The western district is divided into smaller groups with Misses Lillye Holland, Mary Jones, Elizabeth Sharpe, Evelyn Richardson, and Mr. B. B. Franklin as division superintendents, who will visit churches.

Some time in the near future each district will hold a rally. The western district expects to meet at Suffolk Christian Church at eight o'clock in the evening, September 29th, although this date is not absolutely sure. The theme for the rally will be, "Seeking! Finding! Sharing! the Jesus Way of Life."

The Fellowship has issued a Calendar of Work for this year, which will be used in connection with the "Program Guide for Young People." This latter is a 25c pamphlet issued by Dr. Stock and Miss Lucy Eldredge, in which they have outlined the work of young people.

Pastors, Sunday School superintendents, youth leaders, and key-workers in each church should do all within their power to get all the young people in the community to be present when the Fellowship workers visit them and to attend the district rallies. The Fellowship officials have made these plans not for their own enjoyment, but with the hope of helping the young people in the local churches to do more efficient Christian service. The rest of us surely will cooperate to the limit of all ability, and it takes no prophet to guess that success will crown the efforts of these leaders.

"IT'S CHEAP!"

We're on an excursion—some 500 Carolinians going to Norfolk, Va., for the week-end at a cost of \$2.50 each. Mostly, we are young people—men and maidens in their late 'teens and early thirties. This appears to be a cross-section of young Carolina life.

Here is a chance to see what that life is when restraints are removed. Let us look and listen.

Across the aisle they discuss the fare and some one says, "It's Cheap." Cheap! That's it! Cheap! That's what we are looking for—something cheap. The Southern Railway Company offers us a cheap trip and we jump at it half a thousand strong. Cheap! The word seems to have a half-hidden meaning. It charms, fasci-

nates, like familiar scenes long lost to view. Where have I seen or heard it before? Yes, it was cheap oil in my car that cost \$50.00 for repairs that left the car worse than before the cheap oil ruined it. Cheap clothing piled on bargain counters—but it is soiled or shoddy. Cheap! Yes, but high at any price. There are such things.

But back to the car and this tumbling, tumultuous life of youth on its way to the play places by the sea. These are sons and daughters for whom mothers have suffered and fathers labored. They are the choice products of American homes. They are the citizens who will make America great or drag her fame in the dust. Their ideals will go down through the years bringing joy or sorrow to yet unborn children.

The youngster with a stubby moustache turns the flat flask to his lips with a toast to law—"Here's to all law, damn it!" A neighbor is handed the bottle and told to "kill it." Many of the fellows move restlessly from car to car. The more they move, the worse they walk. Some are quite noisy and seemingly very bold until an officer of the law comes through the car. Then these bold boys seek shelter in the quiet companionship of girls who have busied themselves during the day by reading books and magazines, with an occasional conversation. Cheap! Yes, it seems that the kind of life these fellows are living today is very cheap.

But it is only a few who make the noise, for most of the group sit quietly in their seats and talk with their friends, read books and magazines the whole twelve hours that it takes us to go from Reidsville to Portsmouth. Their conversation sparkles with wit and smiles light up their faces. One can easily believe that here is a group of young people who believe in things that are not cheap. They believe in life that is understanding, sympathetic, courteous and helpful. They seem to think that it is worthwhile to rest from honest toil, to see the beautiful places of earth, and to share with their friends days of happiness. As we ride into the terrific storm, which has come up from the South Seas; some of them think life is too dear to risk it in such a storm and are ready to return home on the next train. But most of the crowd take the disappointment of not getting into Norfolk tonight with a grin and wait for the rising sun. Some expect a beautiful and happy day. They are not cheap. They are happy, sincere, sturdy young people upon whom the destiny of the nation may rest securely.

RURAL MINISTERS' SUMMER SCHOOL.

The Virginia Rural Ministers' Summer School held its fourth successful session July 25th to August 4th. Members of the executive committee said it was the best from practically every standpoint that we have ever had.

Younger men were in attendance; the denominations were more evenly represented; our faculty was stronger, scholarships were provided by more denominations, and two new sources for scholarships were assured. The Northern Methodists promised ten or twelve scholarships which will add that many new men from a new source to the group next year; and the Freemason Street Baptist Church, of Norfolk, was pledged for three scholarships by Dr. Sparks W. Melton, pastor, who spoke on our program and got intimately acquainted with the school this year. Those re-

sponsible feel very much encouraged that the school should actually grow and become self-supporting at a time of such economic stress. There were twelve women and fifty men registered. They represented six denominations in thirty Virginia counties, and Pennsylvania, New York, Illinois, District of Columbia and North Carolina.

Members of the faculty included: Dr. Mark A. Dawber, superintendent, Department Rural Work, M. E. Church; Dr. A. E. Holt, Chicago Theological Seminary; Rev. William C. Shawen, Pastor, Chester, Va.; Dr. F. D. Goodwin, Bishop Coadjutor, Diocese of Virginia; Dr. Sparks W. Melton, Pastor, Freemason Street Baptist Church, Norfolk, Va.; B. L. Hummel, State Specialist in Rural Organization.

An accredited twelve-hour course was taught by Dr. M. A. Dawber.

Dr. Henry McLaughlin was director of this year's school, and Rev. Wm. C. Shawen was elected director for next year. It was decided to hold another school here next summer, and a mid-year meeting of the Virginia Rural Church Conference Board will be held in February to make plans for it. This board sponsors the school, and is composed of representatives of ten of the strongest religious denominations of the State. There are 50 men on this board from all parts of the State who are outstanding church men. It was designed for country preachers and is attended by country preachers, their worthy wives, and by rural church administrators. It is purely non-denominational and, according to all reports received from those who attended, is filling a great need in the lives of the rural and small town ministers of the State. The Agricultural Extension Division, the president, and those in charge of the rooming and housing of summer residents of V. P. I. cooperate splendidly in making this school profitable and pleasant for those who attend. The school provides a vacation period of good fellowship, profitable exchange of experience and ideas, inspirational and instructive courses, and recreational features for those who are fortunate enough to attend.

STILL THE SAME.

Our Lord is still the Way
Amid the twisting maze
Of all the world's perplexing paths,
Its many crooked ways;

Still plain and clear he waits
To lead our straying feet
Past quicksands, treacherous and deep,
Into his straight firm street.

Our Lord is still the Truth
Amid confusing lies,
The world's conflicting theories,
Wild guesses and surmise;

Still plain and clear he waits
To guide the seeking mind
Past doubts and false beliefs,
His certain Word to find.

Our Lord is still the Life,
Abundant, rich and free;
He longs to break our chains
And give us liberty;

Serene and calm he waits
Our poor, weak selves to take,
And like his glorious self
Our futile lives to make.

—*Sunday School Times.*

Acquire new knowledge whilst thinking over the old, and you may become a teacher of others.
—*Confucius.*

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SOME EARLY LEADERS OF ISRAEL.

(REVIEW.)

LESSON XIII—SEPTEMBER 24, 1933.

GOLDEN TEXT: "Be strong in the Lord and in the strength of his might."—Eph. 6:10.

Imagine yourself in a reviewing stand as a group of twelve men and women pass by—the characters presented in the lessons of the quarter just closing. Here they come: Joshua, Caleb, Deborah, Isaiah, Gideon, Ruth, Hannah, Samuel, Saul, David, Jonathan, and Solomon. They lived in a far-off land in a far-off day, they lacked technical training in the schools, and social prestige in the communities, they had distinct limitations in many ways, and they were not perfect by any means. But they have written their names indelibly in Biblical history, and their influence upon human life has been incalculable. With the exception of Saul, and possibly Solomon, they served the Lord with sincerity and loyalty, and even these two men who fell far short of their privileges and promises, made a great contribution to the development of Israel's national life and its religious history. As they pass by one ought to get some general impressions as well as impressions of them as individuals.

One thing which ought to impress us is the fact that God uses varied instruments, and sometimes somewhat rough and unpolished instruments to accomplish his purposes. As has been noted above these men and women had their limitations, but God used them mightily to further his purposes. One situation demands one type of leader, another situation calls for another type. God respects the individuality of his children, and he has a place for everyone.

Then there is the lesson that the ultimate test of a man's usefulness in God's service is not necessarily equipment or technical training, but a willingness and readiness to be used. God used these men and women because they gave themselves to him. God can use us, with all our limitations, if we yield ourselves wholly to him. Education and training is important and desirable, but consecration is essential.

And finally there is the lesson that the secret of the success of these men and women who march by us in review was their simple but rugged faith in the living God. They had first-hand knowledge of him, growing out of their experience of him. They knew he had spoken to them and because they had seen his face they were not afraid of the face of man. There is nothing that so inspires and fortifies men as the conviction that the Most High God has spoken to them and commissioned them. For God empowers those whom he calls.

In addition to these general impressions of these men and women as a group, there are impressions of them as individuals. Only a few such impressions will be recorded here:

Joshua—He followed a great man, Moses, and did a great work, because he was courageous and obedient.

Caleb—Youth is not a matter simply of years, but of spirit. He was a man who was not afraid of the difficult.

Deborah—A good woman with a dauntless faith in God, who used her influence to inspire men to do great things for God.

Isaiah—A statesman and a fearless preacher of righteousness. He denounced sin wherever he found it. He obeyed the heavenly vision.

Gideon—A man who put his trust, not in material forces, but in God. Dependable men are more important than mere numbers.

Ruth—An example of grace of character and loyalty. A young woman who followed her best.

Hannah—A godly mother, who believed in prayer, who had a high sense of the mission of motherhood, who gave her son to God's service.

Samuel—A man of integrity, a true patriot, and a follower of the Lord from childhood to old age.

Saul—A young man who might have been.

David—A man who was after God's heart, not because he was perfect, but because when he did err, he turned again to God.

Jonathan—A true friend, unselfish, true, steadfast.

Solomon—A man of high intelligence and tremendous possibilities, but falling far below his possibilities because he compromised his religious ideals.

These men and women were men and women of like passions as we are. Essentially their problems were our problems. In their successes and failures we see how we are to do and what we are to do.

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Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels are whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been glad by it, and the fire of the hearth has lit the reading of its well-worn pages.

It has woven itself into our deepest dreams so that love and friendship, sympathy and devotion, memory and hope, put on its beautiful garments of treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path.

No man is poor or desolate who has this treasure of his own; when the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and the staff Scripture in his hand; he says to friend and comrade, "Goodbye, we shall meet again," and comforted by that support he goes toward the lonely pass as one who climbs through darkness into light.—*Henry Van Dyke.*

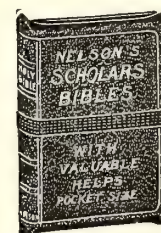
In conduct do not make trifles of trifles. Regard the smallest action as being either right or wrong, and make a conscience of little things.—*Spurgeon,*

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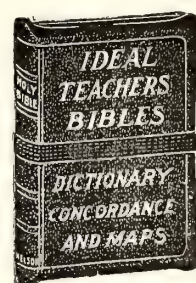
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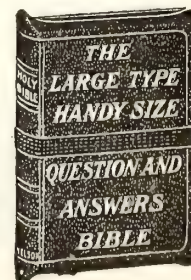
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

TODAY'S LIGHT.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me shall never die."—Jno. 11:25-26.

Our lives are not different from those in the house of Mary and Martha. Conditions often bring us to grief, yes, often our hearts are torn open.

In this message to Mary and Martha, Jesus meant that the world should learn that of which this occasion was only a fragment, viz., "He who is united to me, he in whom I live, can never in any sense die, for I am the life, and as I live so does he."

Life is always a present thing and its continuance is a matter of course. If life as we live it today is full and abundant, the future is unthought of. It is only Jesus in this life today, whether full or not, that makes it happy and wins the fullness of life to come. The thought of quality of living today is far more prominent than the thought of duration.

Man chooses death instead of life and makes his living a sepulchre. Jesus stands forth here as sent from God trampling death, in all its forms under foot, and this marks a new epoch in the faith of that generation, and a new mile-post in the growth of the apostolic church. Is it not true that whatever Jesus touches receives life? Let him touch you.

Prayer—Say the Lord's Prayer.

TUESDAY.

THE COOL OF THE DAY.

"They heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. 3:8.

God was heard, God was seen, God was understood "in the cool of the day." It is very well said that the cool of the day, usually referring to the evening when breezes blow up, is the time for leisure, for rest, for reflection, and a wonderful time for worship. Amid the stillness of relaxation and meditation there comes to pass just what is urged when he enjoins us to "be still and know that I am God." In the right spirit and mood we can in the reflection of nature hear God's voice borne on every breeze.

Morning is the time to act, noon to endure;
But Oh! if thou wouldst keep thy spirit pure,
Turn from the beaten path by worldlings trod,
Go forth at eventide, in heart, to walk with God.

Prayer—O Lord, my God, thou art everywhere walking in the garden of life. The burdens and the heat of the day, the struggles, the ambitions, the attractions of life, all perturb me and take my thoughts from thee. But when I am still, thy peace speaks to me, thy rest comes over me, thy presence calms me. Give me the cool breath of thy Spirit; and refresh me for the oncoming duties of the next day. Enable me to bear all the burdens that come to me, and every day, speak to my soul in the cool of the day.—Amen.

WEDNESDAY.

A PRIESTLY CHRISTIAN.

"I beseech you, therefore, brethren, to present your bodies a living sacrifice."—Rom. 12:1.

We are told that a priest is one who is in direct access to God; is appointed to offer up sacrifices; he is a mediator representing God to men. Man, in Christ Jesus, is all that, too. All of us may go to God beneath the very blaze of his Spirit, and go out and carry the light of that blaze to the world. In fact, that is the only way the world is to be saved. Jesus said, "I am the way, . . . no man cometh unto the Father but by me." His last commission was, "Go ye into all the world and preach the gospel unto every creature, baptizing them in the name of the Father, the Son and the Holy Ghost." The apostles took up the commission and this is what Paul is urging each to do. "Present your bodies a living sacrifice holy acceptable unto God."

Prayer—Dear Father, thou who canst do all things, make us not only true priests of thine in this world, but true and humble servants for the salvation of the world. This we ask for Jesus' sake.—Amen.

THURSDAY.

WORSHIP.

"When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then I understood."—Psa. 73:16.

That is the privilege of every Christian soul; and, if it be true, isn't it wonderful? The soul of John Jennings must have felt the same as David when he penned the following words, and we wonder if we do not find God that way, too!

Wandering through the city,
My heart was sick and sore;
Full of feverish longing
I entered an old church door.

Dark were the aisles and gloomy;
Type of my troubled breast,
Mournful and sad I paced there,
Eager to be at rest.

Sudden the sunshine lighted
The arches with golden stream,
Chasing the darksome shadows
With brightly glancing beams.

A chord pealed forth from the organ
Tender, soft and sweet;
Trembling along the pavement
Like the tread of angel's feet.

The light as a voice from heaven
Bid all my cares to cease;
The chord, as a song of Seraphs,
Whispered of God's own peace.

Prayer—Say the Lord's Prayer.

FRIDAY.

ADVENTUROUS RELIGION.

"Thou shalt see greater things than these."—Read John 1:43-51.

Speaking to a county teachers' convention in Massachusetts, a professor in New York University declared that teachers with the "zest for adventure" are best equipped to understand and guide children. In saying this, he hit upon one of the chief desiderata not only for secular education but for religious education as well. For young people love adventure, and are hungry for movement. Old folks may shrink from change, but young folks welcome it.

Would it not be good for all of us to exult more in our privilege to live the adventurous life? There is so much good and beauty in this world; so many continents of learning awaiting our exploration; such glorious heights to which we may

ascend; such marvelous depths of divine love that we may fathom!

Prayer—O God, fill us with thy zest for the untried. Make us creative. Give us the glory of discovery. May we launch out on the bark of faith and travel to the far lands of thy love. And wherever we go, wilt thou go with us.—Amen.

AMOS R. WELLS.

SATURDAY.

HILARIOUS GIVERS.

"God loveth a cheerful giver."—Read II. Cor. 9:6-15.

The other Sunday, a pastor instructed the ushers, on passing the plates, to emit a good-sized whistle when a dollar bill or any larger amount was placed thereon. Soon the church resounded with shrill sounds of rejoicing and laughter. The ushers found it difficult to pucker up their lips and grin at the same time, but the collection was about three times as large as usual.

I do not suppose the pastor ever tried that plan again. Probably he merely used it as a sample of the "hilarious giving (for that is the literal rendering of "cheerful giving") enjoined by St. Paul. At any rate, he woke up his congregation to the gaiety of giving.

Theoretically the Christian enjoys giving. Practically, most Christians do nothing of the kind. If they did, pastors' salaries and mission boards' appropriations would take big jumps; and charities and reforms would vastly extend their labors. The joy of the Lord is our strength, and the lack of that joy, as manifest in stinginess, is the appalling weakness of the church of Christ.

Prayer—Infinite Giver, who hast withheld nothing from us, but hast given us the unspeakable Gift, open our hands. Open our hearts. Open our purses. And then at length our lives will be open to thy blessings.—Amen.

AMOS R. WELLS.

SUNDAY.

A TONGUE THAT WAS CAUGHT.

"Jehovah will cut off . . . the tongue that speaketh great things."—Read Psa. 12:1-8.

A five-year-old boy was making faces at his sister, sticking his tongue at her through the crack in the door at the hinges. Suddenly the wind blew the door shut. Instantly the boy was in great pain. His sister opened the door at once, but the doctor had to close up the gash in his tongue with three stitches.

There is a trap which snaps on every ugly action, every spiteful word, every mean and cruel thought. We are caught by the snare we set for others. There is no safety to the wicked. And if all this seems too large a moral to draw from the boy's tongue, we must remember that straws show which way the wind blows.

Prayer—May we know, our Father, that a hateful thought is in itself a wicked deed. May we realize that our only safety and peace lie in the love of thee and of our brothers and sisters on the earth. In Christ's name.—Amen.

AMOS R. WELLS.

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

A PEOPLE PETITIONED TO PRAY.

By JOHN G. TRUITT.

"Pray without ceasing."—I. Thess. 5:17.

Paul petitioned his people to pray. This letter was addressed to a church—not an individual. It was meant to call a whole church to prayer. It was intended to call a whole church to constant and unceasing prayer. Of course, it enjoins the individual to pray. "Pray without ceasing." "Brethren, pray for us." It is here the heart-cry of a great warrior, calling the people to prayer for the church and for himself. This spiritual leader of the people, and "bond servant of Jesus Christ" earnestly desired the prayers of the people.

I. *Why Should a Christian Expect to Get Along Without Prayer?* David Livingston was found dead upon his knees. England's great poet, Tennyson, says that more things have been wrought by prayer than the world has ever dreamed of. The names that bless the earth like beautiful showers in every age have been men and women of prayer. The Scriptures tell us to pray, but far more emphatically the Scriptures show us prayer. It is one thing to tell us—especially when it is God's Word; and yet it is another thing to show us—and that the Scriptures have done. From the first to the last of the Book we find men at prayer. When Seth, the son of Adam and Eve, held his own baby Enos in his hands for the first time it is recorded, "Then began men to call upon the name of the Lord."

Open the Bible wherever you will. There they are: praying Abraham, praying Hannah, praying Esther, praying Elijah; in the New Testament from Mary of Bethlehem, to John of Patmos, it is a grand procession of praying people. Yes, the Bible tells us to pray, and it shows us prayer in action.

Why should a Christian expect to get along without prayer, especially when Christ, after he is called, was preeminently a man of prayer? All night long we find Jesus at prayer. How beautifully John Oxenham pictures Jesus climbing the hills as a boy to pray! How replete with his times, places, and objects of prayer are the Gospels! Every act of Jesus has not been recorded—too many, "I suppose that even the world itself could not contain the books that should be written" if all were set down—and yet we have many very definite instances of prayer, and many other times when Jesus says he prayed, recorded. Jesus must have walked in the very Spirit of God: "He and his Father were one," and yet Jesus found time, place, and need for definite prayer. It was a matter of constant moment to him. Jesus was a man of prayer. The disciples were impressed with his actual praying perhaps more than his commands to pray. Should that not be a suggestion to us? "And it came to pass, that as he was praying in a certain place, when he had ceased, one of his disciples said unto him, Lord, teach us to pray."

Much lies back of that picture. It shows the bodily presence of Jesus in an actual, designated—"a certain place." Jesus did not stop at "being in a prayerful mood" (fine as that is, and as much as it is used as an alibi for real prayer today), but he turned side to a definite place and put himself in the position of prayer. "When he had ceased," implies that the disciples caught him alone in prayer, that they reverently waited until he had finished, and that there was some time, long or short, before he did finish. It further

shows that the onlookers became persuaded that prayer was worth while, and they desired to learn from a worthy teacher how to pray. Out of such a moment as that the world could be given its most used and most beautiful prayer—namely, The Lord's Prayer.

We well know that we should not expect to get along without prayer. Some, many, of our highest moments and most sacred memories are connected with prayer. Young mothers, keep it a memory of mother, even as it is a memory of your own mother. Woe be unto that people who shall have to speak of my grandmother's or my great-grandmother's prayers instead of that sweetest of all family phrases, "my mother's prayers." Young mothers and young fathers, let your babies remember you in all the years to come in connection with prayer. You will thus give them a great heritage.

II. *Why Should a Church Expect to Get Along Without Prayer?* Churches were never better organized than they are today. There is a committee for everything (and I almost said that the church is committed to everything, which would be far from true). We have gone from theories to methods, and from methods to meetings and movements, and the church moves like a well-oiled machine—but where is prayer? "My house shall be a house of prayer, but you have made it . . ." What? My friends, I am believing, praying, and trusting that your church and mine is a "house of prayer." I see many indications of it. It is in your actions, and in your spirit. If this church proves ever worthy of its great preachers and people of the past, it must go anew in these days and times to God in prayer. I wish I could say in such a way that my words would be heard and heeded in every nook and corner of this great church, and of every church, "let us pray."

Too many churches have demonstrated that the business and ongoing of the church can be done, after a fashion, without prayer. But where is the power, the might, yea, the glory of the church with a praying people? You expect your pastor to be a man of God. The world expects the church to be an institution of God. You want to look up to your minister, and feel that he knows the roads for you of comfort, peace, pardon and blessing. You should do that. And how anxiously the true minister's heart yearns to be just such a shepherd. The world wants a church it can turn to when it has enough of worldliness and sin. The world wants its church to be a haven of rest, peace, pardon, and blessing—"a place of prayer for all nations." How full we are of the trying of many things! How hungry we are for God! God comes to his people through a church of prayer.

III. *A Church May Pray Without Ceasing.* Just as Paul enjoined the Thessalonians, a church may pray without ceasing. Prayer is not something to talk about, it is something to do. It does not all have to be done at a mid-week prayer meeting. It must not all be done in public services. One of the beauties about prayer is: It can be done in secret, and when it is done in secret its results are openly seen. To my desk this morning comes a beautiful letter from a great and good man. He wants his pastor to be a blessing to him. He is already a blessing to his pastor. One of the greatest ways in the wide world for him to get a blessing from his pastor is to daily pray for that selfsame pastor.

He may, along with others, and yet others, pray daily for their minister. Paul wrote a fairly long letter to the Thessalonians. He loved them. He wanted to ask a great favor of them, for Paul had the "care" and anxiety of the churches upon his shoulders. So Paul told them to pray without ceasing. But that did not seem to satisfy Paul. He must make his plea a bit more definite—perhaps they would not yet see what he was longing for. So just before he put the "yours truly," he said plainly: "Brethren, pray for us." It is the heart plea of a pastor. It is re-echoed today in your pastor's heart—whoever your pastor may be.

Everyone must pray for his minister, that he may have the Spirit of Christ; that he may be willing to pay the price of spiritual leadership; that he may be loved, trusted, and used as a sympathetic and understanding friend; that he may never be "weary in well doing," nor unduly discouraged, but rather that he may be of good courage and strong. If you see and know your pastor you will see and know how to pray for him. And if you pray for your pastor, you pray for yourself and your whole church. Furthermore, you will want to pay for that particular part or work which you are called upon to do in your church, that the sum total of it all shall make your church a constituent part of the coming of the kingdom of God in the world.

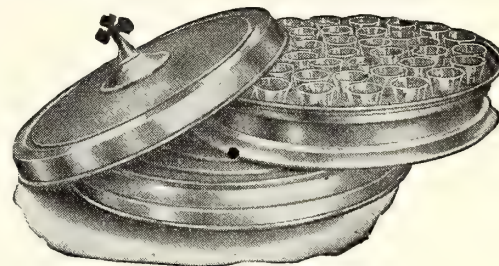
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

We want to insist on the Sunday Schools and friends making offerings for the Christian Orphanage as large as possible. We cannot make ends meet on the present income. We had to buy a car of coal last week. The grade of coal we use here cost us more than \$200.00 per car. Two more cars to buy. Shoes for nearly a hundred children for the winter. Clothes, wraps, school books and supplies and a hundred other things to get ready for the winter. Income a little more than \$100.00 per week.

If you were at the head of your Orphanage and two hundred and thirty-five churches with a membership of thirty-two thousand would send you a little more than \$100.00 per week to care for nearly a hundred children, would you get blue? That is an average of \$1.00 per week per child. \$4.00 per month.

The Fall of the year is always an expensive season—seed to buy to put in the Fall crops, fertilizer to buy for wheat and oat crops. Please take these things into consideration and come to our rescue.

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 21, 1933.

Brought forward \$ 8,505.10

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Bethel	\$ 1.31
Kellam Grove	.27
Palm Street	6.00
Durham	12.26
Pleasant Ridge	3.05

22.89

Eastern North Carolina Conference:

Wentworth	\$ 6.55
Pleasant Union	4.00
Piney Plains	3.85
Bethel (Wake Co.)	1.75

16.15

Western North Carolina Conference:

Ether	.66
Liberty	2.72

3.38

Eastern Virginia Conference:

First Church, Norfolk	\$ 22.30
Cypress Chapel	6.26
Berea, Nansemond	5.00

33.56

Valley Virginia Central Conference:

Mt. Olivet	\$ 4.37
Leaksville	1.64

6.01

Alabama Conference:

Wadley	1.80
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Special Offerings

Mr. and Mrs. G. B. Snow, Mt. Olivet S. S., Valley Virginia Conference	\$ 5.00
A Friend, Chapel Hill, N. C.	7.50
Mrs. Dalton, Greensboro, N. C., support, June and James.....	12.50
Josie H. Underwood, Goldston, N. C.	1.00
Junior Philathea Class, Suffolk, Va., support little girl.....	5.00

31.00

Total for the week \$ 114.79

Grand total \$ 8,619.89

"It is easy to lead a Christian life only when it is made the first business of life."—Selected.

A BLIND GIRL TELLS HER OWN STORY.

In September, 1926, I began my work at the State Teachers College in Harrisonburg, Va., and being the first person without sight to attend that institution, of course, I was eager to succeed—to prove that blindness is not the handicap it seems; but those about me, even my closest friends, said it couldn't be done. I prayed, and God answered. But, I lost myself in studying and in the effort to gain and hold my place in my classes, I failed to enjoy the sweet communion with my Master which I might have had. The things of the intellect were crowding those of the spirit into the background.

In December of that year (and I count that date one of outstanding importance in my life) I received my first book from the Braille Circulating Library in Richmond, Va.; it was called "The God Planned Life," by James H. McConkey. At first I did not find much time for these books of Mr. McConkey's which were sent me as a free loan by the Library, but whenever I read them I was spiritually refreshed. I thought less of self and more of God and thus it was possible for me to accomplish more with less effort. My joy and satisfaction in him alone began then.

After college, came the trying experience of seeking employment, and as I read these precious books, I came to understand more clearly than ever before that there was a special work for each one of God's children and therefore I must trust him to lead me to it. I wanted to be where he could use me best. So, I kept praying and following the leadings he gave me and at last I was given a position as teacher of music in two rural schools. When I began to teach, I found that my difficulties were only just beginning. I read the McConkey books and clung to God. Then

I realized, as never before, how necessary it was for those who must do their reading with the fingers, to have access to books about the Bible as well as the Bible itself.

Eternity alone can reveal the good which has been wrought in my life by means of such reading—service has become purer, finer joy and life itself is different. My work now is that of teaching in an orphanage and it is my supreme desire to fill my little place in accordance with his will. If I have realized any degree of success as a teacher, it is largely due to the fact that I have learned from these pages truths which have brought me into a closer walk with the Master. Many times after a strenuous day, when everything seemed to go wrong, I have read and tired nerves were soothed and I was physically, mentally and spiritually refreshed. Despair would give place to hope and I would go forth in his strength. But I long to see other blind readers realize the importance of putting themselves in a place where God can speak to them and transform their lives. If only they would accept the free offer of these books and "look and live."

MISS GRAY PIPER.

Note—The Braille Circulating Library, Y. M. C. A., Richmond, Va., is a faith work, begun in 1925, for the purpose of sending Christian literature in Braille to readers all over the world. Books are sent on request without even the cost of postage.

LOUISE H. MCCRAW.

The New Testament idea of preaching involves three elements: The announcement of joyful tidings; the proclamation of truth as by a herald, urgent and authoritatively; and the conviction and persuasion of men to belief by means of argument.—J. E. Dinger.

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Part page specimen of Holman Boldblack Type Bible
ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'ta-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

AND seeing the multitudes, he went up into a mound.

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Neph'ta-lim, by the way of the sea, beyond Jór-dan, Gál'i-lee of the Gén'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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NEWS FROM CAROLINA AND GEORGIA CHURCHES.

By M. J. SWEET.

In Atlanta the Central (Congregational-Christian) Church has had a committee working through the vacation season on the problem of its future activities. At a recent meeting the committee recommended a plan of expanded membership which might include, as active factors in the management of affairs, certain outstanding personalities who seek to enlarge the application of preaching to conditions confronting society today regardless of denominational affiliations. By this method, it is thought, the church would proceed steadily as a Congregational-Christian Church with the addition of strength in applied Christianity. This calls for an exceptionally strong pulpit utterance on the one hand and a strong religious educational and pastoral program on the other. Eventually this calls for two well equipped leaders. At present the pulpit will be abundantly cared for by the Rev. Ashby Jones, resident of Atlanta and well known as one of the greatest leaders that city has every enjoyed. He has accepted a call to the pastorate as "Guest Pastor" and will begin service October 1st. On that date the Sunday School will begin and other departments of the church life will cooperate in making this somewhat new departure a success. The missionary interests and obligations will remain the same as always in the past.

Outstanding in the Carolinas is the close of the unusually successful work of the S. S. S. people. Carl Key, graduate of Elon College, now going to Yale, did Raleigh, Westover and Caroleigh great good by faithful, wise and energetic endeavor. The pastor, Rev. J. Edward Kirby, D. D., offers thanks that this fine young man was sent to these churches. William T. Scott tells another satisfying story of the work of Carl Voss. His calling in Winston-Salem created a vacation church school in the new church which was among the largest held in any church in this territory. For Samuel Penn of Sopia Parish comes the report that everybody wants Miss Genevieve Chase of Cleveland, Ohio, and Miss Ruth Scotford, of New York, to come back next year. Chapel Hill and Niagara Churches ask for Scott Read Chaterton again. And so it goes. These reports are given here to help churches which did not have such workers to realize the exceeding worth of the S. S. S. No church can well afford to be without this inspiration.

The Georgia Congregational-Christian Conference will meet with United Church, LaGrange, October 31st and November 1st. Some new developments in program making are being worked out by a good committee and a most interesting meeting is expected. In this connection it should be said that a year ago the old Georgia and Alabama Christian Conference effected a complete merger with the Congregational Conference of Georgia so that now there is but one body. The matter of becoming an independent State conference functioning through the New York and Dayton offices, will be considered and acted upon at this meeting. A strong committee of ten made up of officials of the Conference voted to recommend that Georgia become such an independent State Conference. If this carries through Georgia will be the first State of the Southeast fully to complete the merger.

The pastor at large recently included four of distinctively Christian Churches in his work in Georgia: Vanceville, Enigma, Ambrose and Richland gave him a most cordial welcome. He most thoroughly enjoyed his visit both with the groups

and with individuals. It was delightful to sit for three hours in his automobile with Rev. C. W. Carpenter, discussing plans and programs for the Georgia Conference. He is pastor of three Christian and one Congregational Church and a more forward-looking, devoted minister and man of God one seldom meets. His churches are not strong, but congregations fill the pews—they love to hear him preach.

News comes from Georgia revivals that large numbers are being received into churches as the result of faithful preaching and pastoral work. In this the Ambrose parish, Friendship parish, Barnesville parish, Macedonia parish, Duncan's Creek parish, LaGrange and other churches share. Details may come later, but it is worth while to

know that our Georgia ministers have worked all summer and the people like it.

Rev. J. H. Dollar, United Church, LaGrange, is putting on a vigorous campaign to complete the canvass to pay off all indebtedness of the church by November 1st, and then to celebrate on the Sunday following, November 5th. At that time he hopes and expects to have several national and state leaders present to rejoice on this expected splendid achievement.

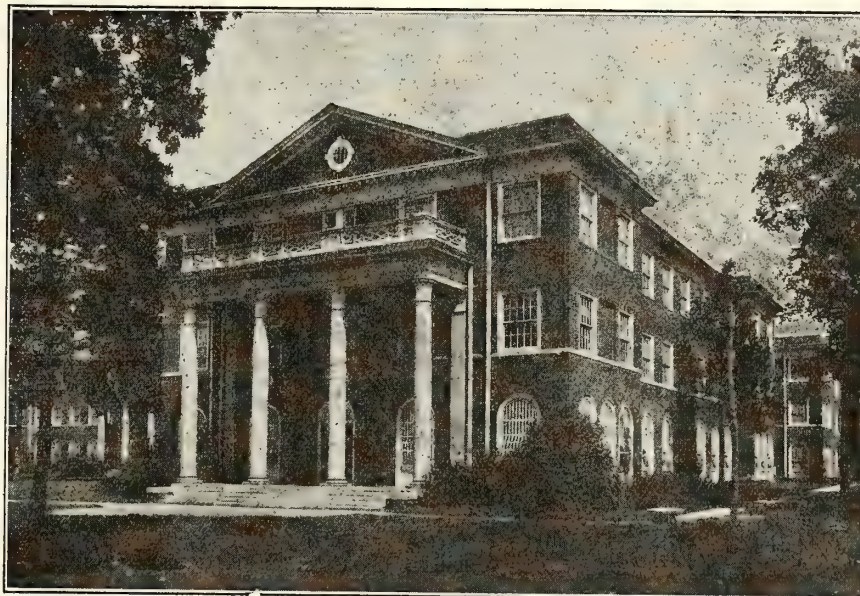
I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother.—*Fenelon.*

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FALL TERM OPENS SEPTEMBER 7th.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

STOUT.

Whereas our heavenly Father has seen fit to remove from among us our beloved member, teacher and fellow worker, Mr. J. W. Stout, we the Sanford Christian Church and Sunday School desire to express our appreciation for his faithfulness to his church, and his excellent teaching and service rendered for a quarter of a century. He will be greatly missed, but we know that our loss is his eternal gain.

Therefore be it resolved:

1. That as a member of his class, church and Sunday School, we press forward in the work with the same zeal that characterized the efforts of our departed friend.

2. That we have lost a loyal member, a willing worker, an excellent teacher, a sincere Christian, a life-long friend; the community a fine, considerate neighbor; the family a devoted husband and father.

3. That we wish to express our deepest sympathy to the bereaved family and loved ones. May they find perfect consolation in our Father above from whom all blessings flow.

4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" and one kept on record.

MRS. J. F. ENNIS,
GEORGE BRANNON,
REV. T. F. WRIGHT.

MOFFITT.

Wm. Parker Moffitt departed this life July 22, 1933, being aged 84 years and 9 months. He leaves to mourn his departure a wife and seven children, as follows: E. A. Moffitt, of Statesville, N. C.; Mrs. E. F. Phillips, of Asheboro, N. C.; Mrs. H. T. Brown, of Summerfield, N. C.; E. M. Moffitt, of Oakboro, N. C.; B. F. Moffitt, Bonlee, N. C.; and E. C. Moffitt, Greensboro, N. C.

Also there are thirty-seven grandchildren

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dren and fourteen great-grandchildren, besides numerous other relatives.

Burial services were conducted by the writer at the Pleasant Grove Church where deceased had long been a member. May the heavenly Father comfort the bereaved.

T. J. GREEN.

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope. Not in rapture, but in reality, true life. Not in ideals, but among tangibles, is man's sanctification wrought.—Henry Drummond.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, SEPTEMBER 28, 1933.

NUMBER 39.

.. THE SUN'S OBSERVATORY ..

English Girl Wins Largest Literary Prize.—

Miss Janet Beith, age 26 and former Kent County school teacher, recently won a prize of \$20,000, said to be the largest prize ever offered by any book publisher. The novel which won the prize, "No Second Spring," was the first that she had ever submitted for publication, though she admitted writing several others which she had destroyed because she did not "think them worthy." She saw the announcement of the prize by accident, and submitted the novel which she had written after school hours "to take my mind off more boring subjects," without the knowledge of either her parents or friends. Miss Beith is an A. B. graduate of Cambridge, where she majored in English Literature. She is said to be fond of sports, including tennis, la-crosse and golf. She is adverse to publicity, and when asked to allow a public presentation of her prize check she firmly refused.

McWane Will Vote Against Repeal.—

The Republican nominee for Governor of Virginia, replying by telegram to an inquiry from the "State chairman" of the repealists, in Richmond, stated that he would vote against repeal. He said in part: "I have consistently taken the position that I oppose repealing the Eighteenth Amendment until a satisfactory control plan is offered in its place. No definite plan is yet offered. . . Nothing will prevent return of the saloon nationally between repeal and when Congress may or may not act. I cannot approve that situation. . . I expect to vote against repeal, preferring to retain my personal conviction to general rush of candidates to get on the bandwagon." Mr. McWane requested that his statement, if published, be published in full, which space prevents here. We have endeavored not to distort it. We know nothing of his qualities for political leadership except one—and that is essential to good leadership—his willingness to take a stand for what he believes right regardless of its cost.

Shenandoah Valley Producing Fine Black Marble.—

Quite interesting is the recent announcement that contracts for black marble for use in government contracts had been awarded to a Shenandoah Valley firm. For years the black marble wainscoting and terrazo floors found in American public buildings have been furnished almost exclusively by Belgian marble interests. The only competition offered by this country has been from a black marble mine located in Arkansas. Though the black marble deposits of Rockingham County, Va., had been long known to exist, they were not considered worth commercial development. Recently tests were made by the Bureau of Standards and by chemists in leading univer-

sities, and the black marble of Rockingham has been pronounced equal if not superior to the Belgian product. Complete equipment has been set up at the quarries, and already contracts have been received for the marble to be used in several Federal buildings, including the new Supreme Court Building in Washington.

Arc-Melted Pavement.—

Soviet Russia, with all its attendant evils, has no unemployment problem. Consequently, there has been no hesitancy in adopting improved mechanical methods in the Soviet Union. One of the most striking projects with which they are now experimenting is the melting of road soil so as to form permanent paving. The *British-Russian Gazette*, recently described a machine which plowed up clay, loam, sand, or gravel, and after having melted it by means of an electric current, poured it out behind the machine in 7-inch layer of glossy, polished deposit. The *Electrical World*, in a recent editorial, makes the following comment: "If such a process proves to have economic merit, it may well mean revolutionizing the construction of highways. Transport of raw materials to and from cement mills, seasonal restriction of operations, electrical energy consumption, might undergo profound changes if the new process is successful. It is not . . . conceivable that the surface can be laid as smoothly as is prescribed for the better highways. Nevertheless . . . it will warrant watching as a possible load of the future for utilities, so many of which have large-capacity power lines along the highways.

\$10-Million Damage.—

Figures gathered in regard to the damage done by the storms striking the Virginia coast during the latter part of August show that a total damage of over \$10-million was sustained. Most of the property damage was sustained in and around the city of Norfolk, where gusts of wind reached a velocity of 88 miles an hour. Trees were uprooted, houses un-roofed and many of the city's streets flooded to the depth of six feet. On Willoughby Spit the storm was especially furious, the water reaching the second stories of houses that were fortunate enough to withstand the wind, while many others were absolutely obliterated and washed out to sea. One family, the writer's personal friends, was marooned in their cottage until rescuers came. They waded in water to their waists from their home to a truck, and were taken to friends. Shortly after they arrived, the house next door split in half, the seaward side being washed away, then their friend's porch disappeared. They fled out the back way to a nearby barber shop, and the next wave crashed in its front. Finally they finished the night at the

police station. They were there when the worst of the storm broke. Strange as it may seem, they would have been perfectly safe if they had stayed in their own cottage, for while the lower floor was washed completely away, the building was built on piles, and they, with the upper story, stood secure. One hundred and forty-one cottages were wrecked. Less extensive damages were suffered at Ocean View and Virginia Beach. The damage to farms and farm crops amounted to half of the total loss; corn suffering to the extent of \$2,100,000; tobacco, \$1,800,000; apples, \$850,000, while other crops greatly increased the total. North Carolina suffered more from the second storm, but the total damage will probably be considerably less than that suffered in her sister State.

Some Astounding Figures.—

D. Leigh Colvin, Ph. D., prohibitionist and statistician, is the authority for the following statements. Keep these figures, and find out how near right his predictions turn out to be. He says that if the National Capital is a criterion by which the rest of the United States may be judged, then over five million arrests for drunkenness per year is one result which the repeal policy will bring. He says that since beer's return arrests for drunkenness in our National Capital have reached new all-time highs. We quote: "If the same rate applies in the whole country as in the Nation's Capital, which reflects the spirit of the Administration, and where the new (Wet) Deal is having its first fruitage, the aggregate arrests for drunkenness for one year in the United States would amount to the astounding figure of 5,263,000. Think what a scourge is being thrust upon us by the pressure of the wet administration. Over five and a quarter million arrests of citizens so poisoned that they endanger themselves and others, and have to be locked up—deprived of liberty." He continues his comparisons, showing that for every thousand who voted for Roosevelt in 1932, if the comparison holds, there will have been 233 arrests for drunkenness within the year. Further: If repeal should permit legalized whiskey to come back in December and should bring in increase in arrests equal to that brought by (non-intoxicating) beer, then the total number of arrests from September 1st to the end of the Roosevelt administration will approximately equal the popular vote cast for him in the Presidential election. Finally: "Can anyone imagine the debauchery, the degradation, the despoiling of bodies and souls which these colossal figures imply? Can anyone estimate the aggregate of misery which the repeal policy is about to inflict upon the American people?" Keep his statement for your consideration three years from now.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Miss Susie Elder, one of our good Georgia friends, a graduate of Elon College and always deeply interested in her church and church paper, makes a real contribution to our columns this week by sending us "Our Chaplains in the Navy," from San Diego, Calif.

Mrs. Elizabeth Sipe, secretary, Pleasant Grove Church, News Ferry, Va., requests that THE CHRISTIAN SUN carry this announcement: "The annual home-coming, for both church and Sunday School, will be observed at Pleasant Grove Christian Church, October 1, 1933. You are urged to be present."

Dr. C. H. Rowland, Greensboro, First Church, assisted the pastor in revival services at our Congregational-Christian Church at Albemarle, N. C., the past week. Dr. Rowland's pulpit, Sunday morning, September 24th, was occupied by President L. E. Smith of Elon College, and at the evening hour by Rev. G. C. Crutchfield, Kernersville, N. C.

The North Carolina Woman's Missionary Conference, Mrs. C. H. Rowland, Greensboro, N. C., president, meets in annual session at Turner's Chapel, near Sanford, N. C., at 10 A. M., Friday, October 20th. The Eastern Virginia Woman's Conference, Mrs. R. T. Bradford, president, Route 2, Suffolk, Va., convenes in annual session at Cypress Chapel, near Suffolk, Va., 10 A. M., Friday, October 27th.

One of our fine Christian Endeavor boys, in sending a check for \$5.00 for Missions from his Society, gives a word good enough to pass on to other Societies and CHRISTIAN SUN readers: "I wish you could have been with us tonight (Sunday, September 17th), and seen our young folks. We would have gotten more if we could have made the change. You can't tell me all young folks are gone into the 'jazz age,' as this modern age is sometimes called. Hoping you lots of success in our Mission work, and cordially inviting you to be with the C. E. Society, sincerely."

On Sunday, September 17, 1933, the Friendship Methodist Protestant Congregation and their pastor worshipped with the Monticello Christian Church. Rev. J. L. Trollinger, pastor of Friendship, preached the sermon of the morning. He warned the congregations of the danger of idleness, indifference and lack of enthusiasm for sacred things. Both churches were well represented. This was the second of a series of good-will services. Rev. F. Erwin Hyde, pastor of Monticello, presided over the worship service. Both congregations were delighted with the success of the service.

Our beloved friend and brother, Dr. D. A. Long, who was reported through THE SUN recently to be critically ill at his home in Florence, S. C., even with the weight of many years upon him, has shown remarkable resistance and vigor, as the following from the Florence, S. C., *Morning News*, September 20th, indicates: "Friends of Dr. D. A. Long will be interested in learning that while his condition remains about the same, he has overcome the attack of pneumonia with which he was seized some time ago. The fact that he was strong enough to resist pneumonia was considered a most encouraging factor in his condition."

One of our energetic and resourceful pastors in a personal letter puts a problem that the editor is unwilling to solve by himself. Says our correspondent: "If we are stewards in life, we should be the same in death; if we tithe in life, we should tithe in death. We are taxed in life and in death. People pay inheritance tax to the government but not to the church. So I would like for us to put on a movement throughout our Conference, giving each person the privilege of making out his will in legal form, leaving one-tenth of his possessions to his local church, Elon College, Missions, Christian Orphanage, THE CHRISTIAN SUN, or to some other benevolent cause which he may designate. In this way, over a period of years, our institutions would be able to build up a respectable endowment. It seems to me that this will be the real salvation of our institutions, and, therefore, of our denomination."

After an illness of a week with heart disease, our good brother, J. N. Malone, many years active and promising in the business life of Burlington, died at his home there, Friday, September 22nd. An honest, upright, faithful citizen; an humble, devout and loyal member of the Christian Church, Brother Malone made a real contribution to his day and generation, and his influence cannot be reckoned for its true weight and worth. Whenever this writer preached at Burlington Christian Church, he as much expected to see in the congregation the welcome, strong and congenial face of J. N. Malone as he expected to find the pews there. Not only through the contribution of his individual interest, but through the presence and devotion of his splendid family, his intelligent and active sons and daughters, he made a real contribution of strength and usefulness to the church as well as the community and city in which he lived. With the devoted wife, who survives him, he gave to the church and the world these children who rise up to call him blessed and to make his name memorable through generations to come: Roy N. Malone, Burlington; Charles, of Salisbury; Mrs. James Rosemond, Charleston, S. C.; Mrs. James White and Mrs. Dr. Brannock, of Burlington; and Mrs. Jake Woodall, of Durham. THE SUN's editor greatly esteemed and admired this man of stalwart character, and extends his sympathy to the bereaved family.

Saturday, September 23rd, was made a memorable and impressive day at Pleasant Union Church, Harnett County, N. C. They called it their "First Home-Coming Day," but they made it a real rally day of social and religious interest and enthusiasm. Rev. J. Lee Johnson is the beloved pastor and was in charge of the all-day exercises. In place of the old building that was destroyed by fire two years ago, they now have a beautiful brick structure, adequate and ample for Sunday School and church purposes for years to come. The building inside, with its Sunday School rooms, is not finished yet, but it is comfortably seated and enclosed for use in service and worship. In addition to the pastor, there were several ministers present and taking part: Rev. J. L. Foster, Dr. W. C. Wicker, and the Mission Secretary from Elon College; Rev. D. M. Spence of the local church; also the pastors of Methodist, Free-Will Baptist and Presbyterian Churches nearby, with interested laymen, who brought brief messages. Brother George McCullers was in charge of the music, with a varied program of congregational, duet and quartette numbers. A most bountiful barbecue with an elaborate dinner was spread at the 1 o'clock hour, and the good congregation enjoyed the great repast together. Brother M. E. Wilder read a very interesting history of the church from its founding

and first service by Rev. John R. Holt, some 70 years ago, up to the present. The names of the ministers who wrought through trial, hardship and sacrifice, served and established the church in the early days were recalled with interest, reminding one keenly of the list of the faithful taken from the eleventh chapter of Hebrews, Sunday School lesson for September 24th. Faithful men of the past have labored, and we of the present have entered into their labors and reaped the blessings and benefits of their consecrated lives.

FROM LOUISIANA.

Dear Dr. Atkinson:

I thought SUN readers might be interested to know about my doings in this State. We closed a week's meeting, nights only, at Linville, La., August 26th. The congregations and interest grew with each service.

There is a fine opportunity here for the Congregational-Christian Church. There is a modern high school here and no church of any denomination within two miles of this place. The people are very favorably impressed with our church and its great principles.

If we only had a minister of the right kind living here we could soon have a thriving church. The people here are feeling the depression and could not make liberal contributions at present for the erection of a house of worship, but they would do what they could. There is a fine large group of young people full of energy, who are not engaged in any kind of religious work. The churches nearest to this place have no Sunday Schools. These people certainly need leadership.

I went from this place to Halmesville, about 30 miles southwest last Sunday and began a revival which was a decided success. It continued through September 1st, with two services each day. In that community we have quite a number of people who were members of the Christian Church in Alabama, also a great host of young people who lack the proper leadership.

This community has a community church building with only one organization, which is very weak. Here is another fine field for our church. There is no preacher of any denomination living in either of these communities. They want one of our own men, but it will require a great sacrifice on the part of any man to come here and put this work over. I could have organized a church with a building already, but would not without authority, and of course it would be useless without a preacher located here.

Do you think our Mission Board would be interested in a work here? I plan to take the matter up with the Alabama Conference when it meets October 10th, and I thought that if it gets behind the movement, probably the Mission Board might assist.

Fraternally,

G. H. VEAZEY.

NOTICE OF CONFERENCE MEETING.

The Eastern North Carolina Conference will hold its annual session with the Wentworth Christian Church, at McCullers, N. C., November 21st and 22nd, beginning at 10 o'clock, A. M. All churches are urged to send up full delegations, all delegates and ministers are requested to be present at the opening session and remain until the close of Conference. There is great need for the churches to raise as much as possible of the apportionments requested. Our contributions last session were not up to the usual amount, but the needs were greater than ever. We should do our best for Christ. He has done his best for us.

W. C. WICKER, President,
Eastern North Carolina Conference.

"I WILL FOLLOW THEE, LORD, BUT—"

There are a great many people who are really desirous of following the Lord, until they look at the hindrances in the way, until they count the cost of a life of service for him. They count the cost and stop at that, without ever considering the greater liberty, joy, peace and security which comes to his followers here, or the everlasting joy and life which awaits those who follow him through. They miss the highest goal by not going all the way with him. Many are willing to follow Jesus if they can make their own terms and follow in their own way. Our Lord never permitted anyone to substitute their plans or their way for his will.

We pledge ourselves to go with him all the way, but without being aware of it, many times we include an "if" or a "but" in our pledge of loyalty, which causes us to draw back when the service begins to cost. Jesus said it would cost, and told us what it cost. He was always fair and just with his followers. He never deceived in any way those he called to service. The promises, however, are to those who pay the price, and the rewards go to those who faithfully follow, not according to their own plans, but according to the Master's plans.

In the last verses of Luke's Gospel, ninth chapter, there are three men mentioned who really seemed to desire to follow Jesus, but in the path of each lay an obstacle. The first man volunteered to "follow whithersoever thou goest." It was his own offer to follow anywhere, through anything. He did not know Jesus was on his way to his crucifixion, and that there were things in his own life which would have to be crucified if he followed Jesus all the way. Jesus knew it and hastened to warn him of what true following meant. Evidently from Jesus' answer, the man was used to comfort and luxury, for Jesus at once tells him how extremely poor he is. The Son of man, he through whom the world was made, while in the world had not even a place to lay his head.

For his sake, houses, lands, luxuries, pleasures, everything the world has to give, must take second place in the lives of Christ's followers. They must even be given up entirely if he says so. He requires more giving up on our part than most of us think, until we spread our plans before him, waiting until the Lord makes known his plans, his will for us. Salvation is free, grace is free. They are God's free gift to man. God gave his Son because he so loved us. Christ gave his life a ransom for us. It was all freely given. It is ours by simply taking. Yet to become a true follower of Jesus costs all we have. We cannot hold anything back. He has first claim upon all our possessions, our time, our affection, our ability, our all. If the books were opened today, and we could see the amount we have spent for the things which were not necessities, compared with what we have given that the kingdom of God might be published abroad, could we look it over with Jesus without a blush of shame? Would what we have given back to him in money or service publish the kingdom of God very far.

There was another he called to follow him, but he came pleading home duties. Christ-appointed service never conflicts with any other duty. He takes care of the other duty, as well as equips the one called out for service. Not every one is called out, and those who are not called can attend to the home duties. He always leaves some at home. Do you not remember one who desired to follow Jesus who was sent back? His appointed work was to publish the kingdom of God at home. There are many ways of serving him at home if he leaves us there. But if he has chosen and appointed us to go and bear fruit for him in some other place, home duties are not to interfere.

Another said, "I will follow thee, Lord, but—" There was something wrong with the third man's heart. He considered the ties of kindred and friends first. He probably did not realize all that was in his heart, but Jesus did. The Master knew most people are influenced by what others say, especially those of the home. Jesus also knew if he came under the influence of his friends again, he very likely would not follow at all. Many a young man and woman has been turned from a life of usefulness in the Master's service by listening to the counsel of friends, instead of listening to God. In many homes a brilliant career in the professional or financial world, or the world of fine arts, is considered a greater achievement than a life of service for the meek and lowly Jesus. The influence is cast on the side of wealth and fame, instead of on Jesus' side. The vital point is to do the will of God, not our will or the will of another. When we are called to a life of service for him, the nearest and dearest of friends and kindred must take second place. The love which binds us to our Saviour must be the strongest love we know. His will must be the will which controls our lives.

Following Jesus means walking in the opposite direction from the crowd, and that is what most

people do not want to do. They want to be in the crowd, and the paths through which the Master leads are never crowded. He leads by paths we have not known. But when we have to pass through temptations, trials, or trouble of any kind, he goes with us, holding our right hand, saying, "Fear not, I will help thee." He leads us through, and does not stand by merely looking on. Jesus never does that. He is there with us. It is even better than that. He is there before us, making a way through, straightening the crooked places, lighting up the dark places. "These things will I do and not forsake them," is the promise. He is there with the hand which never fails, reached out to us. He is there with a "Fear not, for I am with thee," and an "I will never leave thee, nor forsake thee." Has the world anything half so good to offer? Is it not worth all it costs to follow him?

MINNIE LOHR.

Mt. Vernon, Ohio.

Do you own a book that you are willing to put under your pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such Book in the world — *Joseph Cook*.

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J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PEACE OR WAR—WHICH?

It is well that the World Disarmament Conference is to meet and resume its work at Geneva, Switzerland, October 16th. This Conference has weighty responsibilities and a stupendous task. Christian people everywhere should be anxious over its deliberations and pray devoutly for its wise guidance. The need for wisdom and safe counsel in this Conference is great and pressing, indeed. We are assured that prior to the meeting of the Conference, October 16th, a thousand disarmament meetings will be held in Great Britain and France, and possibly that many or more in the United States. God be praised and let the good work go on, for the matter is of the greatest moment.

Right now, when the world is hungry for bread, gainful toil and peaceful pursuits, the nations are taxing their citizens almost beyond endurance in their preparation for war. Observant travelers, returning from Europe, also from the Near and the Far East, tell us that the nations are armed to the teeth and are arming, both in preparation for and expectation of war, war, war. Our United States has just ordered many millions spent in the building and equipment of warships, all of which, like their predecessors will go on the scrap heap in a few years, having seen their day and duty in war, or having outlived in a very brief span their period of service as the latest and most improved means of destruction.

Millions being spent in preparation, the nations armed and determined, it is no small task, indeed, that confronts a Conference on disarmament, a Conference whose findings, wisdoms and

conclusions will affect the nations, stay even for a season the hand of preparation and, in a measure, calm the spirit of the war lords who clamor for the roar of cannon, the flash of sword and the tramp, tramp, tramp of the armies of death and destruction. In face of all this, Christian people, who seek peace and pursue it, will agree with our great Secretary of State, Cordell Hull, who says:

"We cannot permit the obstacles and difficulties facing the Disarmament Conference to discourage us from efforts toward bringing it to a successful conclusion."

Nor should the difficulties in the way prevent us from doing our part by letter, petition and prayer to bring about that of which another of our great statesmen, Norman H. Davis, declares:

"If by a great act of faith each and every nation will now summon the courage to take a decisive step in general disarmament, conditions throughout the world will so improve that we can henceforth face the future with a real feeling of security and confidence."

For it is well enough that all Christians act with the sure promise of the prophet in view: "And they (the strong nations) shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." (Micah 4:3-4.)

AND NOW PAUL.

For the past quarter, we have been studying certain outstanding individuals of the Old Testament, whose names become immortal through righteousness. And now Paul. For the next quarter, we shall turn to the last and greatest of Israel's leaders, possibly the greatest of all human leaders. The writer of fourteen of the twenty-seven books of the New Testament, speaker and defender of the faith at Athens, the world's intellectual center; at Corinth and Ephesus, the world's commercial centers, and at Rome, the world's political center, this man of small stature and "a thorn in the flesh," has done more possibly than any other human being to change the thinking, alter the history and shape the destiny of mankind. Dr. William T. Ellis, world traveler, says that we get the idea from history and traveling that there are more monuments and memorials to soldiers and heroes of war than to any other class of people. However, this is incorrect, when the reckoning is from a class to an individual. Says Dr. Ellis:

"There are more effigies of Paul, and stained-glass representations of him and paintings (of which I love best Rembrandt's peerless Paul) and churches and schools, bearing his name, than of all the great kings and conquerors and warriors combined. All over the world one finds the name of St. Paul attached to institutions that represent the highest interests of humanity.

More significant yet, Paul's present influence is greater than that of any other world leader who has ever lived. None of the famous scientists or philosophers or writers of all times can approach Paul as a shaping force in the thinking of today.

Take two instances. During this present week many millions of Sunday School members will be conning Paul's life and utterances. Thousands of ministers, the world around, will be expounding his words in sermons. A whole library of books and periodicals will be devoting their pages to Paul during the next three months. This insignificant little Jew from Tarsus, in Asia Minor, has his shaping hand upon the thought of the Twentieth Century."

And yet this man suffered hardship and trials in his day as few men have ever suffered. Is not this man's life partially if not fully explained, who acted as if he believed with all his soul: "I can do all things through Christ who strengtheneth me." J. O. A.

THE SLOT-MACHINE RACKET.

The city of Philadelphia, through its police, got busy recently and smashed \$50,000.00 worth of its slot-machines which were doing business in drug-stores, restaurants and other places of business. From an editorial in the *Daily Times-News*, of Burlington, N. C., it would seem, according to Editor Crowson, that it was about time the city of Burlington, along with other cities, was getting busy trying to stop that which has been discovered is one of the most widespread and successful ventures of the racketeers. September 19th, the *Times-News* says, editorially:

"The city of Burlington has become a veritable gambling den, equal to if not surpassing the famous Monte Carlo, off the tip of Southern France. Why this is so, no one seems to know. Evidently there is a general let-down in the moral standards around here. These infernal machines are found in the best drug stores of the city. Every filling station is equipped with one or more of these gambling devices. Sundays after Sunday School, seem to be a favorite time for their operation by young folks. This should not be, unless we wish to absolutely let down the bars and get busy and set up regular gambling houses."

In fact our neighbor thinks that it would be better to let down the bars and have gambling houses than to allow the present racketeer to continue, because little children, six years of age and upwards, are seen playing "these gambling devices."

As pointed out in THE CHRISTIAN SUN, September 7th, it requires no intelligence or skill to operate a machine, since it is only necessary to drop in the coin, large or small, pull the lever, and let the wheels whirl.

The *Literary Digest*, in its issues of August 19th and 26th, told by actual facts and findings that this "slot-machine gambling has become one of the nation's largest and most lucrative rackets—lucrative for the machine only, but not for the gullible players. It is reported," continues the *Digest* article, "that the nation has been literally flooded with slot-machines in the past twenty-four months, and that the sucker-money intake by these machines has climbed into 'big business' figures, running in fact into millions of dollars a week for the owners of the machines." It was further shown that these machines are so constructed that 60 per cent of the intake is retained by a mechanical device within the machine, and that at best, if the "players" win, only 40 per cent of the money put in can be given out to the players.

That these machines, this form of gambling and racketeering, can have taken hold of the public, especially in a time of depression, reveals to what a high tide the spirit of gambling has developed and the habit of taking a chance has grown. We are living in a perilous hour, when thought itself seems to be on edge, and when the defiance of law, or its evasion, seems to be a charm and a challenge to our citizenship. These gambling devices set up in respectable places have a tendency to make gambling and games of chance respectable and to lure the youth into the habit, a very dangerous and deadly habit, of trying to get something for nothing; take a chance of winning even when that chance has been so figured out before hand that there is no such thing as winning in any manner in proportion to the expenditure. J. O. A.

OBSTACLES TO PEACE.

Everybody I talk with seems to desire peace. Much is said about it and written about it. One may wax eloquent and quote prophecies and copy pacts and it all sounds good. I have devoted much time to the subject and will probably keep up the "fight" for peace. But I have had an eye-opening experience during the past ten weeks in the Mediterranean Sea. As our ship approached these foreign ports we met first of all the fact of armed defense! Forts everywhere. Soldiers, naval vessels and great bristling masonry full of port-holes. To we peaceful people, who dislike war the sight of these evidences of suspicion and fear hurt our very souls. How different along the Canadian border at home!

Take for example one center of power. Gibraltar is a formidable rock, almost a mountain, but as you see it for the first time it looks innocent enough. It is almost covered with green trees and vines. Nestling at its base is the city itself and the military establishment. But that is nothing at all compared with the inside. That mountain is honeycombed with underground passages and they lead to port-holes in the sides of the mountain where guns look out upon a peaceful world. It is a great natural fort provisioned for a siege lasting for years. Its water supply comes from the sky. There are great rain-water cisterns holding, we are told, five thousand million gallons of water! It cost the British government \$2,500,000 to equip it and it costs them a million dollars a year to maintain it. Within the bosom of the rock, so to say, 6,000 soldiers are to be found. I was told that at present a less number of men are there. English people are not sure that this is a good expenditure of money, but it still continues.

Notice that this great fort is located on the tip of Spain and opposite Africa! It bottles up the Mediterranean Sea! And why? The very existence of that fort is a reminder of war, and naturally does not please Spain. And so it goes. These forts and armies and navies are a threat to peace. Why do men and nations have to suspect each other? Why is war necessary?

Well, I have concluded there is no hope of peace anywhere until peace reigns in the heart. People must really want peace before any kind of disarmament conferences can succeed. There are certain great political obstacles to peace and not until they are removed or softened can we expect nations to reduce arms. Nationalism is a menace to peace. A noted lecturer said recently that humanly speaking another war could not be prevented, but an application of the principles of Jesus' teachings would make war impossible. Let us work for that. E. A. K.

H. SAMUEL FRITSCH, D. D.

Rev. H. Samuel Fritsch, D. D., formerly pastor of Union Congregational Church in Jacksonville, died on Thursday, September 21st. The funeral service was held in Jacksonville and the burial was at Deerfield, Illinois. Dr. Fritsch came to Jacksonville in 1928 and served the church until May of this year when he resigned because of illness. In February, Dr. Fritsch was taken seriously ill and was for eight months a great sufferer. He leaves a wife and one daughter, a student in the Florida State College for Women.

Dr. Fritsch was a graduate of Valparaiso College and of Chicago Theological Seminary. He served churches in Somonauk, Ill.; Billings, Mont.; Medina, O.; Pilgrim Church, Chicago; and Hough Avenue Church, Cleveland, O., before coming to Jacksonville in 1928. In all of these churches he did distinctive work but in many respects his outstanding pastorate was in

the Hough Avenue Church, Cleveland. In this church he became outstanding because of his building up a large evening congregation. Dr. Fritsch was a man of striking personality, originality and force. He was distinctive as being able to choose original themes and present his sermons and addresses in a modern, human, striking and forceful way. He was a man who always could compel a hearing and until his health broke in Jacksonville, he drew large audiences, especially for his unusual Sunday evening services, when he discussed the questions of current common life. With great fortitude and courage he carried a vigorous and aggressive program in church service in spite of the fact that for years he had suffered under a great physical handicap, concerning which he said little and bore with patience. His many friends throughout the country will regret to hear of his passing.—E. C. G.

A PROTEST FOR THE PRESENT.

[The eloquent Henry W. Grady—glory to his noble soul—was speaking to his native Georgians then, but the immortality of his words should appeal to every one of us now. He was then protesting, and his living spirit yet protests, does it not, the return of liquor? His words ring out even as the warnings of bells from heaven.—J. O. A.]

My friends, hesitate before you vote liquor back, now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheek, and tomorrow it challenges this Republic in the halls of Congress.

Today it strikes the crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage anywhere humble enough to escape it—no palace strong enough to shut it out.

It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the moral enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues of Egypt, and all the wars since Joshua stood before Jericho.

O my countrymen! Loving God and humanity, do not bring this grand old State again under the dominion of that power. It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

It comes to bring gray-haired mothers down in sorrow to their graves. It comes to turn the wife's love into despair, and her pride into shame. It comes to still the laughter upon the lips of little children and to stifle all the music of the home and fill it with silence and desolation.

It comes to ruin your body and mind, to wreck your home, and it measures the duration of its prosperity by the swiftness and certainty with which it does its work.

GREAT MEN AGAINST WHISKEY.

"Some of the domestic evils of intemperance are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners."—Benjamin Franklin.

"Whiskey kills one-third of our citizens and ruins their families."—Thomas Jefferson.

"The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove

abortive but will aggravate the evil; there must be no attempt to regulate the cancer; it must be eradicated; not one root must be left behind."—Abraham Lincoln.

"By legalizing the traffic, we agree to share with the liquor seller the responsibilities and the evils of his business."—President McKinley.

President Taft, in 1906, declared himself a total abstainer and told young men it was the best plan, and in December, 1908, at a banquet he turned his glass down and said: "It is going to stay down forever."

"The legalized liquor traffic is the tragedy of civilization."—Abraham Lincoln.

"What is evil should not only be detected and defeated, but destroyed."

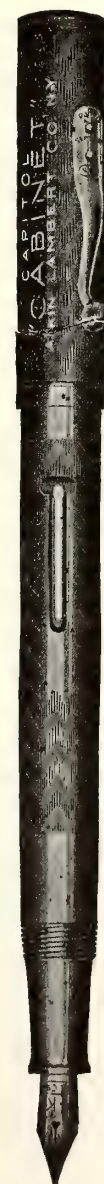
"The saloon has proven itself the greatest foe, the most blighting, withering curse of our modern civilization."

"Legalizing the manufacture of intoxicating liquors as a beverage is wrong—as all history and every development of the practice proves it to be—a moral, social and political wrong."

"The saloon and liquor traffic have defenders, but no defense."

General W. H. Harrison, when a candidate for President of the United States, made this statement: "I am one of a class of seventeen young men who graduated, and the other sixteen have filled drunkard's graves, all through the pernicious habit of wine-drinking."—The Canadian Baptist.

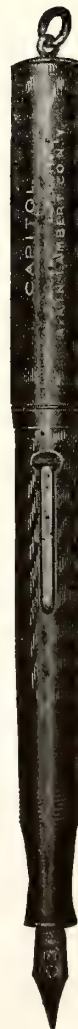
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CONTRIBUTIONS

SUFFOLK LETTER.

The Conferences of the Christian Churches in the Southern Convention are being asked to consider, this year, several matters pertaining to the reorganization of the Convention. In uniting the Congregational and Christian Churches of the Southeast a number of changes are contemplated. The Executive Board of the Convention and several other Incorporated Boards have been working on these problems. The findings of these Boards have been incorporated in a series of recommendations, which have been published in *THE SUN*, and will be submitted to the Conferences for consideration.

It is understood that these matters are not submitted for final approval. The Convention will consider these matters more fully in the session to be held in the Suffolk Christian Church in May, 1934. It will require several years of careful planning to perfect a satisfactory adjustment of all the matters involved in uniting the work of these two denominations, especially in the Southern Convention. The work of the Christian Church was more closely organized in the South than in some other sections, where it was established. Many of the people are slow to accept radical changes in methods of church work. The tendency in other parts of the country is to have the Christian Churches abandon all their organization and methods and adopt the Congregational plans and policies *in toto*. If this can be done acceptably to all parties concerned, the problem is simplified and the work can be quickly adjusted. But that can not be so easily done in the Southern Convention. The Mission Board, the Orphanage Board and the Board of Trustees of Elon College are holding property in the name of the Convention and for the Convention. The Convention has a four-year contract for publishing *THE CHRISTIAN SUN*, with an annual financial obligation amounting to \$4,000.00. These financial holdings and obligations can not be turned over to the Congregational organization without careful and mature deliberation and study.

Attention is called to these matters to suggest that they might be given ample time for consideration in the Conference programs this year. Every Conference will be asked to change its name to carry the form: "Conference of Congregational and Christian Churches." When the name is changed some legal provision must be made to care for church property now in the name of the Trustees of the Christian Conferences. When the name is changed the legal status of the old name disappears unless provision is made for this in the new organization. The same condition applies to all funds and notes held by the Conferences. Convention and Conference officials will carefully consider these questions in the forthcoming sessions.

Ultimately, the work in the South and Southeast should be organized on the basis of local and State organizations. It is apparent that all the Associations and Conferences of the Southeast are not favorable to the plan of having the Southern Convention to function in all the States of the Southeast. Unless all the Congregational and Christian Churches are willing to work through the Southern Convention, in this territory, the present plan of organization should be changed. Virginia and the Carolinas, under the present plans, will be the territory of the Southern Convention. If the other States are unwilling to unite in the work of the Convention, it seems

to be quite unwise for Virginia and the Carolinas to continue the effort to maintain a Convention. It would be better for each of these States to have a separate State organization, and adopt their plans for financial support of the institutions now under the care of the Convention. Inasmuch as the institutions are located in North Carolina, it might be possible for the Carolina State Conference to hold the title to the property now held in the name of the Convention. A Southeast Convention might then be organized to include the entire Southeast for inspirational and promotional purposes.

I. W. JOHNSON.

THE PUBLIC SCHOOL TEACHER.

The public school system in this country has been a deciding factor in the progress of civilization. Next to the church it has been the greatest moral force operating in society. The public school system is a State institution organized and supported by the State. A large share of public funds has been allocated to the education of our children. Land is purchased; buildings erected, teachers employed, out of public funds. Between 1900 and 1932, teachers' salaries advanced rapidly until the average public school teacher in this country was paid a living wage. Our educational system was going smoothly, and illiteracy was rapidly disappearing even in the remote districts.

Simultaneously in the spring of this year, there seems to have been a united and determined attack upon the public school system from one end of the country to the other. This attack in the first round has succeeded; even greater, I think, was its success than the ones making the attack had hoped for. The first contention was that entirely too much of the peoples' money was being invested in education. This attack was carried to the State legislatures. These legislatures listened to the arguments and gave way to the attack, with but few exceptions. Public school funds were reduced to an almost inconceivably low level; so that today, the average salary paid public school teachers in the State of North Carolina is around \$70.00 a month for only eight months in the year. The State requires of those who teach, thorough training in State colleges or privately endowed institutions, and a certain amount of experience in successful teaching before they are eligible for a teaching position. The salary scale runs from \$45.00 to \$90.00 a month. The teacher has to pay board, room rent, and other living expenses out of this amount. This drastic reduction in teachers' salaries is justified by the public debt of the State. It would seem that the public school teacher is compelled to pay more than his share of the State's debt.

Yesterday, Friday, the superintendent of a high school in North Carolina came into my office and announced that he was looking for unemployed teachers. I remarked that, perhaps, he could find them, but that he could more easily find underpaid teachers. I asked what he paid, and he replied, "Fifteen dollars a week." We had three graduates of Elon College who could fill this position, but they were all three employed in minor industrial positions which pay \$25.00 a week for fifty-two weeks. It is hardly conceivable that either of these would resign his present position for the privilege of teaching for the State on the salary mentioned by the superintendent.

There seems to be a bit of confusion and considerable uncertainty among the ranks of public school teachers today. It would be strange if

there were not. A number of our best teachers are leaving the profession and going into business and other professions, but it seems that a larger percentage of those who had planned to teach have changed their plans and are not now preparing for the profession. The graduates of high school invariably tell you there is no need to prepare to teach as there will be no position open when they are ready, and if a position were open, the salary offered would be no inducement. The above statements are true, but I hope that no one will allow himself to be unjustly disturbed. Conditions will not always be as they are, and we can feel confident that our best teachers will not leave the profession and that those who have intended to prepare themselves to teach will not turn away from their purpose in life. We are not yet ready to destroy our public school system directly or indirectly. And we serve notice upon the enemies of the public school that this institution is here to stay; that we expect the facilities for the training of our children not only to be maintained, but to be increased and to be made more efficient. We know that education means culture, development, and efficiency along all lines. Our forefathers "set their hands to the plow," and we, in this enlightened day, will not turn back.

This seems to me to be a time when everyone interested in the development and forward steps of the nation should stand firm. It may, and it will, require a bit of sacrifice now, but the years to come will repay a thousand times over again. Elon College exists for the purpose of training young men and young women in the higher brackets of education. Our curriculum is built for the purpose of preparing young men and young women for the professions of life. Our graduates, who prefer, usually find positions to teach, and they have made good. We intend to stay in the business, and I appeal to the young people of our denomination and of the country at large not to turn aside and sacrifice your normal years for preparation to purely commercial interests. Aside from what you may be able to do as a college graduate, there is a contentment and a satisfaction derived from such privileges that cannot be had in any other way.

Our doors are open, and we are anxious to cooperate in every way possible with the ambitious youth of the country.

L. E. SMITH, *President,*
Elon College.

ROANOKE, ALABAMA.

At a recent church conference members of the First Christian Church unanimously elected W. Millard Stevens, local Roanoke boy, as pastor for the next year.

Though only a ministerial student at Southern Union College, Mr. Stevens is already a forceful speaker and his interest in his chosen work augurs well for his success.

Mr. Stevens succeeds Rev. A. R. Van Cleave, who went recently to Winchester, as pastor. He is the son of Mr. and Mrs. W. H. Stevens, this city, and the grandson of Mr. J. W. Payne, who is so well known throughout this State and those of the other Christian Conferences for his noble character and his interest in everything that pertains to Christian development.

Our church somehow rejoices that since we have had the privilege of having as pastor for several years the oldest minister in the Alabama Conference, Rev. G. D. Hunt, who is honored and loved by all, we can now look to the youngest minister in the Conference for spiritual guidance and leadership.

S.

The most inexcusable failure is the failure to learn from one's mistakes.

A CHRISTIAN DEFINITION OF GOD.

By H. H. SMITH.

In his "Outline of Christian Theology," Dr. Newton Clarke gives a definition of God that is interesting and illuminative. With the revelation of God that Jesus Christ has brought us, this theologian ventures to give a Christian definition of God as follows: "God is the personal spirit, perfectly good, who in holy love, creates, sustains, and orders all." In his amplification of the definition the author reminds us that the first words tell us of the nature of God—God is the personal spirit. This means much more than that God is immaterial—the opposite of matter. He is a Being who thinks and feels and wills, for these are the essential attributes of a personal spirit. As spirit implies personality, the word "personal" may appear to be superfluous, but it is used here for emphasis. Man is a personal spirit, that is he possesses self-consciousness and self-direction, but derives his personality from God who is the personal spirit.

This part of the definition of God should have special interest for us. It shows how man is able to commune with God, and how God may manifest himself to man. "Come and let us reason together, saith the Lord," would be words without meaning if man were not endowed with personality, the power to think and feel and will. With this likeness to God man is able to interpret the works of God. The great astronomer, surveying the heavens, declared that he was thinking God's thoughts after him. God and man are alike in this respect, they are essentially spirit, and the result is a glorious truth—"Spirit with spirit can meet."

"Speak to him thou for he hears,
And Spirit with spirit can meet—
Closer is he than breathing,
And nearer than hands or feet."

The next words of the definition describe the character of God—He is "perfectly good." Good here means moral excellence, "unmixed with evil, unweakened by defect, unsurpassable in degree." Christ has revealed God as a being worthy of our fullest love and utmost confidence. Our faith in the infinite goodness of God must never be shaken by the inexplicable evil of the world—or anything else. While it is true we face mystery that can never be explained in this life, much of the evil in the world has been caused by man's disobedience to God's laws. It is not God's will but man's self-will that has brought so much sorrow and suffering into the world. God's goodness is shown in his efforts to redeem man from sin, which, after all, has been the most prolific cause of man's sufferings. With the assurance that the God and Father revealed by Jesus Christ is "perfectly good," we can trust him in every issue of life and believe that the "Judge of all the earth will do right."

The next part of the definition tells us of God's relation to other existence: "He creates, sustains, and orders all." Back of the universe is God the Creator. It came into existence by and through him. He not only brought it into existence, but also upholds and sustains it by his mighty power. "The marvel of the universe is force, by means of which it is sustained and held together. Force is from God." He is also governing and directing the universe to an end, and his character is the guarantee that the end is both noble and worthy. The three statements given above, that God creates, sustains, and orders all—the author reminds us—is parallel in meaning to Paul's three-fold saying: "Of him, and through him, and unto him are all things." (Rom. 11:36.)

If we are sometimes tempted to despondency because the work of God seems to languish, let us recall the dark days of the church during the

past, and remember that God who "creates, sustains and orders all," guided the church through those dark periods and is with us today. We share the faith of the great Christian poet and truly believe that there is "one far-off divine event, to which the whole creation moves." God is surely and steadily moving the world toward that end, and it is for us to see that we cooperate with him to the fullest extent.

Lastly, we have the motive of God in his relation to other existence: it is "in holy love" that he creates, sustains, and orders all. By "holy love" is meant that "His love is always in complete harmony with that perfect goodness of character which is eternally his guiding principle. Love desires to impart the good, and holiness holds immovably to the right thought as to what the good is, and how it shall be imparted. Holy love is the combination of perfect goodness and immeasurable self-giving."

Sometimes the love of God is so emphasized as to overshadow the holiness of God, and when that is done the true character of God is misrepresented. God can and will forgive sin, but he cannot excuse or condone it. The Cross reveals the love of God, but more—the holy love of God. Be-

cause of its importance this truth of God's holiness was emphasized in the early days of the Jewish race, when God declared unto Moses his true character and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Because God's love is holy love he must take account of sin.

This brief definition of God may not be satisfactory to all, but it brings many comforting and suggestive thoughts that are in line with the teachings of Christ concerning God. Come what may, we should stand steadfast and unmovable, for the God and Father revealed to us by Jesus Christ is One who is "perfectly good," and "in holy love creates, sustains, and orders all." Glory be unto his name!

Ashland, Va.

"How do you explain it?" asked one who heard an old saint tell of a wonderful answer to prayer. "I don't," she answered. "I just took the Lord at his word, and he took me at mine."—*Christian Herald*.

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Our God and Father, thou knowest when love and labor are directed wholly to thee. We thank thee that Christian effort never is lost; that, notwithstanding the peril and power of organized wicked propaganda, sometimes we can see the unfolding of thy purposes even as we ask. Give to the church spirit and strength valiantly to fight for those measures which most surely bespeak thy kingdom's reign and show us where and how to serve thee best. For Jesus Christ's sake. *Amen.*
L.

WE DO OUR PART.

It is quite easy to repeat and glibly pass on to others a slogan. "We Do Our Part." Millions of shops, stations, stores, have the words printed or posted so that even those who run may read.

When have we done our part? How can we do our part? The slogan covers a wide area of life. It signifies that we are measuring up; that as citizens we are meeting the demands of the situation. Great and good indeed for citizens to do.

Suppose every church and every church member were to adopt, not the sign or symbol, but the fact itself and make that fact central and vital. "We Do Our Part." If the churches were doing their part, would the hungry of heart and perishing of soul be crying aloud today for help and relief? The church is not a benevolent society or a fraternal order, great and good as some of them are. It is more than these. The church is a brotherhood of believers, seeking, under the leadership of our Lord, to feed hungry hearts, to save perishing souls, to supply moral demands, to meet spiritual necessities. It is that or it is nothing. It is a spiritual body, created, and carried on, in the name of our Lord, who, according to the inspired writer, is its Body and its Head. It was founded on the rock of the heavenly revelation. "Thou art the Christ, the Son of the living God." To make known this revelation to men and women everywhere was that for which our Lord founded and is building his church.

"We Do Our Part." That is the slogan we are adopting as citizens for economic recovery. Shall we, as professed followers of our Lord, and a part of his church, adopt a slogan for moral and spiritual recovery? Are we doing our part? Is the church doing its part? Will the church do its part? It is, indeed, a vital question. If we do our part, why are we paralyzing the work of preaching the gospel and soul-saving in our missionary efforts at home and abroad? Why are preachers of the gospel on the home and foreign field being told to stop, being forced to quit their work? Why are mission stations closing up, missionaries being called home, the voice of the gospel being stopped and silenced in so many places? Are we, as Christians, doing our part while our mission work lags for lack of support, and the cry of needy souls is heard in the land?

J. O. A.

MISSIONARY OFFERINGS.

FOR WEEK ENDING SEPTEMBER 23, 1933.

Sunday Schools.

Previously acknowledged	\$ 105.15
Palmyra, Edinburg, Va.	1.35
Berea (Nans.), Driver, Va.	4.01
Pleasant Hill, Liberty, N. C.	2.01

Durham, N. C.	7.50
Roanoke, Ala.	1.00
Miss Emma Thomas Class, Haw River Sunday School, Haw River, N. C.	1.00
New Hope, Harrisonburg, Va.	4.16
Happy Home, Ruffin, N. C.	2.50
Biscoe, N. C.	2.97
Union Grove, Asheboro, N. C.	1.06
High Point, N. C.	2.30
Liberty (Vance), Henderson, N. C.	2.44
Newport News, Va.	9.00

Total \$ 146.45

Individual and Church Offerings.

Previously acknowledged	\$ 30.12
Mt. Gilead, Louisburg, N. C.	.40
Randleman, N. C.	1.00

Total \$ 31.52

Specials.

Previously acknowledged	\$ 23.57
C. E. Society, Christian Church, Reidsville, N. C.	5.00

Total \$ 28.57

Coin Card Offering.

Previously acknowledged	\$ 7.00
Woman's Bible Class, Liberty (Vance) S. S., Henderson, N. C.	1.00

Total \$ 8.00

Summary.

Previously acknowledged	\$ 165.84
Sunday Schools, Regular	41.30
Individuals and Churches	1.40
Specials	5.00
Coin Card Offering	1.00

Total to date \$ 214.54

J. O. ATKINSON, *Sec'y.*

ROSEMONT SOCIETY MEETS.

The Woman's Home and Foreign Missionary Society of the Rosemont Christian Church held a most helpful and enthusiastic meeting on the afternoon of Wednesday, September 20th.

The Society went over the top in its financial program, having raised its entire financial apportionment.

The following officers were elected for the new year: President, Mrs. O. S. Mills; vice-president, Mrs. H. R. Morrison; secretary, Mrs. A. E. Lewis; treasurer, Mrs. G. R. Odell; pianist, Mrs. J. P. White; superintendent of Spiritual Life, Mrs. H. C. Hedly; superintendent of Cradle Roll, Mrs. A. S. Morrison; superintendent of Willing Workers, Miss Mary Halstead; superintendent of Mite Boxes, Mrs. B. F. Gibson; press reporter, Mrs. H. L. Bondurant.

The Society has had a wonderful year, and every member was very happy as the final reports for the year showed the excellent work that had been done.

MRS. H. L. BONDURANT,
Reporter.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Cypress Chapel Christian Church, Friday, October 27th. The morning session opens at 10:30 o'clock.

All ministers of the Conference are requested to be present, and each society is urged to send a large delegation. Let each member ask himself

or herself this question: "Shall the Line Break Where I Stand?" and then make every possible effort to meet the Conference requirements.

The program will appear later.

MRS. L. W. STAGG, *Sec'y.*

NOTICE.

The Woman's Missionary Conference for the women of the Carolinas of the Congregational-Christian Churches meets with the church at Turner's Chapel, on Friday, October 20, 1933.

MRS. C. H. ROWLAND, *President,*
MRS. J. P. BARRETT, *Secretary.*

"TWENTY MILLION PEOPLE CAN'T BE WRONG!"

That's a mistaken slogan—they CAN. And often ARE!

This familiar war-cry adopted by a popular advertising agency is a wise and effective aid in the sale of goods. It uses the testimony of the crowd to prove a point. "Twenty million people can't be wrong."

But history proves that the crowd often has been wrong; and God's minority has been right.

"Majority rule" is the slogan of democracy, and we are in favor of it; but majority rule is not infallible. It has made some grievous errors.

Of America's 122,000,000 population more than sixty per cent profess no religious affiliation—Protestant, Catholic or Hebrew. Is God's minority wrong?

Of the world's more than a billion and a half population, not a third are even nominally Christian. Is God's minority in the wrong?

In the United States thirty million children and youth are growing up without a definite, systematic training in religion, and constitute the greatest peril in our national life. Is it possible that the thirty million can't be wrong?

Abraham combed Sodom's population and could not find ten righteous. The cities of the plain drenched with fire and brimstone are everlasting testimonies that the "Twenty Million" can be wrong.

The opinion of the "Twenty Million is not always the truthful yardstick. The bulk mind is often incompetent and fickle. One minute it applauds Brutus as he says of Caesar, "Because he was ambitious I slew him." Next it huzzas for Anthony as he says, "Thrice did he refuse a kingly crown—was this ambition?"

The "Twenty Million" gave a beaker of poison to Socrates, lighted the pile of fagots that roasted Savonarola, imprisoned Galileo, discouraged Columbus, and hee-hawed at the Wright brothers.

The "Twenty Million" stoned Paul, ostracized William Booth from the elite of the church, snickered when Franklin claimed to drag lightning from the clouds, and voted for the return of intoxicating liquors for beverage purposes in the Dominion of Canada.

The "Twenty Million" led Joan of Arc to a martyr's death, crucified the Lord Jesus Christ, engaged in the villanies of the French Revolution, and time and time again has voted to seat corruption and graft in our legislative halls.

The "Twenty Million" can be wrong!

And we are only for them when they are right.—*The War Cry.*

INDECISION.

For indecision brings its own delays
And days are lost lamenting o'er lost days,
Are you in earnest? Seize this very minute
What you can do, or dream you can, begin it,
Boldness has genius, power and magic in it.

—*Shakespeare.*

A Story for the Children

THE BIRDS' GARDEN.

When the children moved from the city to the country they found it very exciting to have a yard to play in. A yard that ran all the way around the big white house in which they were going to live.

"We must make a garden!" they cried, all together. "We must make a garden!"

And so they got spades and shovels and rakes and hoes and a wheelbarrow with red wheels and a watering can that was painted green and blue. And they went out together into the garden to plant things. For—I almost forgot to tell you this—they had seeds, too, in envelopes that were printed with very gay pictures.

And as they skipped along (all except the smallest of the children, who hadn't learned to skip, yet), the birds came out of the trees and followed them. And some of the birds sang funny little glad-songs.

And after the children had raked the ground and hoed the ground and shoveled the ground and watered the ground with the blue-and-green watering can, they planted the seeds in neat rows that they had made with their hoes and shovels. And then they covered the seeds with soil that they raked with their rakes. And all the time the birds circled around their heads and sang glad-songs. And their songs were ever so loud.

And that night when the children were going to bed in the nursery, just before it was prayer time (but after it was bath time—after the gardening dirt had been washed away!), the oldest of the children, whom they called Precious, asked Mother-dear a question.

"Why," this was the question, "why do the birds sing glad-songs all the time that we are planting seeds?"

And Mother-dear laughed, and Father-dear—who was also in the nursery—laughed too. And he laughed almost harder than Mother-dear had laughed.

And he answered:

"I guess, he said, "that the birds were very happy because you were making a garden for them!"

And all the children spoke at once:

"But we weren't making a garden for them," they chorused, "we were making it for us."

And Mother-dear looked ever so seriously at Father-dear. And—

"Your daddy meant," she said, "that the birds were happy to know that they could see your flowers later on. That's what your daddy meant."

And Father-dear murmured something and turned away and his shoulders shook. And Precious, who was the oldest of the children, thought that she heard the words he spoke. These were the words:

"A good many bird-tummies will be full of flower seeds this night!" was what Father-dear said.

But Precious never told the other children. *She never did!* —*The Christian Herald.*

PEACEMAKERS.

Little Alice was a peacemaker. One day her sister Lettie came running into the room where she sat learning her Bible verse. She brought a fat puppy with her. Alice said, "Lettie, I am afraid mamma would not like him here, he is so mischievous." "Oh, I will watch him," Lettie said.

"Have you learned your verse?" asked Alice. "No, where is my Bible?" The child could not find it. "Here is Tom's, that will do," she said.

"O Lettie, don't use it, Tom would be so angry if anything happened to it," said Alice.

But Lettie did not care and began to study her verse.

Presently Alice was called away by her mother and Lettie dropped the Bible and went to get some bread for the puppy.

When the girls came back there was Prince with Tom's beautiful new Bible all torn and scratched and spoiled.

When Tom, a lad of fifteen, came in and saw it, he said, "I'll never forgive you, Lettie, as long as you live."

Poor Lettie sobbed and Alice tried to comfort her, but the child went to bed and cried herself to sleep.

The next day Tom would not speak to Lettie and it was Sunday. Alice kept thinking of the text, "Blessed are the peacemakers."

Towards night she went up and knocked timidly at Tom's door. No answer. "Tom," "Who's there," growled the boy. "It's only I," the little girl said, wishing she had not come up after all. "Come in," the boy replied.

"Tom, come down. It's too cold here." No answer.

"O Tom," she cried, with tears in her eyes, "I do wish you would forgive Lettie, she is sorry."

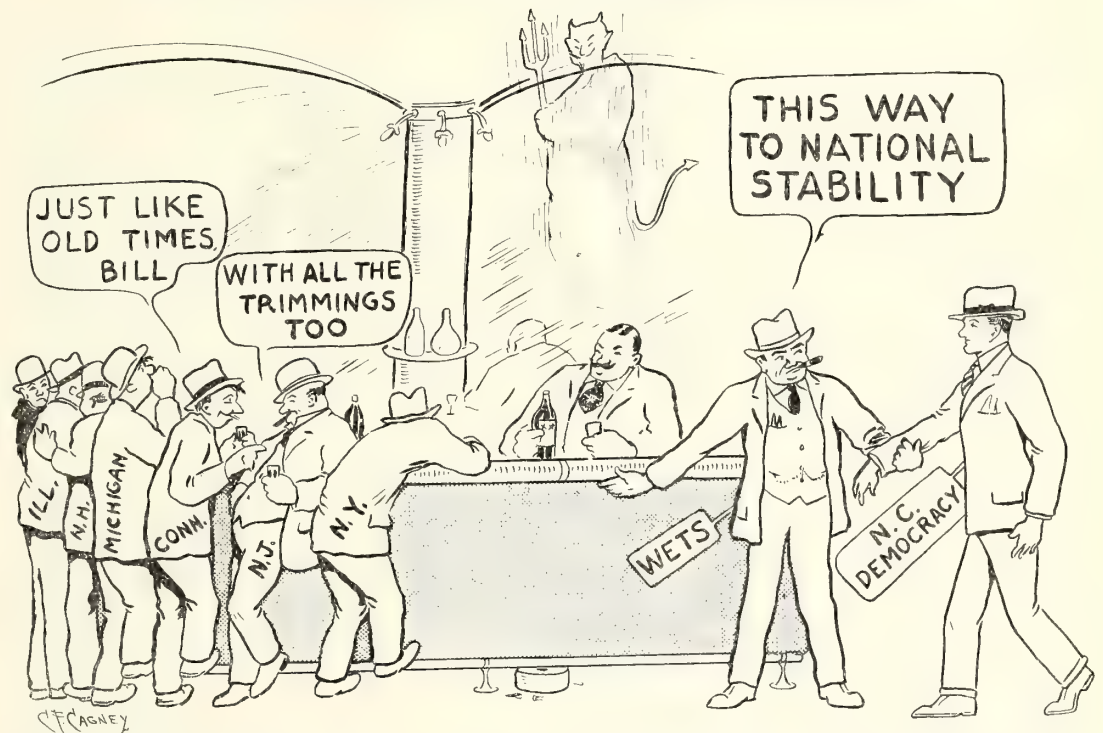
"What does it matter to you? Suppose it was your Bible. Forgive her, indeed, I'll never forgive her."

"O Tom," she said, sobbing, and stopped. "Well—what?" "Didn't you say, 'Our Father,' in church?" "Well, what if I did?" "Didn't you ask God to forgive you as you forgive those who trespassed against you, and, Tom dear, would you like him to?"

A long time the child stood by her brother and waited. At last looking into his sister's tearful face he threw his arms around her and said, "All right, Alice, I'll go down."

He walked bravely up to Lettie and kissing her said, huskily, "I was horrible cross, won't you forgive me?" The child burst into tears and cried out, "Oh, I am so sorry about the puppy destroying your Bible." "Blessed are the peacemakers," has a new meaning for her now.—*Exchange.*

The Wrong Way to National Stability.



On July 29th the Campaign Director of the Wets issued a statement to the press in which he stated that the Drys are a group of individuals "banded together to hinder and impede the advancement of national stability in the name of prohibition." Immediately the United Dry Forces issued a statement to the press challenging the Wets to explain to the people of North Carolina how the repeal of the Eighteenth Amendment and the legalizing of the liquor traffic will contribute to the "advancement of national stability." The Wets have not met the foregoing challenge.

There is no way they can meet it. The liquor business, no matter what guise it wears, is destructive to the prosperity of every business that is beneficial to mankind. This fact was recently recognized in a very striking way by one of the oldest and largest advertising agencies in the world.

Reference is here made to the N. W. Ayer & Son advertising headquarters, Philadelphia. These people prepare advertising and plan advertising campaigns for manufacturing and business houses just as a lawyer prepares cases for his clients in court or

an architect makes plans for his building customers. A valued client whom the company had been serving ten years decided to engage in the manufacture and sale of beer and whiskey after the repeal. The Ayers at once cancelled their agreement with this client. "Many decades ago," said the president, "my firm adopted the policy of not advertising alcohol." The return of liquor, in the opinion of the firm's executive head, "will divert an important share of America's mass purchasing power from essential commodities"—a diversion that "may run as high as twenty per cent."

This is the natural course for an honorable firm to follow. To have acted otherwise would have placed the Ayers in the unethical position of accepting pay from one client to build up a beneficial business, while at the same time taking pay from another client to tear it down.

When the issue is one of liquor traffic or no liquor traffic, there is but one way for a good citizen and a good business man to vote, if he wishes a return to national stability—and that is against the liquor traffic.

(Printed at request of United Dry Forces of North Carolina.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

PILOT MOUNTAIN.

In the twilight I stroll out on the grounds of New Lebanon Christian Church in Rockingham County, N. C., to listen to the voices of the eventide, to gaze into the heavens as the first stars appear, and to wait for the friendship of him who walks with his friends in the garden in the cool of the day (Gen. 3:8). This is sacred ground. Well do I remember the ministry of Rev. L. I. Cox who organized this church and served so faithfully for nineteen years. I was a boy then, but I went with others about these grounds to talk with those who were not Christian. On these grounds and in this church we have knelt in prayer until God came down to talk with us and to bring into his kingdom those whom we loved. Here I have seen visions of what life could mean to those who love the Lord, and from here I have gone to tell others of the love of God in Christ Jesus. Now, I come alone to renew the old fervor and to dream a new dream.

It is a beautiful, quiet evening, the last day of summer. The sun has just gone beyond the horizon and is lighting up the cloudless sky with rays of red, old-rose and orange. That great orb of the day seems to be shielding itself behind a towering mountain in the Blue Ridge. And what a mountain! There it stands almost alone, directly between me and the sun, with its round dome reaching far up into the sky. They call it "Pilot Mountain." I have seen it many times before, but never like now. It is so clear in outline, so comfortably close, although sixty miles away, and so towering in its majestic strength that it seems to be a new vision.

When the Indians made their homes among the hills before the white man came they used this mountain to pilot them in their travels. Whatever race of men made their homes here before the Indians came probably also called this their "Pilot Mountain." For how many centuries this round peak has pointed men to the sky I do not know. As a mountain it is young, but measured by human life it is old. But there it stands through the centuries through sunshine and shadow pointing steadily to the sky and guiding men on their earthly way. Thank God for land-marks that do not change in a day! Thank God for truth that is as old as the hills—truth like this mountain tells, "Up is the way to climb."

The ways of the world lead one through the valleys of sorrow and of shadow until it is easy to forget the summits of light. I sit here in the deepening dusk and wish that my soul, and the souls of those whom I love, may be robed in righteousness and bathed in beauty like yonder Pilot Mountain is enfolded in the orange light of a setting sun, and the wish is a prayer, a prayer to the God who made the mountains and reflects his own beauty on earth through the sun by day and the stars by night. He is my Pilot. He is the Guide whom we can follow and always be right.

Among all the heroes and great men of earth there is one who stands out above all others. There is no man like the Master. His face always reflects beauty and his hand always points upward. So long as we can behold him the path we travel will be safe; we can find the way that leads home. Through all the centuries he has stood, and will stand, pointing men to the sky where there is beauty, love, comfort, and comradeship. Young people do well to seek out those quiet places where they can find the Master and

hear his message. It will take time, but in those moments life will become rich and beautiful. In fact, it is then that we learn to live, for life is hid with Christ in God.

NOTICE TO EASTERN VIRGINIA YOUNG PEOPLE.

The annual Rally of the western district of the Eastern Virginia Youth Fellowship will be held in Suffolk Christian Church on Friday evening, September 29th, at 8 o'clock. Plans for the year will be presented. Rev. John G. Truitt, the new pastor of the Suffolk Church, will speak. All young people in the western district, which includes all churches west of Portsmouth, should attend this Rally. Not to do so will mean a real loss to you. Please remember the time and place, and be present.

THE BROTHERHOOD OF CONSECRATED LIVES.

In "The Philosophy of Elbert Hubbard" there is a story of an artist, his wife and daughter, who live in Denmark. They paint pictures, carve in wood, read George Brandes, and live in the Brotherhood of Consecrated Lives. The books of Brandes are kept in a little home-made cabinet before which is an ever-burning Roman lamp. Each morning before breakfast they read from the books and trim and refill the lamp. The writer says they worship at the altar of Love and Beauty, and then discusses the Brotherhood of Consecrated Lives. This is among the best parts of the entire book, and I quote some of the paragraphs to share with you the things I liked:

"Beauty is an Unseen Reality—an attempt to reveal a spiritual condition.

"To join this Brotherhood of Consecrated Lives requires no particular rites of initiation—no ceremonial—no recommendations. You belong when you are worthy. But do not for a moment imagine you have solved the difficulty when you have once entered. To pride yourself on your entrance is to run the danger of finding yourself outside the pale with password hopelessly forgotten.

"You know you belong to the Brotherhood when you feel the absolute nothingness of this world of society, churches, fashion, politics and business; and realize strongly the consciousness of the Unseen World of Truth, Love and Beauty. The first emotion on coming into the Brotherhood is one of loneliness and isolation. You pray for comradeship, and empty arms reach out into the darkness. But gradually you awaken to the thought that you are one of many who hope and pray alike; and that slowly this oneness of thought and feeling is making its impress felt.

Then occasionally you meet one of your own. This one may be socially high or low, rich or poor, young or old, man or woman—but you recognize each other on sight and hold sweet converse. Then you part, never to meet again, but you are each better, stronger, nobler for the meeting. Consecrated Lives! You meet and you part, but you each feel a firmer impulse to keep the light burning—the altar light to Truth, Simplicity and Beauty. No other bond is required than of devotion to Truth, the passion of listening in the Silence, the prayer for Wholeness and Harmony, the earnest desire to have your life reflect the Good.

"If your life is to be a genuine consecration, you must be free. Only the free man is truthful; only the heart that is free is pure. How many compose this Brotherhood—who shall say? There are no braggart statisticians; no paid proselytes with their noisy boastings. Two constitute a congregation, and where they commune is a temple. Many belong who do not know it; others there be who think they belong, and are so sure of it that they do not.

"But the Brotherhood is extending its lines; and what think you the earth will be like when the majority of men and women in it learn that to be simple and honest and true is the part of wisdom, and that to work for Love and Beauty is the highest good?"

TOMORROW I MOVE.

For six years the address of the editor of this page has been Waverly, Virginia. But tomorrow I move. Waverly has been my happy home. Good people invited me to serve them as their minister. And they ministered to my needs, and shared in the work of God's kingdom. I have been with them in the house of prayer, in the home of sorrow, and in the places of play. Our lives have mingled one with the other until they are so entwined that it is very difficult to separate them. But tomorrow I move.

During these years the church built an educational plant, put in lights and heat, and made several improvements in the church plant that cost about seventeen thousand dollars. They now owe less than seventeen hundred dollars. The educational plant is as good as will be found in our Southern churches. It was built to meet the needs of the community in which it is located, and it has done so. A fine corps of teachers meet with eager youth, active children, and sensible adults every Sunday. In this church people are being taught the ways of the Lord. I have been glad to have a share in this work, in the planning, in the building, and in the teaching. But tomorrow I move, and others will carry on where I have left off.

Centerville and Spring Hill share in this pastorate and help to make the minister happy who serves these good people. Some of the saints of God are to be found in the membership of these three churches. They have added more to my life than I have to theirs. Any man may count himself fortunate who may have the honor of serving them. I sincerely hope that the one who follows me will do far better than I in the serving. But I gave my best, and gave it freely, for the people are worthy.

But the time always comes when the minister moves. He gets a new home in this world or another. He makes new friends and takes a new start. Out of the loves and friendships of the past he is able to build a new life. Of course he does not forget the friends he has left. They are near to him and dear to him, and the churches he has served are always his churches for he has put years of his life into them. I can crave for my young friends who read this no greater blessing than that some day they may treasure in their hearts the joyous recollections of people to whom they have ministered as a servant of the Lord.

When you write to me now, please send it to 505 South Main Street, Norfolk, Va. It will be a pleasure to hear from you, and to aid you in every possible way with the work which you are doing in your church. The office of the Board of Christian Education goes with me to the above address. Don't forget. I move tomorrow. October will find me at work in the First Christian Church, Norfolk, Va. I should like to feel that you who read will now breathe a prayer for me as I undertake a new work. I need wisdom, courage, faith, and love. Your prayers will help.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SAUL IN TARSUS.

LESSON I.—OCTOBER 1, 1933.

GOLDEN TEXT: "Today if ye will hear his voice, harden not your hearts."—Heb. 3:7, 8.

LESSON TEXT: Acts 21:39; 22:3, 27, 28; 26:4-7.

Next to Jesus, Christianity owes most to Saul of Tarsus, better known as Paul. He was a man sent from God in every sense of the word. His native ability and natural endowments, his education and training, his spiritual nature and experience peculiarly fitted for him his great career, and enabled him to fulfill his great mission. His sheer intellectual ability, his tremendous moral and spiritual passion, his boundless energy, his intense loyalty, his consummate wisdom, his cosmopolitan spirit, his indomitable courage, his uncalculating spirit of self-sacrifice, his reckless abandon, his abundant possession of the spirit of Christ have made him an example that is at once the despair and inspiration of thousands of Christian believers. He was undoubtedly one of the most dynamic figures who ever moved across the pages of history, and in a very real sense he changed the history of nations and of civilizations.

It is impossible to estimate his contribution to Christianity. He found it a narrow sect, without literature and without organization, without doctrinal formulation, and with exceedingly few influential adherents. He left it a world-wide religion, with a literature that is still a masterpiece, well organized and established in all the important centers of the then known world, with doctrines clearly formulated, and claiming as its adherents some outstanding men and women, and numbering thousands of adherents. It hardly seems possible that one man could accomplish so much against handicaps in such a comparatively short space of time. The more one knows of the conditions under which Paul worked, and when one realizes just what he accomplished, the greatness of the man increasingly looms up. Here indeed is one of the great men and the great souls of the all time.

The first lesson in this series of lessons on the life of Paul is concerned with the background of his life and work. It must of necessity be historical in nature, but it will be valuable nevertheless for the man is intelligible only in the light of the background of his early history and training.

Paul's Birth and Childhood.

Paul was born in Tarsus, "no mean city," as he proudly said, the capital of Cilicia in Asia Minor, a commercial city of importance, and the seat of a great university. It was a kind of meeting point between Eastern and Western civilization, and combined in its atmosphere and life Greek culture and Roman law, with Eastern or Oriental factors. This cultural background, and this cosmopolitan spirit undoubtedly influenced Paul's early life, and prepared him for the world-wide view of the gospel which he later held.

We know but little about his family. We know that he was a Jew, of the tribe of Benjamin, a Pharisee, and a Roman citizen. We know nothing of his father or mother, but it is quite likely that they were Jews of the better class and perhaps well-to-do. Paul never directly refers to them in his writings. We know that he had at least one sister (Acts 23:16). His Father was undoubtedly a Roman citizen.

Education.

Paul undoubtedly received careful training in the home at the hand of his mother. It was here

that he probably laid the foundation of the wide and exact knowledge of the Scriptures which was such a factor in his work. He learned a trade as a tent-maker and he followed this trade even while on his missionary journeys, thus making himself independent of others.

We are not sure as to how much of his training Paul received in Tarsus. Acts 22:5 states in Paul's own words that he was "brought up in this city (Jerusalem) at the feet of Gamaliel." He may have been brought to Jerusalem when only a boy. In either event he had the privilege of studying under Gamaliel, the grandson of the still greater Hillel, an outstanding scholar, and a man of liberal spirit in spite of the fact that he was a strict Pharisee. We may be sure that Paul had the advantage of the best Jewish home-training, which meant careful and painstaking religious training. Paul's letters show that he was a brilliant Greek scholar, as well as a careful logician. He was also a gifted orator as extracts of his sermons and addresses show. As has been stated the fact that he had lived in Tarsus and the fact that he was a Roman citizen gave him that imperial and cosmopolitan spirit that made him think in world terms. He was exceedingly zealous in behalf of religion, so zealous that he was made the special agent of the Sanhedrin (he may have been a member of that body) to stamp out the "new" religion.

Conversion.

Heredity, environment, education—these three factors prepared Paul in a unique way for his great career as a Jew. But the thing that made Paul the world's outstanding Christian was his conversion which led him to bring all these factors in glad submission to Jesus Christ, whose servant he forever after became. The story of that conversion will be recounted in a later lesson. It is mentioned here simply to emphasize the fact that the turning point in Paul's life, and the explanation of all that he did is to be found in the experience on the road to Damascus when he met the risen Lord and yielded his life to him. He saw a vision, he heard a voice, and forever thereafter he had his vocation. In summing up his life later he says simply that the secret of it all was that he had not been disobedient to the heavenly vision. And he is a strange Christian indeed who can read the life of this man and not feel his faith kindled anew, his courage fired, his devotion quickened, his life undergirded with new power and new love.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

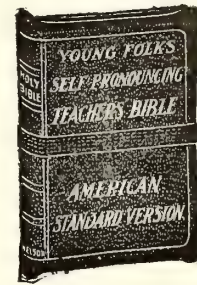
The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

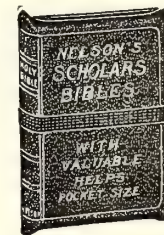
The Alabama Conference will meet with New Hope Church, two and one-half miles from Abanda, Chambers County, Ala., on Tuesday and Wednesday, October 10th and 11th. West-bound train reaches Abanda at 12:55 P. M., and east-bound train at 8:40, there being only two trains daily.

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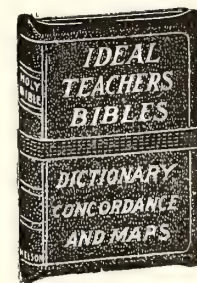
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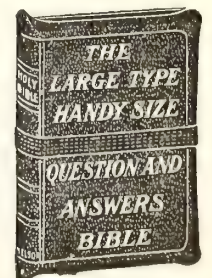
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY. GIFTS OF GOD.

"Every good gift and every perfect gift is from above, coming down from the Father of light."—James 1:17.

The Moffatt translation says, "all we are given is good, and all our endowments are faultless." Another interpreter says, "every boon we receive is good."

There is no question that in God's grace, daily bread, the rest of the night, conditions of well being, wholesome enjoyments, inspiration of the beautiful, the love of folks, all are from God the giver of every good gift.

Neither is there any doubt that "man does not live by bread alone." There are spiritual graces which illumine our minds, sanctify our hearts, cleanse us of sins, sweeten our dispositions, instil in us hope, confirm heavenly assurances, quicken conscience, give joy in prayer, give power against temptation, and bestow a faith which overcomes the world; all these develop from God's spirit in the soul. How can any one not want these blessings? They are gifts of God ready to be bestowed for the coming and asking.

Prayer—Dear Lord, give unto our souls and our lives Jesus, the greatest gift of life. In him are all things. Give us Jesus. O, Jesus, we take thee this day.—*Amen.*

TUESDAY. ANOTHER LIST.

Read Psalm 103.

Forgiveness, soul healing, redemption, consecration, satisfaction, perpetual youth, justice, revelation, mercy, tenderness, pity—how many other fine gifts of God can you count in this Psalm? Try and see.

Prayer—O Lord, we know that thou dost give only good gifts, but the greatest gift we want this day is that good gift of thy nature in all things of our doing, something that is like thee, and then we pray for the spirit never to abuse any of thy gifts, or in any sense forget thee and be ungrateful. This we ask for Jesus sake.—*Amen.*

WEDNESDAY.

THE DUTY OF HAVING FAITH.

"Jesus was the true light, which lighteth every man that cometh into the world."—John 1:9.

This text is a testimony that Jesus was the real light which enlightens every man, and it was by this light that the right of being children of God was conferred upon all who would accept him. The conferment of this happy relationship makes our birth to God.

If it can be shown, yes, if it can be realized without being shown that we are heirs to the righteous life through Christ, and if it is true that the teachings of Jesus is the best faith and the road to success (as he counts success) and happiness, then, it is just a manly duty to accept these facts as it is for us to pay our just debts, or to be honest, or obey the dictates of conscience.

Prayer—Our Father, we bow down and pray

to thank thee for thy provisions for our souls both in this world and in that to come. We pray thee to forgive us of our sins and baptize us with the spirit of thy kingdom now and always. In Jesus' name we ask it.—*Amen.*

THURSDAY.

THE CHRISTIAN PATTERN.

"Created in Christ Jesus for good works, which God afore prepared that we should walk in them."—Eph. 2:10.

No metal can be molded without first the pattern and then the imprint of that pattern set in sand. This is called the mould. That pattern is designed according to the purpose to which it is to be put and according to the conception of the master designer.

Christian character fits all phases and conditions of life. God's purpose for the world, which has hovered in his mind from the beginning, has been to make man like him, and the world like heaven. The heavenly world is still awaiting the godlike man.

In creating us God has fitted us with dispositions, aptitude, emotions, ideals, powers of conception, etc., to perceive the way which he has laid out for us that we may walk in it. He who walks in it obediently finds no experience that is unknown to him, and therefore no detail which he cannot well refer to him. If we are consecrated enough, there is nothing that God does not turn to good account. Dr. Atkinson said recently, "God is not making something for man, he is making something with man." This is what Paul calls "The measure of the fullness of Christ."

On the other hand we believe that God keeps no set moulds into which character must run. The way of some is a rose-strewn pathway, others the far-flung mountain slopes, others in morass and torrents, and others along a rocky road. Whatever our way, it matters little, if only we tread the ordained path of God. In none of them doth it appear what we shall be, but we know that when we shall appear we shall be like him. Thus, whatever our way, we may turn it to his account. Quoting from H. Champness, "When Joseph was in jail, he was in the path of Providence, and the fetters of iron were as much a part of the plan as the chain of gold he wore in the summit of his greatness."

Prayer—Say the Lord's prayer and continue thy soul's expression.

FRIDAY.

WE WHO HAVE WORK.

"No man hath hired us."—Read Matt. 20:1-16.

A man not far from where the writer lives had, not long ago, a good job at which he worked steadily, and a good home. The other day, sixty years old, homeless and penniless, he applied to a police judge and asked to be sent to the House of Correction, that he might live through the winter, as he had found it impossible to get work. The judge complied with his request, sending him there as a vagrant. That is what our civilization does for the willing workers.

No one realizes the blessings of work until he has lost his job and does not know where to find another. That is the spectre before millions of men and women in all lands today, as the result of the World War.

This is a time to give jobs to workers, all the jobs one can pay for. This is the time for those who are prosperous to share their prosperity; to cooperate with those who have in hand the national aspects of the great problem. All can do something; and when all do what they can, the need will be met.

Prayer—Thou who art the Son of the ever-working Father, what honest task fails of thy

cooperation? Work thou in us and through us, we pray thee, that honorable and well-paid work may be plentiful in this thy world.—*Amen.*

AMOS R. WELLS.

SATURDAY.

BETTER MEDICINES.

"Heal me, O Lord, and I shall be healed."—Read Jeremiah 17:12-18.

A distinguished physician professor of surgery in the University of Minnesota, has said that medicine has before it as great triumphs as those of the past. In the art of healing science has many wonders yet in store for the human body. The inventor of a more powerful microscope, that will enable us to see germs now invisible, would lead in the conquest of some of the most dreaded diseases. Chemistry has much to do for us by the product of synthetic medicines of unsuspected powers. The plant and animal world hide many aids to health.

As we put ourselves in harmony with God and his laws, secret after secret will be disclosed to us. His mercy is everlasting, and the fulness of it will dawn upon us as soon as we are ready for it.

Prayer—Our Father, we will await thy will, and try to become like thee. Strengthen us. Purify us. Make us ready for thy grace. We ask it in the name of thy Son.—*Amen.*

AMOS R. WELLS.

SUNDAY.

LABELS THAT BELONG.

"Speak ye every man the truth with his neighbor, execute the judgment of truth and peace in your gates."—Read Zechariah 8:14-17.

Once in France there was a bookseller who played a practical joke upon his customers by changing the "jackets" of the books for sale. A giddy novel was made to proclaim that it was written to please serious and thoughtful readers. A work on the "Psychology of Immortality" declared that it would make any reader almost die of laughter. And so the fantastic exchange proceeded.

As we look around among men and women we often note a very similar misplacing of titles. A genuinely kind heart wears a crabbed exterior. A presence of religious faith hides an eating cancer of doubt. Carelessness cloaks genuine earnestness.

We need to read the book. We must not depend upon the wrapper.

Prayer—Our Father, give us the sure insight of thy Holy Spirit. May we deal with our brothers and sisters as they are and not as they appear to be. May we not be deceived by appearances, nor deceive others.—*Amen.*

AMOS R. WELLS.

INTOXICATING DRINK.

Has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
And dug more graves,

Than any other poisoned scourge that ever swept its death-dealing waves across the World.—

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

CROWN HIM WITH MANY CROWNS.

By JOHN G. TRUITT.

"Thou art my king, O God."—Psa. 44:4.

It is a glorious thing to come into this house today, to feel here that Christ Jesus reigneth. It is a glorious thing to have a retreat like this where there is an altar of prayer and praise—a place where God can be found and worshipped. It is a glorious thing to feel the communion of the spirit of Christ with our spirits, and to know that we shall go from this house with our spiritual faces aglow with the light of love. It is a beautiful thing to crown Christ Jesus king in our hearts and lives.

1. *He is a King.* And how our confidence in the blessed old Book mounts when we know that it expected him to come a king, and that it had long before he came announced His coming as a King. In the prophecies of Daniel: "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The prophet Micah (5:2) said, "Thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Zechariah (9:9) foretold his coming as a king: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

The angel Gabriel announced to Mary (Luke 1:31-33): "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The blessed old Book records many other prophecies of his coming into the world as its king, and which, I say, give us confidence in that Book. For our seeing eyes have beheld his glory, "the glory as of the only begotten Son of the Father."

The New Testament has declared him king. In the New Testament we find Christ often speaking of his kingdom, others speaking of his kingdom, and Christ confessing in the court his kingship. But we have more than words of prophets, and priests—yea, even more than the words of the Angel Gabriel; we have the kingly life of the Christ himself!

With what confidence his kingly life inspires us. We can have faith in him even now. We need only look upon his life, and lift our hearts to him to feel his kingship. His life on earth was a battle royal, fit only for the King of kings! He fought with autocrats who held complete sway. Herod supported by the law could slay every baby boy in Israel and get by with it! Herod used a blade of steel; Jesus a sword of love. He fought monarchs whose very names were power to conjure with. An appeal to the name of Cæsar so weakened the will and judgment of the formerly strong Judge Pilate so that he could condemn the world's one innocent man to death! And yet the word of Jesus could for-

give sinners. Jesus fought in a world whose women were slaves, and by taking a towel and becoming a servant he set forth the glory of service until womankind has come to fill a queen's place in the halls of humanity.

More still he looked into the faces of men, women and children, and challenged the best within them in such a way as to create an irrepressible kingdom of love. They learned to lay aside old, failing, faltering, sinning lives and live abundantly. Rejoicing at the result he said to them: "The kingdom of God is in you." And they were in the kingdom of God!

None but a king could have gone to the cross as Jesus went. Nor for the reason he went. And none but the King of kings could have overcome the cross as Jesus did. I do not wonder that Thomas fell at his feet and cried: "My Lord, and my God!" I do not wonder one whit at that. I pray God that I may learn to do likewise; None but Jesus, and he a king eternal could have said, and have nineteen centuries to confirm it: "All power hath been given to me in heaven and in earth." It is reassuring in these days to have confidence enough to look through the tangle of the times and see that king standing majestically still in the hearts of boys and girls and men and women!

2. *"Thou art my king, O God."* It is one thing to know academically that Jesus is king; it is another to know faithfully that he is one's own king. "Thou art my king, O God." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." External profession of his lordship is not enough to place one inside his kingdom. *Doing* the will of God is required. It is of little use for me to say: "Thou art my king," and then follow the counsels of the ungodly. It is not enough for me to accede to formal ritualism, and then forget the informal kindness, justice, and righteousness which should characterize my daily living. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Jesus cannot be your king. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

I have come to believe that the supreme characteristic of little children is love. In every way, and manner of their living I see love. Love that longs to be near; love that trusts completely; love that is perfectly innocent; love that satisfies and feeds the loved with food like that of the angels; love that forgets wrong, and forgives evil; and love that finds peace, and joy, and composure when others are restless and ill at ease. The touch of their little hands; the lisps of their little lips; the light of their little faces; and the call of their little hearts convince me of their love. They possess love. They give it, and they receive it.

Now if one desires full citizenship in Christ's kingdom he must be converted, and become as little children. Jesus is saying if your heart is becoming hard, if your center is becoming self, if for faith you are yielding doubt, if for love you are offering hate, if for purity of life you are yielding to evil passions *turn round*, you are on the wrong road. you are headed from God's kingdom of righteousness and love.

Let me go one step further. It is not enough to seek to fill one's life with a hazy sort of sweet sentimentality. Out of that sort of condition we

can never say, "Thou art my king, O God!" Soft sentimentalism will never put justice on the throne, nor bread in the mouths of the hungry, nor give the gospel to the whole wide world—God did not just love, but God so loved *the world*," there was objectivity to his love. There was a workaday definiteness about it. It turned upon some object like sunshine upon a plant in life-giving goodness. And thus it follows that we cannot crown Christ king in our lives without *loving him*. Paul sang his most beautiful song of love in his first letter to the Corinthians, but before he closed that self-same letter he said: "If any man love not the Lord Jesus Christ let him be Anathema Maran-atha." If I am to say, "Thou art my king," then thou must have my love, my trust, my faith, O Christ!

Let us crown him with many crowns, the crown of love, mercy, forgiveness, bravery, patience, helpfulness—whatever we admire, whatever we need, full well we know we shall find it in him. In him we shall find the answer for conscience and conduct; in him we shall find norm and standard; and in him we shall find strength and power to live the constructive, kingly lives which we know in our heart of hearts we should live. Let us join with the psalmist in saying, in deed and in truth, "Thou art my king, O God."

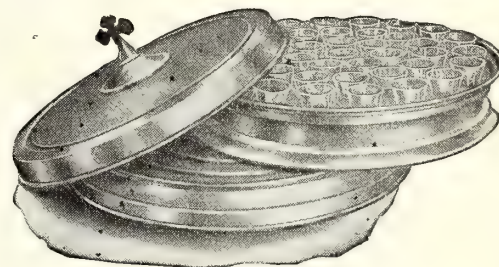
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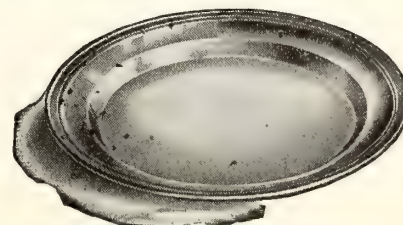
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

What is more pitiful than a little helpless child left fatherless and motherless and no one to care for it?

The writer's first experience in work for an orphan happened when he was a small boy. Father had a nice flock of sheep. It was the writer's job among many other duties each morning to feed the sheep. One morning we went to feed the sheep and the mother of a little lamb was dead, and the little fellow was crying for its mother. The mother was cold in death and could not respond to the cry. The other sheep seemed not to care. We took the little fellow in our arms and carried it to the house and mother helped me to teach it to drink milk and it grew to be a large beautiful sheep and was the pet on the farm.

Little children are sometimes left just as helpless and people don't seem to be interested or care. The Orphanage goes to their rescue and often finds a real jewel that becomes a graduate nurse and renders a great service to humanity, or perhaps a teacher to train young minds to develop, or a stenographer to render faithful service to the State.

A few days ago a little squirrel fell from its nest in a tree on my lawn. My little boy, who is a great lover of pets, found it and brought it to the house and his mother has taught it to drink from a little doll bottle and we all get lots of pleasure out of seeing the little fellow take the little bottle in his paws and drink his milk. We get pleasure out of it because we take the time and trouble to care for it and feed it.

Why is it so many are not interested in orphan children? It is because they put themselves to no trouble and make no investment in helpless children. They lose lots of the real joy. The people who are interested in the Orphanage are those who make contributions to help the little fellows. Worldly pleasures are but for a season and will soon pass away and are unsatisfying; but the saving of a little child to society will be a lasting, living joy. Don't you want to have some real, lasting joy?

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 28, 1933.

Brought forward \$ 8,619.89

Sunday School Monthly Offerings.

Eastern North Carolina Conference:	
Damascus	\$ 1.75
Turner's Chapel	.63
Auburn	2.55
Liberty (Vance)	3.23
	8.16
Western North Carolina Conference:	
Pleasant Grove	1.30
Eastern Virginia Conference:	
First, Richmond	\$ 5.00
Holy Neck	4.77
First, Portsmouth	5.59
Wakefield	1.80
	17.16
Valley Virginia Central Conference:	
New Hope	\$ 3.77
Palmyra	1.70
Newport	1.00
Winchester	3.81
Alabama Conference:	
Pisgah	1.28
Special Offerings.	
Lanett, Ala., Sunday School.....	\$ 10.00
A. J. Morgan, support children...	40.00

Prairie Hope Christian Church, St. Joseph, Ill.	291.90
Endowments.	341.90
Lawrence S. Holt Endowment Fund.....	150.00
Total for the week	\$ 530.08
Grand total	\$ 9,149.97

A CORRECTION.

I know that the church at large and the friends of Elon are anxious for information about our opening. There appeared a note in last week's SUN to the effect that the enrollment had gone past the three hundred mark and that we expected three hundred and fifty, all of which is untrue. The ones responsible for giving out such information will be reprimanded. I only wish that these statements were true, but they are not.

Our opening, however, has been quite satisfactory. We have enrolled to date two hundred and fifty-one students, with some special students to be added. At this date last year, we had two hundred and thirty students enrolled, including special students. This means that we have twenty-one students in excess of last year's enrollment; we will, perhaps, have twelve to fifteen more. This is not what we had hoped to have; but we feel it is quite satisfactory considering conditions at the College and throughout the country. I appreciate the efforts of the friends of the institution in our behalf. If the active membership of our church will cooperate and give its assistance, there is no reason why we should not continue to make gains. We earnestly covet such cooperation.

L. E. SMITH, President,
Elon College.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 1.

Lev. 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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OUR CHAPLAINS IN THE NAVY.

In all of Uncle Sam's Navy there are about eighty-four chaplains who come from all parts of the United States and every branch of the Protestant and Catholic Churches. Out of this entire number there are two from the Christian Church: Lieutenant-Commander H. E. Rountree and Commander W. W. Elder. Both of these are Southern men, one from Virginia and the other from Alabama. Both are Elon graduates and are at present living as neighbors in San Diego, California.

I do not pretend to really know much about the duties of a chaplain, but thought perhaps a few things I have noticed during the last six months that I have been living with my brother would be of interest to some.

The duties of the chaplain are quite different from those of the minister of the usual field. Each day he has office hours lasting from about 8:30 to 4. He is responsible for the recreation of his unit. Movies are provided several nights each week for the men. Occasional dances are sponsored. Every unit has a library which he supervises. Other forms of recreation are provided by him: games, social contacts with outside people, and varied programs.

The chaplain listens to the men when they are in trouble and need advice. Not only to the men, but their wives bring the family troubles to him and he tries to help in a way so all will be happy. What he hears from them is held in strict confidence and never repeated, but judging from a few remarks it seems he listens in time to every kind of trouble men and women have.

A chaplain, like other Navy people, stays in one place only a few years, then moves to the place Uncle Sam selects.

Chaplain W. W. Elder is stationed at the Naval Hospital, San Diego, Calif., which is Uncle Sam's largest Naval Hospital. More than a thousand sick men can be accommodated in this beautiful institution of nearly a score of buildings. He visits the sick daily, and has charge of funerals and marriages.

On Sundays the recreation hall is cleared of its reading tables, ping-pong tables, pool and card tables, the movie screen is removed and chairs are put in place before a movable pulpit for "Church." The church flag floats outside above the United States flag and all is in readiness. Because only a few sick people can really attend service each bed is equipped with a radio head-phone that is in turn connected with the microphone used by Chaplain Elder. His service then really becomes a broadcast. There are two paid musicians to assist him.

He never knows who is going to hear his sermon—all branches of the Protestant Church may be represented, Catholics, Mohammedans, Philipinos and others. Imagine one sermon to suit these different people—and most of them sick.

One Sunday I was most fortunate in being invited to service on the U. S. S. *Whitney*, where Chaplain Rountree is stationed. Mrs. Rountree and I went over from the pier on the same motor boat with two ladies who were to assist with the music. We found his place for service away down "deep" in the ship. It looked like a little chapel there but really it was a compartment curtained off with canvass. Above our heads hung the sailors' cots on which they slept, but the fresh flowers on the piano, the good fresh salt air coming through the portholes, through which the calm, blue Pacific could be seen, all lent an air of unusual reverence to the little chapel. Those sailors really sang, too. They requested certain hymns and it was interesting to note the deeply religious ones they chose.

These two Southern ministers are carrying on here in the Navy. They still love their water-

melons, their jokes and fun—they are great pals—like to play golf, but when work is to be done, their's is a work with great possibilities and heavy responsibilities, but they are most capable, Our Two Chaplains in the Navy.

SUSIE ELDER.

San Diego, Calif.

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on his will, hearkening to his voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or the cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.—*F. B. Meyer.*

PROOF OF LIFE.

A man has no right to call himself a Christian unless the virtues of Christianity are in his life. I do not ask for degree, but I do ask that they be there. If you have a plant in a pot that for ten years, through summer and winter, sunshine and cloud, rain and shine, has never put out a leaf, nor shown the least symptom of life, what reason have you to believe that it is alive at all? It looks uncommonly like a bit of dead stick.—*Alexander Maclaren in Exchange.*

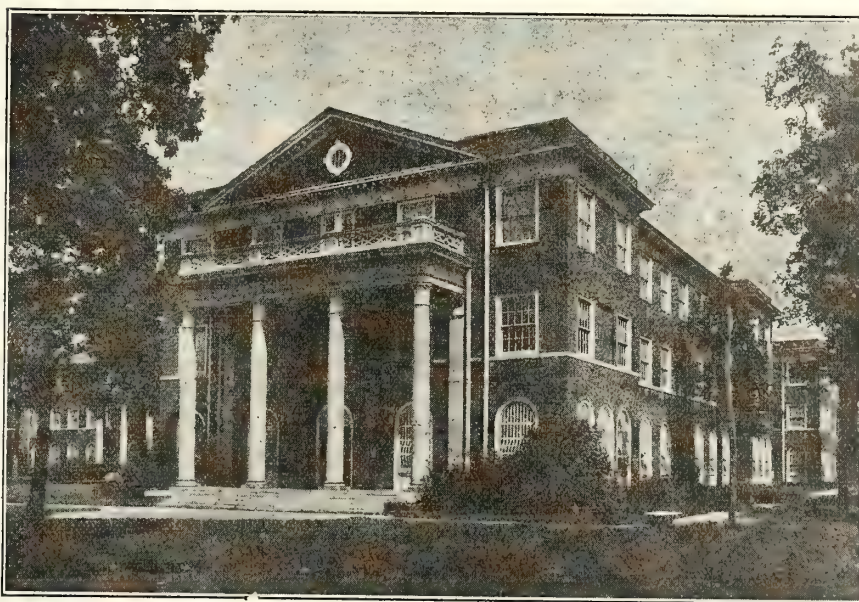
Man grows inevitably. He is becoming Christ-like. If he bears the image of Christ he will share his glory. If he grows into the world's image, what choice remains but he must at last share the world's fate?—*Isaac Edwardson.*

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OBITUARIES

HOLLAND.

James Kelly Holland, son of the late Eley and Ellie Holland, of Nansemond County, Va., died at his home near Holland, Va., September 10, 1933, aged 77 years. The funeral service was conducted at the home by this writer, assisted by Dr. W. M. Jay, and the burial was in the family cemetery.

He leaves a widow, one son, James Elmer Holland and two daughters, Nora Holland and Mrs. J. H. Wright, and one grandchild, Helen Holland, all of R. F. D., Holland.

Mr. Holland had been an industrious man until his health failed several years ago. He was a member of Holy Neck Christian Church. May the God of all comfort and keep his bereaved ones.

N. G. NEWMAN.

RICHMOND.

James B. Richmond was born August 16, 1842, and died August 14, 1933. The funeral was conducted from Mt. Zion Christian Church by Rev. McPherson. His body was interred in the church cemetery.

Brother Richmond was a loyal member of Mt. Zion Church for many years. He was kind and tender-hearted. The preacher always had a warm welcome in his home.

He leaves to mourn their loss a wife, Mrs. Mollie Hessey Richmond, three sons, two daughters and other relatives and friends.

May the Lord bless and comfort the bereaved ones.

J. F. APPLE.

CRAVEN.

Mrs. Alice Almeda Hicks Craven, wife of J. F. Craven, passed to her reward August 22, 1933, at the age of 62 years, 3 months and 21 days.

In early life she professed faith in Christ and joined the church at Pleasant

Grove, where she remained faithful till two sisters, and a host of other relatives death, which came very suddenly at and friends, who lament her passing; but night. She went to bed in her usual we have all reason to believe their loss health and before morning came she had is her eternal gain.

gone out to meet her God.

She was a quiet, good woman. She is assisted by Revs. H. V. Cox and B. H. survived by her husband, four brothers, Lowdermilk.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, OCTOBER 5, 1933.

NUMBER 40.

.. THE SUN'S OBSERVATORY ..

20,000 Auto Fatalities.—

Reports compiled by one of the leading automobile insurance companies, show that nearly 20,000 persons have been killed, and more than 570,000 injured in the over a half-million automobile accidents which occurred during the first nine months of 1933. On the basis of current trends, it is estimated that this year's fatalities will exceed last year's record of 29,000.

Huge Chinese Road System.—

The question of a huge national road system for China, has recently been revived. As originally outlined some three years ago, it was proposed by the national government to build two systems. One of these would be a commercial road system, while the other would be primarily a national defense line, following the frontier. The entire project called for the construction of nearly 22,000 American miles of roadway, at an estimated cost of over \$350,000,000.00.

Buying and Costs Continue to Increase.—

Dun & Bradstreet again report a sharp gain in retail buying. Housewives, who, during August, raised department store sales 16 per cent above the same month in 1932, were said to be flocking back for more. Automobiles and trucks, also, continued in demand, there being 236,400 produced in August, showing an un-seasonal increase of 3,000 more than in July, and 146,000 or 160 per cent increase over August, 1932. Cigarette production for August, 1933, reached the enormous total of 11 billion. Living costs showed an increase of 2.3 per cent, but were still 23.6 per cent below August, 1929.

An Alarming Situation.—

Aside from the question of prohibition, the small number of votes cast in the referendums in the various States, gives cause for concern. It is indeed an alarming situation when on such an important economic and moral issue two-thirds of the possible voters stay at home. And this is what has happened up to the present time. The first twenty-nine States voting, cast a total vote in the last presidential election of 27,710,672. Of this number, less than 11,000,000 have approved the repeal amendment, while a considerably smaller number have voted against it. A ballot which is easily obtained, is lightly used, or not used at all.

Volstead Declines to Serve.—

Andrew J. Volstead, better known as the author of the Federal dry enforcement act, has refused to serve on the Liquor Control Commission of the State of Texas. In declining the appointment, he wrote Governor Olson: "Those who have opposed prohibition have posed as friends of temperance and law enforcement. Personally, I am willing to give them a chance to make good.

They ought to have a free hand to deal with the matter and be responsible for results." Personal observation would incline the writer to agree with him when he continues: "The suggestion that the State may become the sole dispenser of liquor does not interest me. It is a toss-up whether the so-called Canadian liquor control system is better than the saloon."

World Wonders.—

For centuries the pyramids of Egypt have looked down upon wayfarer and native alike. Truly the wonder of all times, they required the work of a hundred thousand men for more than twenty years. Yet only recently there has been completed a wonder—which, to us, seems commonplace—that is more marvelous than even the pyramids. The Khedive Ismail Bridge, crossing the Nile at Cairo, is 1,260 feet long. It has two spans of 66 feet, electrically operated, which open to give passage to river traffic. The bridge, itself, also has a width of 66 feet. In its building man harnessed machinery, while the pyramids represent the labor of slaves.

Von Hindenburg Observes 86th Birthday.—

President Von Hindenburg, familiarly known as "the grand old man" of Germany, observed his eighty-sixth birthday on Monday, October 2nd, at his private estate in East Prussia. His request that public demonstration be avoided was respectfully observed by the entire nation, although the standing army observed the anniversary by parades before divisional commanders. Von Hindenburg is said to be in excellent health notwithstanding his more than four-score years. Tied by tradition and inheritance to East Prussian soil he is now, by action of the national government, in possession of two large estates once owned by the Hindenburgs. Not only have these estates been returned, but they have been declared free and unincumbered for the future.

Jesus Retried by the Jews.—

From the *Hebrew Messenger* we glean further details of the recent retrial of Jesus by the Jews. It took place in Jerusalem during July before a packed assembly. The judges were composed of a number of highly educated Jews, and the case was opened by Dr. Beldeissel, a prominent Jewish jurist. The prosecutor was Dr. Blandeisler, whose speech covers a document of a thousand typewritten pages, and who spoke to uphold the judgment of the Sanhedrin. The defense was led by Dr. Reichswehr, who stated that he would prove that the judgment of the Sanhedrin in the case of Jesus was unjust, and that his crucifixion was judicial murder. He spoke for five hours and then the judges retired to consider their verdict. When they returned they announced that by a vote of four to one they affirmed the complete

innocence of Jesus, finding that the complaint against him was based on a "dreadful mistake," and declaring their belief that divine judgment would follow upon the Jewish people until they freed themselves of their horrible sin. Perhaps the "blindness in part" is about to pass from Israel.—*Methodist Protestant-Recorder*.

Governor Pollard Turns Repealist.—

On the eve of the election in Virginia, Governor Pollard, who has, until recently, been one of Virginia's most consistent dries, climbed on the bandwagon of repeal. In announcing his decision he said: "If I cannot fight (the liquor traffic) with the weapon I want, I will fight it with such weapons as I can get. The right of the people to rule must be recognized. I deplore present conditions, but I cannot ignore them. . . . I shall, therefore, vote for the repeal of the Eighteenth Amendment, and from now on join the friends of temperance in re-establishing once more the long and tedious processes of education upon the evils of intoxicating liquors. I shall, furthermore, exert myself to secure the very best liquor-control law which public opinion will support to reduce intemperance to a minimum." Possibly comment upon the above is out of order, yet one cannot refrain from wishing that the venerable Governor had continued to wield the weapon which he *wanted* until it was ruthlessly torn from his hand, rather than doing the more expedient thing of yielding that weapon without striking a last blow.

The Fair of Phantasy.—

During Chicago's well-known Century of Progress our architects have been able to cut loose from their ancient dependence upon beams and buttresses and thus give their imagination the fullest possible scope. With artificial light and ventilation, windows need no longer intrude upon the architect's flight of fancy, while the modern door is simply a piece of the wall on hinges. The result of these tendencies is now on display on Chicago's lake front. The visitor is guaranteed this satisfaction—he knows he has never been there before. A minister (who had evidently passed by the side shows) remarked, "There isn't a beautiful shape on the lot." Yet the architecture of the Chicago Fair has its brighter moments. Like most barns, it looks better by moonlight than daylight, while the twilight is a moment of whimsical beauty. Because of the better control of lighting, the interiors are often more pleasing than the exteriors. Many rooms are quite remarkable. The parts are rather better than the whole, as neighbors have a tendency to detract from one another. But the garishness and gaudiness with occasional moments of loveliness is altogether typical of the city which created the Fair. It belongs to Chicago.—*John R. Scotford, in the Congregationalist and Herald of Gospel Liberty*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. M. T. Sorrell changes his address from 2003 North Main Street to Third Avenue, Danville. Though changing locations, Brother Sorrell remains at his post as pastor of our Danville Church.

The Miami First Church, Rev. Helen F. Latham, pastor, reports the accession of nine more members on September 24th. Six members had previously been received in September. Dr. Geo. Henry Bradford has been voluntarily assisting in the services and has preached during the pastor's vacation.

Rev. Thomas H. Derrick, of DeLand, formerly pastor of the Congregational Church at Orange City, Fla., has been called to the Associate Church at Baltimore. Mr. Derrick has accepted for three months, serving during that time as interim minister. Mr. Derrick left his home in DeLand on September 27th.

Miss Pattie Lee Coghill has returned to Florida from her vacation spent at her home in Henderson, N. C. She attended and participated in the week-end young people's conference known as "Little Immokalee," held at New Port Richey, Fla. Others participating were Rev. Walter Metcalf, Dr. E. C. Gillette and Rev. Lawrence A. Gedcke.

Early returns from the special election on prohibition repeal in Virginia, indicate that the State has followed the example of the thirty-one preceding her. The vote, possibly three-fourth complete, stood 90,000 for repeal and 52,000 against. Many of the counties voted dry, but practically every large city in the State went overwhelmingly wet.

Dr. G. O. Lankford, who recently resigned his pastorate at Burlington, N. C., because of his health, will leave about the middle of this month for Penney Farms, Fla., where he expects to remain for the winter months. Mrs. Lankford and his younger son, Wilbur, will accompany him. Another son, Eugene, is now in school at Elon College.

Dr. L. E. Smith, president of Elon College, delivered the principal address at the annual Christian Endeavor Convention of the Central North Carolina District, at the Asheboro Street Friends Church, Sunday evening, October 1st. Between 400 and 500 delegates and visitors were in attendance. Dr. Smith's theme for the occasion was "Living for Jesus."

The Laymen's Missionary Movement, fifty-two communions and denominations cooperating, have set November 19, 1933, as "Men and Missions Sunday." It is expected that there will be more than one thousand community men's missionary dinners between November 13th and November 18th, the carefully prepared program calling for a missionary service and sermon in every church on November 19th. This will be the third annual observance of "Men and Missions Sunday." The Laymen's Missionary Movement having been launched on November 15, 1906, celebrated its 25th anniversary three years ago. The general topic of the observance this year is "Christ and the Modern World." Both a statement as to the importance of observing "Men and Mission Sunday," and also the program outline, with further

information and details regarding the activities of the Movement, may be obtained by addressing a post-card request to the Laymen's Missionary Movement, 19 La Salle St., Chicago.

We join with the Burlington *Times-News* in the following commendation: "Judge John S. Thomas demonstrated his fitness to grace the court of Alamance yesterday when he ordered a clean-up of slot-machines in Alamance County. For some time now the entire county has been virtually overrun with these machines, operating in the city of Burlington under license. Governments today are so hard put for cash that they are ready to grasp at almost any means of bringing in more revenue." Judge Thomas has given the operators of slot-machines until November 1st to clear up and clean out, thus following the lead of some other cities and counties in putting out of commission these machines that were extracting millions from innocent children, incidentally teaching them also the gambling habit.

MISS LOHR'S ARTICLE.

I hope that many have read Miss Minnie Lohr's article in the issue of THE CHRISTIAN SUN of September 28th, and that the editor will permit me to tell her, in this way, with what interest at least one reader read it. There is nothing new in the article, except as all truth is always new.

Two sentences struck me. One is, "Our Lord never permitted anyone to substitute their plans or their way for his will." The other is, "Following Jesus means walking in the opposite direction from the crowd, and that is what most people do not want to do." This is like a saying of Dean Inge, that the big crowd is not around the narrow gate. Of course, crowds did, at times, follow our Lord, and "common people hear him gladly," but in the opposition of the leaders there was no crowd to stand by him.

Is not the chief work of the church to increase the number around the narrow gate, rather than to bother itself directly about political problems? Do not the Gospels show that this was Christ's way? In fact will not this method be the more effective way of helping to better political and social conditions? Is not the primary need that of increasing the number of people who have the bravery, in spite of opposition, to think right and do right?

J. H. DILLARD.
Charlottesville, Va.

NOTICE.

The Alabama Woman's Christian Missionary Conference meets with Lanett Christian Church, Sunday, October 8th. We earnestly request our pastors and a representation from each church to be present.

(Mrs.) H. P. BEAIRD, Pres.
Roanoke, Ala.

NOTICE OF CONFERENCE MEETING.

The Eastern North Carolina Conference will hold its annual session with the Wentworth Christian Church, at McCullers, N. C., November 21st and 22nd, beginning at 10 o'clock, A. M. All churches are urged to send up full delegations, all delegates and ministers are requested to be present at the opening session and remain until the close of Conference. There is great need for the churches to raise as much as possible of the apportionments requested. Our contributions last session were not up to the usual amount, but the needs were greater than ever. We should do our best for Christ. He has done his best for us.

W. C. WICKER, President,
Eastern North Carolina Conference.

MAVE YOU PAID?

Below is given a list of subscribers making payment on subscriptions during September:

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Miss Etta F. Fleming, Route 1, Middleburg, N. C.
Miss Sadie Fonville, Burlington, N. C.
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Rev. T. E. White, 509 Charlotte Ave., Sanford, N. C.
Mrs. R. B. Wood, 711 Virginia Ave., Norfolk, Va.

We would greatly appreciate it if those in arrears would remit their subscriptions before the conferences begin.

Sincerely,

J. T. KERNODLE,
Managing Editor.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

The Alabama Conference will meet with New Hope Church, two and one-half miles from Abanda, Chambers County, Ala., on Tuesday and Wednesday, October 10th and 11th. West-bound train reaches Abanda at 12:55 P. M., and east-bound train at 8:40, there being only two trains daily.

The Georgia State Conference will meet with the United Church, LaGrange, Ga., Tuesday and Wednesday, October 31st and November 1st. Rev. J. H. Dollar, president of the conference, is also pastor of the entertaining church.

THE RELIGIOUS PRESS.
By TIMOTHY THOMAS.

The editor of a church paper is always confronted with the problem of problems. The routine of editing "copy" is small compared with the unlimited problems that are known only to the editor himself. The financial problem of the church paper, which is too often upon the shoulders of the editor (either directly or indirectly) is a typical ordeal that few realize. It is the one ever-present grind that must be met and can never be eliminated. Week after week it remains the unsolved problem. Every financial need of the church must be presented through the columns of the church press, but when the paper itself must cry out because of its own distress, too often it is considered out of place. Many are ready to tell the management how to make the publication pay.

Tradition has always been the greatest drawback to the circulation of the church press. With the exception of form and style of typography, the church paper of today is about what it was fifty years ago. It is the mouthpiece of the denomination it represents. It must preach the doctrine of the doctors that brought it into being. It must remain so denominational that no devout member of any other communion cares to read it. The local churches into which it goes may change their programs to meet the social needs of their respective communities, but if the editor of the church paper strikes a new note, some moss-back is ready to "crack down" on him as being too liberal, too much of the world, and offering the criticism that the publication is becoming secular. Page after page, because of tradition, must be one plea or preachment after another. It must be a publication for the saints; nothing for the sinners until they become converted. If the local church is a suitable place to go, why not put something into the church paper to interest the man of the world? The editor consciously or unconsciously falls into the habit of making every editorial a little sermon, thus duplicating what every pastor is doing. The church paper is a pastor-at-large in the fullest meaning of that expression, and because of such, should have the fullest latitude of thought.

It seems to be beyond the understanding of the devotees of the church paper why all members of the church do not read it. No one answer will suffice; but that which will cover the ground better than any other is the lack of interest. But why the lack of interest? After an observation of many years, as well as having endeavored to be a student of the church press, I have come to the conclusion that the lack of interest lies in the variety of subject matter offered by the average church paper. Over a period of more than a hundred years the appeal of loyalty has not given the church paper sufficient support. Condemning church members for not taking their church paper has been of no avail. People usually buy what they want, and this applies to church members and non-church members.

There are very few church papers that carry anything of interest to the children. The hapitual reader of the church paper, with very few exceptions, started that habit in early life. The child of today is the man of tomorrow, and the man of tomorrow will reflect the child of today. But if there be no appeal in a paper for the child, how can this interest be expected?

Because of tradition, custom, and mostly out of deference to the feelings of contributors, articles appearing in church papers are merely edited for grammatical errors. The daily press with its well-manned staff takes every item accepted for publication and re-casts it in conformity with its policy and in the most readable style, adding striking headlines that appeal to the imagination.

Some day some denominational leader with a vision will start a church paper that is different. It will be a paper containing something for every member of the family. It will even include comics that depict a moral lesson. Every article appearing in it will be brief and to the point. It will be a household necessity. It will have more news than views. Its readers will like it so well that they will like every enterprise it represents. It will be so free of the denominational label that it will unconsciously become the greatest missionary of the church promoting it.

This article is not to be taken as a criticism, but a comment, and is written in the hope of a better day and larger support of the church paper, as well as a plea for a changing church press for a changing age.

Patience is a lesson to be learned. Christ is the Teacher, but you are the scholar, and it is the scholar who must learn the lesson. Not even Christ can learn it for you to spare you the effort. Nor can it be made an easy lesson for you even by the Divine gentleness. It costs to grow patient, and you must pay the price yourself.—J. R. Miller.

OCTOBER.

When summer is done, with its bright, gorgeous weather,
The air growing keen with the first tonic chill,
All trees don their brightest and gayest together,
To welcome the autumn and winter's first thrill.

The bees hum their deepest, to goldenrod listening,
While asters, assenting, nod gently their head;
The gentian unfurls its blue petals glistening
And the last of the butterflies soon will have fled.

The birds have been gathering—a serious matter
Is the long autumn flight to their warm Southern home—
Till the call of the Bob-White and the Kingfisher's chatter
Are the last of the notes ere the birds have all flown.

The great golden ears of the harvest are ready,
The purple grapes cling to the fast withering vines,
The red apples hanging, ripe, luscious, and heavy
With nuts of the forest and scent of the pines.

—Unknown.

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Of course, if it happens that the person to whom you send the paper is already a subscriber, we will advance their subscription one year, and will notify them that you have paid same.

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December....., 1932.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CRIME AND DEPRESSION.

We have both. As an evidence of the latter, there are some six million out of employment. If this is not sufficient evidence, there are ten times that number employed, but with salaries or wages either underpaid or not paid. As an evidence of the former, an estimate, more or less authentic, is that crime and criminals are costing us of the United States three billions annually. Possibly more. Desperate efforts are being made, judging from press reports, to lift the depression and wipe out crime. For the former, we have the N. R. A. (National Recovery Act); for the latter, we have the M. R. A. (Moral Recovery Act). Here is wishing a strong arm and all success to both.

However, neither depression nor crime can be lifted and uprooted from without inward. It must be from within outward. No governmental fiat can satisfy want or abolish poverty, or permanently relieve hunger. Government may afford opportunity, lighten the burden of taxation, enact equitable laws and deal out justice. The individual must learn thrift, practice economy, cultivate frugal habits, and apply himself industriously if he is to recover.

And certain it is that the individual must be sober, refrain from crime, remain within the law and deal honestly with his government, if the crime wave is to subside.

Neither the repeal of the Eighteenth Amendment nor the drive of the N. R. A. will lift the depression and abolish crime without a sober, energetic, industrious and honest citizenship.

The *Saturday Evening Post* recently called for a facing of realities, and then put a question that

we could wish every CHRISTIAN SUN reader would give heed to and think over not a little:

"Let us face realities. Repeal of prohibition will not repeal crime. Crime conditions in America must be attacked from the inside instead of from the outside. There can be no real improvement in them until we go to the root of the evil and break up the unholy alliance between the crooked politician and the criminal, and take the police out of politics. Prohibition has been a smoke screen for crooked politicians behind which they have tried to conceal their protection of vice and crime, while they fostered them, and so far as possible corrupted and debauched our law-enforcement agencies. But the smoke has been steadily clearly away and we know these fellows for exactly what they are. What are we going to do about them?"

After millions of money, that the Government is now pouring out, shall have been spent and after repeal is an act, as now seems likely, the question arises to sober and serious consideration: "What are we going to do about it?" How are we to get rid of the crooked politicians, a corrupt police, debauched enforcement agencies, dishonest and corrupt men in high places, and what are we, as individuals, going to do to make for recovery, economically, morally, spiritually? These are questions of deepest concern and greatest moment—NOW!

J. O. A.

FARMERS AND PREACHERS.

The editor of the North Carolina *Christian Advocate*, declares that "the farmer who loafs in June when his wheat should be harvested is a simpleton. The preacher who loafs in October is a failure." There is somewhat more in this than Editor Plyler indicates. While June is a good harvest month for ripening grain, October is usually a great month for activity in the pastorate. In most instances, the annual conference approaches, harvest time begins, the preacher must garner in the sowings of the year. Through the year he has been busy feeding the flock. Shearing time has come. The late, lamented Dr. W. W. Staley used to put it that unless sheep were sheared, they lost their wool and, in so doing, became shabby looking animals. The only safe method was to shear closely at the proper time. The shearing of the flock may take several forms, because every pastor who does not wish to be a failure will realize:

1. Money is to be raised for the church. Balance of pastor's salary to be paid. Conference apportionments to be raised. Church claims to be met. The pastor who neglects this part of his work will soon find himself without a church. A church does not keep a pastor very long after he reports to his annual conference a few years that he has come up with the enterprises not looked after and church claims not met, and pastor's salary not paid.

2. Plans and programs for closing the present, and opening the coming year, are to be made and executed. The churches in closing up the work of the year, almost invariably lay their plans for the coming year. Pity the pastor, indeed, who in October does not begin to lay before his people some plans, some marks of energy and activity, some purposes for the coming year. Unless he adopts some plan, he may not expect his church to adopt any. After all, maybe Editor Plyler said it all in one sentence: "The preacher who loafs in October is a failure."

J. O. A.

SENATOR SMITH SPEAKS OUT.

It is noted that United States Senator Smith, of South Carolina, differing from many other Congressmen, will vote against repeal. While Senator Smith feels under obligations to his party,

he declares that he has discharged that obligation in voting to submit the question of repeal to the States in the last Congress, though at the time declaring himself personally and politically dry. Whether sound and safe, politically, or not, Senator Smith declares that he has some paternal obligations, saying: "I have two young sons, and I am voting for prohibition because I do not want them to get started on the road to hell."

I threw aside everything and followed the dictates of the Democratic party in voting to submit the repeal question to a vote of the people," he said.

"Now, as a private citizen of my State and not as a member of the Congress, I expect to express my own personal views. The people of South Carolina have known this all the time. They know I have always voted dry and know I personally intend to vote against repeal in November."

As to how many fathers there are in Congress who feel under personal obligation to their family other than their obligations to their party, we are not advised. At any rate, it is refreshing to hear the confession of this father and the declaration of this Senator.

J. O. A.

READING THE BIBLE.

It is easy to tell people that they ought to read the Bible. Preachers often do that. But how many actually read it? Presumably ministers and Sunday School teachers know what is in the Bible, or think they do. Nevertheless, there is a woeful ignorance of the contents of the Bible on the part of people generally. Not long ago, a group of high school students took an entrance examination into a university and they flunked on the biblical section. Even boys and girls who have been attending Sunday School failed. I have been living recently with a large group of tourists touring the so-called Holy Land and the general ignorance of biblical history was appalling. Who knows the Bible, anyway?

My reason for writing thus is to relate an experience. I took with me a copy of Moffatt's translation of the New Testament on a recent cruise of the Mediterranean Sea and read it through beginning with the Acts of the Apostles. I read Acts in connection with visits to Damascus, Cyprus and St. Paul's Bay at Malta. The story of the ship-wreck read at the place where it occurred put new meaning into the story. And so it was in reading Paul's letters. I read much in the Gospels regarding Bethlehem and Nazareth and Jerusalem. Moffatt's translation reads as if the translator had been over the historical landmarks and had verified it all in his choice of words and the formation of sentences. But to see this with one's own eyes is to make the Bible read like a new and interesting book.

I wish to advocate the reading of whole sections of the Bible at a time. Read the Acts at one sitting, if possible, or read it as you would read any other book, consecutively. Then it is that the story as a whole is seen and felt and understood. Read one of Paul's letters in full just as you would read a letter from a friend. Too many people read the Bible in bits, here a paragraph and there a sentence. The book is often treated as a store-house of material worth quoting for one's purpose. As a matter of fact history should be read as history, biography as the interesting account of some important person and correspondence as any good letter should be read.

The value of this kind of reading is easy to be seen. It gives one a knowledge of the contents of the book. It provides an atmosphere that gives reality to sacred things and widens one's outlook on life. Reading in this way leads to the search for further knowledge. It forces one to use a Biblical dictionary, a geography and other helps

prepared for Bible students. It makes it possible for one to know that Jesus' triumphal entry was not in Damascus! It furnishes information enough to carry on an intelligent conversation about ancient history, biblical themes, religious leaders and the Christian movement.

E. A. K.

HONOR TO WHOM HONOR IS DUE.

By WILLIAM T. ELLIS.

Churches honor ministers with degrees and donations; and they give banquets to leading laymen. But the most deserving group of church workers get the least attention and the smallest praise—the teachers in the Sunday School.

May I propose something new for all the churches of North America—a nation-wide celebration of the service of the Sunday School teachers?

My thought is a simple one, but it will take a year of large-scale planning and activity to carry it out. All denominations, Sunday School associations and local congregations would have to enlist in the enterprise. The endorsement and approval of public officials, educators, editors and other leaders in national life would be sought.

In a paragraph, the plan is that, upon a night in some week to be agreed upon, not less than a year hence, there should be held in every community in the land the largest and most imposing demonstration possible of the nation's debt to that great host of unsung, unsalaried servants of God and of man, the Sunday School teachers; who have modestly carried on, week after week, year after year, the priceless and immeasurable work of holding aloft before the youth of the land the teachings of the Bible. Their usefulness has been beyond any man's power to measure.

Indirectly, such a spectacular tribute to the Sunday School teachers would do more to arouse interest in the Sunday School, and to recruit into its membership the millions now without any religious training whatsoever, than any other method possible. By directing attention to the functions of the teachers, and by expressing in every way possible appreciation of their work, the whole picture of the Sunday School would be brought anew before the public eye.

Existing denominational and interdenominational agencies should welcome the opportunity to do the promotional work for this great and unique celebration.

RENEW THY CHURCH

O God of all, renew thy church

In every clime and clan;
In every land may love be born—
The love of man for man.

In this good year of growing hope
May no proud strivings mar
The spirit of true brotherhood
That binds us, near and far.

No more let war's embroiling strife
Despoil our friendly earth;
May hate no more imperil life;
O bring at last to birth

The kingdom of the loving mind,
The country Jesus saw—
Where it is royal to be kind,
Where friendliness is law.

Renew in us high reverence,
Transform our hearts by prayer;
May righteousness and godliness
And justice be our care.

Thou God of all humanity,
In every realm of earth
Breathe thou thy spirit over us
And bring thy day to birth.

—Thomas Curtis Clark.

ADVICE TO YOUNG PREACHERS.

First, get religion. Be certain of your call. Be determined to be a man of one work. Get the best preparation possible. Variety is the spice of the pulpit. You cannot be versatile without a large stock of materials. If every pigeonhole of your brain is not crammed with information you will soon become sounding brass and a tinkling simpleton. He who fails to study, but depends upon the Lord to fill his mouth as he opens it, will find the filling to be hot air.

Don't despise the day of small things. When matriculates of "Brush College." Times have changed. The pews have been lifted nearer to the level of the pulpit. Popular education has put in its work since "the fathers fell asleep." Science and philosophy are challenging divine revelation today.

Don't despise the day of small things. When ready, begin. Take what you can get. Preachers are long-lived. The big ones do not often resign. If you want a large church make a little one bigger. The best way to get out of a small place is to work out.

Don't choose the largest church. If you have the choice between two churches choose the smaller. Should you fail in the larger, the smaller church would not want you, the larger one will. Then when you grow up you will leave your mistakes behind you.

Don't winnow chaff in the prayer meeting. Grind grain. Give bread. Butter it if you can. Occasionally sandwich it with jelly.

Don't always talk to yourself. A preacher always before the public with his mouth open will breed contempt. Dr. Holmes says, "A dull preacher, hearing no one but himself preach for thirty years, will finally die a heathen for the want of the Gospel."

Don't keep a circulating library. Books are, as seldom returned as they are read.

Don't give money to beggars. Give a card to the secretary of the Associated Charities. It will seldom be presented, and you will gain time and save money.

Don't read anonymous letters. Burn them unread. By so doing you will "fire out" their cowardly writers. "Ashes to ashes" is the cremation liturgy.

If unmarried, don't become a "beau." Indulge in no clandestine correspondence. Be no candidate for the universal admiration of the young ladies. Have a view to a wife suited to a minister's work. Forecast your improvement and provide for it in advance by selecting a woman who is adapted to its meridian. Don't get snarled in a set of ribbons, or tangled up in the fussy frills of a bobbed-haired belle, or deluded by the artificial charms made by a skillful toilet. The ornament of a "meek and quiet spirit" will never lose its charm.

Don't neglect the lambs of your flock. Know them by nature as well as by name. Attach yourself to your young people. Attend their meetings. Interest yourself in their affairs and they will become interested in you and your messages.

Don't speak ill of your predecessor. Those who treated him well are apt to be your best friends.

Don't speak disrespectfully of the community. See its excellencies, and be silent as to its defects. The love of the locality is one of the strongest instincts of human nature.

Don't exalt any part of your work thinking it will cover the neglect of other duties.

Don't neglect the poor. Prove to your people that you seek them and not what they have. Love them for what they are and not for what they own. Do what you can for the church without regard for what it does for you. Earn your salary and you will get it. Work wins and wears.

Don't show your wounds. Hide them. Be deaf as possible to censure.

Don't fear your people. Fear God only. If you try to be literally "all things to all men," you will be nothing to any. Let nobody own you.

Don't be ever less than your best. A poor sermon added to a rainy Sunday won't improve your wet-weather congregations. A little congregation and a big sermon will help to even things up. Jesus preached one of his greatest sermons to a lone woman at the well. God's work can never be too small for your greatest powers.

Don't apologize. If you are hoarse it will advertise itself. If you are unprepared it will not help your case by confessing it.

Don't confound violence with energy, nor perspiration with inspiration. Be in earnest, but affect no unwonted zeal. It is the steam in the cylinder, not in the whistle, that enables the locomotive to walk away with the train.

Don't try to make a poor sermon good by continuing to talk when you have finished preaching. Quit. The congregation will appreciate it and you will save yourself much embarrassment.

Don't brood over an innocent mistake. Add that to your stock of knowledge and go forward. A man who never makes a mistake never makes anything.

Don't preach to the people while on your knees supposed to be offering public prayer.

Don't scold people in your prayers. That is cowardly.

Don't raise more devil in the pulpit than you are able to down.

Don't apologize for the truth; preach it.

Don't try to defend the truth; the truth is its own defense.

Don't be a loan association. The best way to get friends to hate you is to have them owe you money.

Don't appoint another preacher to take your place when you are unable to keep your appointment. Assume that those who invited you are competent to choose a substitute satisfactory to themselves.

Don't beg, indirectly, by telling "hard luck" stories about yourself in your sermons. If you are a child of the King, act like it.

Don't take advantage of your position on the platform to get an audience to commit itself publicly with reference to a matter that properly belongs to the Board. Courtesy and Christianity are perfectly compatible.

Don't take advantage of your position as a worker in a camp meeting to take an offering for some special interest without permission from the proper authority. When invited by another, do what you are requested to do and then stop.

Don't take advantage of your position in the pulpit to say things to or about those in your audience that you would not say to them personally.—Rev. W. W. Holland in *God's Revivalist*.

QUALITY OF DEVOTION.

A musician is commended, not that he played so long, but that he played so well. And thus it is not the days of our life, but the goodness of our life; not the length of our prayers, but the fervency of our prayers; not the measure of our profession, but the sincerity of our profession, that is acceptable unto God.—Spencer.

What a school God keeps! What stubborn scholars, what dense minds, what rebellious hearts! Yet the school is not closed. Still the school goes on, still the scholars are reading and writing, praying and thinking. Now and again God visits the school and sheds tears over it, but still he will not close its doors, or withdraw his light from its windows.—Joseph Parker.

CONTRIBUTIONS

SUFFOLK LETTER.

Week-end visiting is on the increase. The five-day week for working people will add another day to the week-end visit. People who live in the city will be inclined to visit their country relatives and friends on Saturday and Sunday. They have time and opportunity and many are taking advantage of this privilege and pleasure.

The week-end visiting makes it difficult for churches to carry on their regular work. How often church members are compelled to stay at home on Sunday, to entertain their company. A regular attendant and Sunday School worker missed Sunday School recently. The superintendent said, "You were not at Sunday School last Sunday." "I had company, and could not come." In such a case two churches probably suffered by this visit. The visitors were missed from their church; the hosts were absent from their place in the work of the kingdom. Probably eight or ten people were denied the privilege and duty of attending the religious services because of one visit. This visit opened the way for a return visit, and the chain becomes endless.

It would be interesting to know how many family visits are made in Virginia on Sunday. It would be a revelation to know how many people in our churches are using Sunday as a day for going out to spend the day. This is not written to raise the question of whether it is wrong to visit on Sunday. Many people seem to have no other time for visiting. But it is a very serious matter if Sunday visiting interferes with church attendance and religious work. People who visit on Sunday should be willing to attend church, if their hosts are identified with the work of the church. A visit should never interfere with church attendance.

On the other hand, church people who entertain visitors on Sunday, may hold the key to a great opportunity. They may have it clearly understood that the church work is of primary importance on Sunday. If plans are made for the visit, emphasize the point that Sunday School and church will not be omitted for the day, and guests will be expected to go also; and the social hours in the home will be richer and happier because of this standard for the Sabbath day. The visiting friends will appreciate this standard, and there is no valid reason why they should be unwilling to cooperate, when it is possible to do so.

No one knows what Jesus would do in the matter of Sunday visiting. When he was on earth, he visited on the Sabbath. He was, at times, compelled to do so; for he had no where to lay his head, except in the homes of others. His visits were always more than a social call. He lifted the visit to a high religious standard. He transformed every home where he was received with a cordial welcome. Then the home became a sanctuary, where love was elevated and life redeemed from the sordid and secular and selfish. It requires no stretch of the imagination to believe that Jesus would visit on Sunday, in this age, if he were on earth, in human form. However, he would go from the home to the church, or from the place of prayer to the abode of his friends.

There is no desire to prevent visiting on Sunday, when it is made the occasion for social, moral and spiritual uplift. A delicious dinner, a season of delightful fellowship, the renewal of home ties, the social intercourse of friends and loved ones—all these leave a pleasant memory when the day is done. But do not forget God, and duty, and religion in the midst of your social

opportunities. There is a danger that the Lord's Holy Day may become a day of pleasure and self-indulgence, void of all religious associations. This is a plea that church people seek to keep the Sabbath holy by faithful and punctual attendance upon the work of the church of Jesus Christ.

I. W. JOHNSON.

CHURCH FINANCES.

The church of the New Testament is a spiritual organization. Its origin was spiritual; its purpose is spiritual; and its fruitage must of necessity be spiritual. However, there is a financial responsibility connected with every successful movement that embraces the human element. The church is no exception. Permanent and suitable places for meetings and worship must be provided. Heat, light, and other conveniences are necessary for the comfort of worshippers certainly in a day such as ours is. An adequate and thorough-going program must be provided if the church is to advance in accordance with the command of Christ. It is unscriptural to expect an adequate program of worship to be planned and executed without financial cost. The Scriptures plainly teach us that the laborer is worthy of his hire. It further enjoins that the messenger himself should not be careful about the material things, but should expect his necessities to be provided by the ones to whom he administers.

The local church, constituted by a number of individual believers, is considered a unit. In our denomination, which is congregational in its government, the local church is a law unto itself. However, experience has taught us that for the greatest good, it is advisable to form conferences, associations, and conventions; that is, a number of local churches in contiguous territory are bound together as a conference. The contiguous conferences form associations and conventions.

Local associations and conventions go to make up our national council. An organization of this kind, if made to function efficiently, requires a considerable outlay of funds. Through such an organization, we endeavor to carry on the necessary work of the denomination. Funds must be provided for what we call "overhead" expenses—stamps, stationery, office rent, travel expenses, salaries, etc. These are all necessary in order that we may be in a position to do the essential and compelling things of the kingdom. We endeavor to provide for helpless and dependent ministers and their families, the orphans of our constituency, the education and the training of our youth, the proclaiming of the Gospel both at home and abroad: these all require money, considerable money.

The finances of the whole program of the church must necessarily rest back upon the individual in the local church. He is expected to provide for the program of his church indirectly through the organization itself or directly through special interests about which he, personally, may be concerned. This is as it should be, as it was intended in the beginning of the Gospel. The Scriptures themselves lay the responsibility for the financial support of the kingdom upon those who are the recipients of the spiritual blessings of the Gospel. As a rule, an individual's material contributions for the support of the church and the extension of the kingdom on earth is an indication of the genuineness of his own religious experience. As a man receives, so he will give and as he gives he may expect to receive. In a day like this when financial returns from labor,

business and investments are so uncertain and meager, it is a temptation to withhold gifts for the church and the kingdom, feeling, perhaps, that money "given" in this way will bring but little or no returns. On the other hand, there is an inclination to spend money rather freely on particular interests that reflect themselves almost entirely along selfish lines. For instance, a man who is a perfectly good Christian will risk money rather freely in an investment which is absolutely questionable but promises rather large returns; and at the same time, will tighten his purse strings almost to the strangling point when it comes to the support of the church and the kingdom. He persuades himself that what little he gives for the church means denial; whereas, in reality, he is denying himself when he refuses to invest in the Kingdom of God. If he would only give in the right spirit and with the right motive, he has the assurance of God that he will receive in return "good measure, pressed down, shaken together, heaping up and running over." The average professing Christian measures his faith by his gifts. Small gifts evidence little faith; large gifts evidence large faith.

In a few weeks, the conferences of our Southern Convention will begin to gather in annual sessions. Local churches are expected and requested to send to the local conferences a full and complete report of all activities throughout the year. Each local church is requested to send a definite amount of money to its local conference. This money is used to carry on the work of the larger organizations of our church. Through such contributions, we help to provide for the needy; we help to provide for the education of our youth at Elon College and other colleges; we help to provide for our aged and dependent ministers and their families; we help to carry the Gospel to the ends of the earth, through our mission boards.

I trust that the individual members in the local churches and that the local churches as units in our whole program may consider carefully and prayerfully the needs of the institutions, boards, and departments of our denomination, and in the face of such appalling necessity that as individuals and churches may give freely and generously out of what they may possess, in order that our church, that has been the instrument in the hand of God in bringing to us light and hope and which becomes for us the medium of expression for our faith, and ambitions, and hope may be supported as it should. I trust that, because of our gifts, the church may be enabled to go forward as God intends that it shall. It is time that we all, individually and severally, who constitute our church consider well and prayerfully our obligations to our church, from a financial standpoint. Are we sure that we are doing our part? If every individual member will do his part, then there will be no question about the result.

As we send our reports to the conferences, let everyone make a determined effort to see that these reports are evidences of great faith on the part of the individual contributor.

L. E. SMITH,
Pres., Elon College.

ROSEMONT CLOSES GOOD YEAR.

The annual business meeting and fellowship supper of the Rosemont Christian Church, was held Wednesday evening, September 27, 1933, in the Fellowship Hall of the church. The meeting was largely attended, and was enthusiastic from the beginning. Reports from the various departments of the church showed that good work had been done during the year. The report of the treasurer showed that all outstanding bills had been paid, and that there was a small balance in the treasury. One of the features of the meeting

was the report of the finance committee, rendered by its new chairman, Miss Lowrine Halstead. Many of those present said they had never heard a more tactful or helpful report made. Miss Halstead is the first lady chairman our finance committee has ever had, and she certainly set high standard in the beginning of her work.

The following officers for the new conference year were elected:

Sunday School superintendent, H. R. Morrison; treasurer, H. L. Bondurant; assistant treasurer, Miss Mattie Bondurant; secretary, Miss Mary Halstead; assistant secretary, Miss Lowrine Halstead; custodian, W. H. Farrow; pianist, Miss Elizabeth Mills; assistant pianist, Mrs. J. F. Morgan, choir director, H. C. Hedley.

Official board: W. H. Bradshaw, H. L. Bondurant, Mrs. J. R. Morrison, Mrs. O. S. Mills, H. C. Hedley, Rev. J. N. Cutchin, W. F. Hodges, Mrs. H. E. Roane, W. H. Farrow, Miss Elizabeth Russell, Miss Lowrine Halstead, T. W. Knight, and Mrs. B. F. Gibson.

Ushers: A. S. Morrison, A. B. Dobbs, D. A. Dennis, W. M. Sparkman, J. R. Morrison, Jr., Stanley Mills, Robert Halstead; honorary ushers: Rev. J. N. Cutchin, Mrs. H. E. Roane, H. R. Morrison and Mrs. J. R. Morrison, Jr.

Finance Committee: Miss Lowrine Halstead, D. A. Dennis, Mrs. E. C. Casey, W. M. Sparkman, Mrs. M. S. Laubach, H. L. Bondurant.

Delegates to Conference: Mrs. A. L. Gynn, Mrs. Mary Spain, Mrs. B. F. Gibson; alternates: H. R. Morrison, Mrs. O. F. Smith, H. L. Bondurant.

The pastor, the deacons and the trustees are elected to serve an indefinite period, and hence are not included in the annual list of officers.

The new officers of the church will be installed at the morning service Sunday, October 1st, and the service will also be one of consecration on the part of the whole church to the task of the new conference year, which begins on that day.

It was also voted to make the first week in October, "Fellowship Visitation Week," that the church in this way may begin her work of service for the new conference year.

A delicious supper was served by the ladies and young people of the church, to whom a hearty vote of thanks was given.

It was indeed one of the best annual business meetings our church at Rosemont has ever had. Everybody seemed happy, that the year's work should be closed with a successful business session.

The church expressed its appreciation to the pastor and his wife, Rev. and Mrs. J. F. Morgan, and declared its gratification in the fact that although many changes had taken place in this section in the coming and going of pastors, the relation of the pastor and people of Rosemont had not been disturbed.

H. R. MORRISON.

REJOICE.

The Apostle Paul was an optimist and his epistle to the Philippians shows forth the joy in Christ which he had even though he was confined in a Roman prison. He wanted all men to know and enjoy the same joy and peace that was his. Paul's prayer life was full of joy and as he prayed for his friends at Philippi the requests were made with joy especially because of the blessed fellowship which they had in the gospel. He rejoiced that the gospel was being preached in Rome even though it was not being preached in sincerity and truth, for he could see how good would come out of it all.

Paul also portrayed to them the joy of real life, the more abundant life in Christ Jesus, and desired the Philippians to make his joy complete by continuing steadfast in the faith. He realized

that God had a plan for his life and also for the lives of those he was writing to. He wanted them to rejoice with him in the great day of Christ that he had fulfilled God's plan for his life, and through him the Philippians also had found and followed God's plan for them. Paul gloried in the fact that he could magnify the name of Christ telling of the humiliation through which it was necessary for Christ to go that he might redeem men from the guilt and power of sin; and of his exaltation both now and forever.

Paul called upon them to rejoice in Christ Jesus and have no confidence in the flesh. Paul had gone in the power of man, but God's power had prevailed in his life and he gloried in the power that could so transform counting all his knowledge and attainments as nothing for the excellency of the knowledge of Christ Jesus his Lord. He urged them to follow on in the path marked out for them being careful for nothing; mingling their prayers and supplications with thanksgiving; giving them the blessed promise that the peace of God which passeth all understanding shall keep their hearts and minds through Christ Jesus.

How Paul must have loved the church at Philippi and we can feel his intense desire that they should go on in joyful fellowship with the

Lord, searching out the deep things of God. May we too take this epistle to our hearts and follow Paul's admonition: "Rejoice in the Lord, always; and again I say, Rejoice."

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Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. **to Mercy and truth together; righteousness I kissed each other.** **xx Truth shall spring**

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9 Behold, "O God our shield, and look upon the face of thine anointed. **10 For a day in thy courts is better** **a Gen. 15. 1. b Ps. 56. 1. c 57. 1. d or, all**

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8 7 Jē-hōi'-ā-chin was 4 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE C. R. A. (CHURCH RECOVERY ADMINISTRATION).

By CHARLES C. MERRILL.

Secretary of the Commission on Missions.

This outstanding fact confronts our missionary treasurers and administrative committees at this moment: If the rate of decrease in contributions from the churches for the regular work of the missionary societies and State conferences, as shown by figures for the calendar year up to September 1st, continues until the end of 1933, the depression will have cut down these contributions from the church by one-half.

In 1930 we were receiving approximately \$3,100,000. In 1933 we are receiving approximately \$1,500,000.

While it is true that the decreases from other sources of income have not been at as large a ratio as that of contributions from the churches, this detracts but little from the outstanding nature of the fact just given. This missionary work is primarily dependent upon *living donors*.

As the result of decrease in income, two things have happened.

First. Indebtedness has been incurred to the amount of \$534,000 (this figure is exclusive of the State conferences). Of this indebtedness, \$312,000 is for the American Board, and \$222,000 for the Home Boards.

The second thing that has happened has been the giving up of work, the closing of schools, the discharge of workers, the reduction of salaries, and trimming of sails all along the line in order to meet the storm. Details are, of course, available.

I do not care here to argue the legitimacy and the importance of the work for which the missionary societies and State conferences stand any more than I care to argue for the legitimacy and the importance of the work for which our local churches stand. If any of my readers are not now convinced of this, I cannot convince them within the space at my command. Instead, I think that most of my readers have already begun to ask *what they can do* about it.

It is a situation that must be handled *church by church*, and the fair thing that it seems can be asked of each church is that it shall put this situation alongside its own financial situation and, during the months of this fall, use the utmost of effort in order to alleviate both.

First, get the facts as to where your own church stands:

How much money has been sent to the State conference office (or to the missionary societies direct) for Congregational and Christian missionary work *this year*?

To what extent have pledges to missions been paid and how much may be expected from outstanding pledges?

How much more is needed in order that the total for 1933 shall at least equal 1932?

Second. Set a goal. It does not seem enough to say, "We will raise as much as we can. Usually we raise a good deal more if we set a definite amount. As suggested in the preceding paragraph, this goal might well be the amount needed in order that the *total of your church's contributions for 1933 shall at least equal 1932*. If that cannot be your goal, let it be as near that as possible.

Third. Reach the goal. Here there will be variety of method. Evidently something must be done to supplement the amount coming in from the regular envelop system and from the pledges. With returning prosperity, it may be possible for some to restore their pledges to the amounts of previous years, for the remainder of the year. Your state conference office will supply you with coin boxes and with special envelopes that can be distributed among the people and into which contributions, day by day, or meal by meal, can be put. Sacrificial offerings can be taken on one or more Sundays, and in this way people who have been obliged to give up definite pledging can make their contributions. Individuals can be seen and it may be that a few individuals can subscribe a substantial part of your goal and, on the basis of their help, the rest can more easily be obtained. The point simply is this, to do the things that can best be done in each church, so that that church shall have its full share in "holding the line where we stand."

You will pardon me for saying that these next few weeks, from now until January 10th, when the books close for 1933, seem critical. They are critical for 1933, and equally so for 1934, since a good many churches will make their Every Member Canvass and Enlistment during these weeks. Can it not be that a veritable word of the Lord shall come from the churches to the missionary societies and State conferences "that they go forward," and not retrench or retreat any further?

Two months ago in the columns of this paper, I ventured to say: "The future of our Congregational and Christian Churches is largely bound up in their continued interest in missions. Let that die out among us and we will ere long cease to be a force in the Christian life of America." Now that we seem definitely to have turned the corner away from the depression, shall we not, even at deep cost, begin to restore our missionary work, at least to its former standard?—*In Congregationalist and Herald of Gospel Liberty*.

MISSIONARY OFFERINGS.

FOR THE WEEK ENDING SEPTEMBER 30, 1933.

Sunday Schools.

Previously acknowledged	\$ 146.85
Mt. Zion, Mebane, N. C.	2.00
Addor, N. C.	.67
Haw River, N. C.	3.25
New Lebanon, Summerfield, N. C.	4.70
Pleasant Ridge, Ramseur, N. C.	4.43
Palm St., Greensboro, N. C.	6.00
Piney Plains, Raleigh, N. C.	1.00
Lebanon, Semora, N. C.	.72
Dendron, Va.	4.50
Timber Ridge, High View, W. Va.	1.32
Ether, N. C.	.60
Rosemont, Norfolk, Va.	10.22
First Christian, Greensboro, N. C.	16.42
Palmyra, Edinburg, Va.	1.24
Hank's Chapel, Pittsboro, N. C.	3.00
South Norfolk, Va.	13.63
Total	\$ 223.05

Individual and Church offerings.

Previously acknowledged	\$ 31.12
Christian Light, Varina, N. C.	1.50
Noon Day, Wedowee, Ala.	1.93
Hebron, Virgilina, Va.	2.25
Total	\$ 36.80

Coin Card Offering.

Previously acknowledged	\$ 8.00
Woman's Missionary Society, Haw River	
Christian Church, Haw River, N. C.	1.00
Rosemont Church, Norfolk, Va.	2.00
Young Ladies' Class, Liberty (Vance)	
Sunday School, Henderson, N. C.	1.00
Woman's Council, Christian Temple, Norfolk, Va.	2.00
Woman's Missionary Society, Windsor	
Christian Church, Windsor, Va.	2.00
Total	\$ 16.00

Summary.

Previously acknowledged	\$ 214.54
Sunday Schools, Regular	76.20
Individual and Church Offerings	5.68
Coin Card Offering	8.00
Total to date	\$ 304.42

J. O. ATKINSON, *Sec'y.*

SPIRITUALIZING FINANCE.

Dear Dr. Atkinson:

I want to tell about the "banner meeting" of the year in our Woman's Missionary Society, September 20th. We were rather anxious about our apportionment, and previous to this meeting had put forth some effort to arouse interest. Our Spiritual Life Superintendent, Mrs. Oscar Smith, planned a stewardship program, using Dr. Denison's article, "Spiritualizing Church Finance" (which is great). She had about ten copies, which previous to the meeting she had given to that many persons, marking the part for each to read and comment upon. This was well done and the spiritual atmosphere was wonderful. Our pastor was with us and told of the time he first begun to tithe.

This was followed by a most appropriate solo, "Living for Jesus." An article from the Guest Book was read.

A short talk on "Why I Love the Missionary Society," was made. Then a true story of Chinese life was told. Rather a full program, but since we had completed our study book, this was a miscellaneous program. We try to use as many women as possible, believing this a good way to get them interested.

When the dues and offering were taken, the Birthday Box money, we had \$60.00, which simply put us over the top. Every one was so happy for they had carried out the sentiment in Dr. Denison's article—they worshipped as they gave.

I learned later that several women, even though they had given generously, came prepared to give more if necessary. It shouldn't be a very hard task to be president of a Missionary Society like this, do you think?

Thirty-eight members and friends were present, and we closed by singing, "Praise God from Whom All Blessings Flow." Refreshments were served by Mrs. J. F. Morgan and Mrs. D. D. Johnston.

Norfolk, Va.

MRS. O. S. MILLS.

NOTICE.

The Woman's Missionary Conference for the Christian Churches meets with the church at Turner's Chapel, on Friday, October 20, 1933. women of the Carolinas of the Congregational—
MRS. C. H. ROWLAND, *President*,
MRS. J. P. BARRETT, *Secretary*.

MISSIONARY NEWS NOTES.

By MRS. W. M. JAY, *Convention Editor.*

HOLY NECK.

The Woman's Society of Holy Neck Christian Church has had a successful year in spite of difficulties. At the beginning of the year they decided to raise their money through sacrificial giving instead of money making methods like suppers, teas, fairs, etc.

Members were asked to give \$1.00 per quarter and dues if possible, and they have been delighted with the response.

Mrs. N. G. Newman is the Spiritual Life superintendent, and has had charge of the devotionals at each meeting. A splendid thank-offering service was held under the auspices of this department last November.

Dr. Newman, the pastor, taught the mission study book, using two chapters each Sunday night for three weeks. They met at the church and invited the young people's society to meet with them and enjoy this opportunity.

The annual birthday anniversary of the society was celebrated in January, at which time each member invited her husband or a friend. This event always proves to be a happy and joyous occasion.

The World Day of Prayer was observed with the Holland Society, at which time the program was carried out in an impressive manner.

Mrs. Nelle Langston is the president, and Mrs. J. O. Davidson, secretary, of this loyal band of Christian workers.

RICHMOND.

Mrs. J. E. McCauley is the president of the Richmond Woman's Society, and as the following evidences, she must have an enthusiastic group to work with.

Their first objective at the beginning of the year was to raise their apportionment and they are happy in this achievement. Once each month this society has had charge of the mid-week prayer service, using a missionary theme for their program. Mrs. W. T. Parsons, the Spiritual Life superintendent sponsored the planning of these meetings which have proved very helpful and beneficial.

Rev. J. E. McCauley, the pastor, taught the mission study book, "Lady Fourth Daughter," and the World Day of Prayer was observed, using the program, "Follow Thou Me." Both of these phases of the work were well attended.

In April, a birthday social was held at which time a period of wholesome fun and entertainment was enjoyed.

A Silver Tea was given June 22nd, and a neat sum was realized. They are already planning for a better and bigger year next year.

CYPRESS CHAPEL.

The Cypress Chapel Woman's Society sends us an encouraging report of regular meetings held each month and good attendance. One unusual feature of this society is, that the men show an interest and attend the meetings. They have laid special stress on their devotionals and Bible study, and feel that they have been greatly enriched and blessed.

They are planning to give a public program soon, under the direction of the Spiritual Life Department. They have reached their financial goal and are making plans for the new year.

Mrs. C. Wesley Rountree is the president of this splendid society.

FRANKLIN.

The Franklin Woman's Missionary Society had laid special emphasis on good programs during the year, two of them being public programs.

An out-of-town speaker was guest at one of these public programs, and the other was a unique Christmas program. Members representing America, Germany, Italy, Portugal, France and Austria, gave the story of one of their Christmas carols and the carol was then sung as a solo, quartette or duet.

A musical reading, "The Voice of the Christmas Angel," was given and the poem, "The Gift," was read.

While the organist played "Send the Light," each member went to the front and placed her gift at the foot of the miniature manger, which was attractively arranged in white, surrounded by tall candles. As they placed their gifts they lighted their own candle which they carried representing the sending of the light of Christ forth to all the world. Above the manger scene was a beautifully lighted star shedding its light on the manger. This proved to be a beautiful and impressive service.

Mrs. W. J. M. Holland sends us the above information, and it shows that Franklin has a wide-awake group of women interested in the cause of Missions.

COMMITTEE REPORT.

No doubt, some of you are wondering about the program committee that was appointed at the Southern Convention Woman's Board meeting last May. This article is to assure you that your committee has been at work and has the envelopes of program material almost ready for distribution. These envelopes contain material for every month in the year and it is stamped so the president or program committee chairman will have no difficulty in assembling it for each month. As you will see, the devotional is planned for each month also, and if careful preparation is made and originality used, your missionary programs this year ought to be worth while. Special music may be added when needed or wanted.

A sheet of instructions is enclosed in each envelope to help the leader and this contains our acknowledgment of our indebtedness to the publishers and authors who gave us permission to use their materials. Please read this carefully and pass the information on to your society.

Then we are especially indebted to our offices in Boston and New York for their fine spirit of cooperation in this effort. They were most willing and eager to help and all we had to do was to make our wants known and the material was sent. There is no excuse for missionary leaders to say they have no materials, with such fine spirited people at 14 Beacon St., Boston, Mass., or 287 Fourth Ave., New York. Materials will be sent to you if you will send for it.

We hope you will take and use these envelopes to the very best of your ability and let this be one of the best years ever. Envelopes are provided for Women's, Young People's and Junior Societies.

MRS. W. M. JAY,
PRISCILLA CHASE,
JEWEL TRUITT.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Cypress Chapel Christian Church, Friday, October 27th. The morning session opens at 10:30 o'clock.

All ministers of the Conference are requested to be present, and each society is urged to send a large delegation. Let each member ask himself or herself this question: "Shall the Line Break Where I Stand?" and then make every possible effort to meet the Conference requirements.

The program will appear later.

MRS. L. W. STAGG, *Sec'y.*

PROGRAM.

Following is the program for the Alabama Missionary Conference to be held at the Lanett Christian Church, Sunday, October 8th, 1933:

Morning Session—10:30 O'clock.

Hymn—"Jesus Calls Us."
Prayer by Rev. G. D. Hunt.
Enrollment of Delegates.
Reports of District Superintendents.
Report of Young People's Superintendent.
Report of Junior Superintendent.
Report of Literature Superintendent.
Report of Cradle Roll Superintendent.
Report of Life Membership Superintendent.
Report of Treasurer.
Recognition of Visitors.
Appointment of Committees.
Devotional, led by Mrs. G. L. Stephens.
Address.
Offering.
Adjourn for lunch.

Afternoon Session.

Hymn—"We've a Story to Tell to the Nations."
Prayer.

Young People's Program:

"The Color Line," by Roanoke Young People.
"Commission for Service," by Cathlene Wood.

Story by Stella Yarbrough.

Address by Mrs. F. P. Ensminger.

Business Session.

MRS. H. P. BEAIRD, President,
MRS. G. L. STEPHENS, Secretary.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

WHAT SHALL I DO?

Were you ever in a jam? Perhaps it was a traffic jam in which automobiles seemed so hopelessly tied up that no one could move. Or maybe you said the wrong thing to the hostess or to a new acquaintance. Or it may have been some problem much more serious which seemed to be impossible to solve, and yet a solution was absolutely necessary.

If so, you can appreciate the story told by Jesus (Luke 16:3) of a man who had lost his job because of his carelessness. This fellow saw what a mess he was in and said to himself, "What shall I do?" When he really began to think about what he should do, he found a plan that would work. That is always true. It takes thought to solve problems, but most of us do not want to think. It is easier to take what others think, and drift with the crowd.

Have you thought about what your Sunday School class, C. E. Society, or Missionary Society should do this fall? Have you been planning things for your group, or have you been content to let things drift along without making about it? Perhaps you had better read the story Jesus told as recorded in Luke 16, before you decide that you can do nothing about your job as a Christian worker.

I have recently seen Sunday Schools that open and close just like they did fifty years ago. I have seen most of the group sitting listening to a small group sing when there were no books for the mass. I have seen children amusing themselves and disturbing their elders in an adult service when they should have been in a room by themselves having a program all their own. I have seen young people walking the streets at the time for church, Sunday School, or Christian Endeavor. In every case it appeared to me that something could be done about it if someone with the spirit of youth would seriously say, "What shall I do?"

There can be some fine socials in your church with other young people who do not know the joys of such meetings; there can be missionary programs and money given to missions; there can be Thanksgiving and Christmas programs in your church, if you will study for a while about what you can do to get these things. Don't be afraid to use your head; it won't hurt it. In fact, it is head work that we need in most of our churches. Most young people (and older ones, too) I know are good enough in heart to do great things for the church, but not many are willing to do serious thought that is necessary in order to keep the church from begging.

What will YOU do about your church work this fall? The time is upon you. No one can force you. It must be of your own free will. I know some who have outlined much to be done, and now they are happy in the doing. Will you join them?

UP IN OHIO.

A personal letter from Ohio gives a glimpse of Youth Fellowship, which they call Youth Congress, in that fine State. On September 10th, the Northwestern group met at Troy, where Rev. J. H. Lightbourne is pastor. The leaders met on Saturday night and Sunday morning, but the Rally was Sunday afternoon. And such a Rally! With 431 young people worshipping, making plans for the year ahead, and entering into group

discussions on topics like world friendship, Sunday School hour, Sunday evening meetings, finance, key-workers, and adult leaders. One can believe that the Christian Church is safe in Ohio.

The same day the Northwestern group met at Lime and did similar things. To hear of such meetings makes one want to grab his hat and run away to Ohio to see these young people in action. It is easy to believe that when they get back to the old home church they find a way to do some of the things the church has been needing for years. The Ohio young people are taking seriously their responsibilities as Christians, and they are finding great joy in doing so.

My friend, in referring to another such conference, says: "Life has held a much deeper and fuller meaning since that time . . . and I got hold of a few things which have helped me since to grasp a firmer hold on the things that count . . . and Christ has seemed much more real to me. I was lifted out of a rut . . . and I don't think I will ever get into that one again. There may be others, but something will come along and assist me out."

This is the kind of thing that happens to those who attend these Youth Conferences, and that is why the leaders are so eager to hold meetings in Virginia, the Carolinas, Georgia, Florida, and Alabama. You who miss these conferences must limp through life not having something in the soul that is yours by all good rights. Don't let it happen to you.

PATIENCE, PLEASE!

A stack of letters lie on my desk unopened. Perhaps the senders are wondering why they do not receive an answer. There is a reason. For two months I have been away from my office, and have tried to forget the thousand things that usually claim my attention. This page for THE CHRISTIAN SUN is the only duty that I have kept with me through the months of rest and renewal.

But I now feel like a new person, and am eager to get at the tasks that lie about me. And there are many tasks. Just be patient, friends, and your request will be met, your letters answered, and the Bibles for the ten-year-old Sunday School children sent. It won't be long now. And someone has said that patience is a virtue. Here's hoping that you have it. Most of us do not. Virtues come through cultivation, and cultivation sounds just like work.

THINGS WE SHOULD GET THE HABIT OF DOING.

A philosopher suggests that you check off as many of the following good habits as you can conscientiously subscribe to, and say: "That I do.":

Get the habit of early rising.
Get the habit of early retiring.
Get the habit of eating slowly.
Get the habit of being grateful.
Get the habit of fearing nothing.
Get the habit of speaking kindly.
Get the habit of radiating sunshine.
Get the habit of seeking the sunshine daily.
Get the habit of speaking correctly.
Get the habit of pronouncing correctly.
Get the habit of closing doors gently.
Get the habit of neatness in your appearance.
Get the habit of relying on self, always.
Get the habit of a forgiving spirit.

Get the habit of being industrious.
Get the habit of apprehending no evil.
Get the habit of anticipating only good.
Get the habit of always paying as you go.
Get the habit of promptness at meals.
Get the habit of quiescent concentration.
Get the habit of daily physical exercise.
Get the habit of being accommodating.
Get the habit of being a good listener.
Get the habit of economy—not stinginess.
Get the habit of eating but one hearty meal a day.—*From Inkings.*

FORGET IT!

Last night I dreamed of hearing a very tall man speak. He was really tall, for he was almost twice as tall as I, and I measure six feet. He was a big man, and made a big speech, and for aught I knew, he was a good man.

This morning I read a little poem with the title of this article, and in the morning mail received an inquiry about a man I know who is a leader in his profession. So far as I know he is a good man. He is my friend, and I am his. Perhaps someone has said something about him that was not complimentary. But such has been said about all the rest of my friends. I think the only wise thing to do with such reports is to forget them. The poet was right. Listen to him:

If you see a tall fellow ahead of the crowd,

A leader of men marching fearless and proud,

And you know of a tale, whose mere telling aloud

Would cause that his proud head in anguish be

bowed:

It's a pretty good plan to forget it.

If you know of a skeleton hidden away

In a closet, and guarded, and kept from the way,

In the dark, and whose showing, sudden display

Would cause grief and sorrow and lifelong dismay:

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy

Of a man or a woman, a girl or a boy,

That will wipe out a smile, or the least bit annoy:

It's a pretty good plan to forget it.

PERSISTENCE PAYS.

The Penn Mutual *News Letter* tells of a life insurance agent who called upon a big business man at the close of a busy day. When the agent had been admitted the big fellow said:

"You ought to feel honored, highly honored, young man. Do you know that today I have refused to see seven insurance men?"

"I know," said the agent, "I'm them."

If it's a good story for the Penn Mutual *News Letter*, why is it not good for the church paper? If persistence is a good thing for insurance agents, why not for church workers? I'm not asking you; I'm telling you—IT IS!

A PRAYER.

Dear God, grant to me

The graces of simplicity:

A gentle voice, an open hand;

A heart of love to understand;

Courage strong, a humble mind,

Obedient will, a spirit kind.

Show me, dear God, my work today,

Help me to serve in love's true way.

—Grenville Kleiser in the
Methodist Protestant Herald.

NOTICE.

The Young People's Missionary Conference, of the Eastern Virginia Conference, will meet in the Christian Church at Holland, Va., at 8 P. M., Tuesday, October 24th. This is a change in date and place from that previously announced, and it is hoped that all concerned will take notice of the change.

(Miss) SARAH N. DAUGHTREY, Pres.
Newsoms, Va.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SAUL IN DAMASCUS.

LESSON II—OCTOBER 8, 1933.

GOLDEN TEXT: "Wherefore if any man be in Christ, he is a new creature; the old things are passed away; behold all things are become new."—II. Cor. 5:17.

LESSON TEXT: Acts 9:1-12, 17-19a.

God had a great work for Paul to do. He, therefore, gave him a great experience. He made himself known to Paul through Christ in such a vivid and vital and personal way that Paul once and for all knew that if any man were in Christ he is a new creature, and he knew that Christ was adequate for the needs of any man and every man. As a matter of fact, Paul's dramatic career found its source and its continuing power in that experience, and Paul's theology was simply the interpretation and application of that experience with the living Christ. It was Paul's experience of Christ on the Damascus road that alone can make intelligible the man's life and ministry. Paul knew that Christ could make men new because he had made him new. So radical was the change, and so complete the transformation that Paul never had any doubts about the gospel because he had no doubts about Christ.

Now it is not to be expected that every one should have Paul's experience of conversion, that is, the accompanying signs and wonders, such as the exceeding bright light and the voice. Nor is it to be expected that every one shall remain three days in darkness and in fasting. But we do have a right to expect that we shall have something that corresponds to the certainty which Paul had, and that we shall experience a change such as Paul experienced. And if we yield ourselves as completely as Paul yielded himself we shall have that certainty and experience that change. Paul would be the last man in the world to claim that he had a unique experience in the sense that other men could not have its fundamental characteristics. He believed and he preached that any man and every man could know Christ if he yielded himself to Christ, wholeheartedly, unreservedly. God can do for us, according to our needs and abilities what he did for Paul. He can change, he can renew, he can transform.

Of This Way.

The disciples of the Lord, against whom Paul breathed out threatenings and slaughter, were called "of this way." The phrase is significant. At the beginning Christianity was primarily a way of life, and it is the same thing today. By their fruits ye shall know them. A true Christian is one who lives the Christ-like life.

A Light from Heaven—A Voice.

There were supernatural elements in Paul's conversion. It cannot be explained on natural grounds. The second birth is a supernatural event. Let cynics and scoffers and the intelligentsia rule out all the things that they cannot explain by mere natural law, but the fact still remains that those who have experienced the new birth know that they have been born of God. Only one who has experienced the new birth is qualified to write about it. There may be factors which are mysterious and inexplicable, but there is no doubt in the mind of the man who has been soundly converted that it is a fact.

Persecuting Jesus.

"I am Jesus whom thou persecutest." Paul thought he was defending the faith. As a mat-

ter of fact he was persecuting Jesus. There are those who would deny that they would persecute Jesus. But by their indifference, by their disobedience, by their unwillingness to yield themselves to him, most of all by their mistreatment of their fellowmen, they persecute Jesus.

There is no anger in the Master's voice. Indeed the thing that broke Paul's heart was the note of tenderness and yearning in Jesus' voice.

The Difficulty of Going to the Devil.

"It is hard for thee to kick against the pricks." Paul had been desperately unhappy all the while. And while we have no reason for doubting his statement that he had lived in all good conscience, which he made later, there is evidence that in his heart there was doubt about his course, and a hunger for spiritual reality which the Law could not give. The way of the transgressor is hard. We talk about the difficulty of being good. As a matter of fact, it is difficult in the final analysis to be bad. God has put so many barriers in the way of the man who would give himself over to a life of wrong-doing and sin. There are a great many people today who are desperately unhappy because they are rejecting Christ and fighting against his constant wooing in the Spirit.

"Arise."

Christianity puts men on their feet, causes them to stand upright, helps them to see things from the proper perspective, helps them to see things straight and to see them whole. Its message to those who are down is "arise."

It Shall Be Told Thee What Thou Shalt Do.

Light did not come all at once. It seldom does. But he who sets his feet to walk in such light as he has will come eventually to the full light.

"What Wilt Thou Have Me to Do?"

The question indicated full and complete surrender. Paul did not want to do his own will; he wanted to know what God would have him do. It involved the willingness to do what God wanted him to do. The obedient spirit is an absolute essential to the full experience of God's grace.

Ananias.

There is seldom a conversion, indeed it is doubtful if there is ever a conversion in which there is not some human factor. Even in the case of Paul to whom there was granted a unique vision, God sent Ananias as one of his agents. Let every man be alert to resound to the impulse which God gives as concerning this matter and let him take heed lest he disobey.

Confession.

Paul immediately began to do something for Jesus. He made public confession and witnessed for him.

THINGS MATERIAL.

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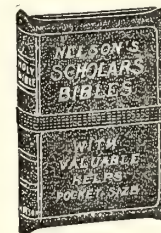
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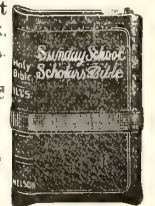
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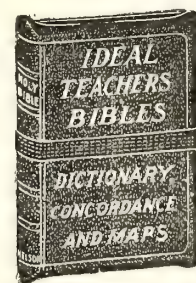
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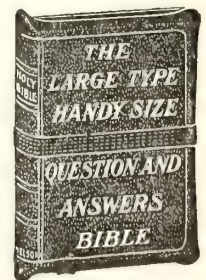
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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

"Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest."—Joshua 1:9.

A God-consciousness in all the turns of life—in everyday events—is one of the highest achievements; and yet not so high but that it may be achieved by any person who believes and trusts. A poem quoted in a recent Sunday service:

"Other ships were blown and battered,
Other ships were sore distressed,
But the minds that seemed to drive them
Brought to us a peace and rest."

A motorist the other day had a puncture. Very philosophically he went to work to shift wheels. Just as he was about to put on the spare the jack fell down and his car was flat, too low for any jack. The only possible way to lift his car was by fulcrum and lever. He looked about him for something that would answer. There it was, a cement building block and a two-inch iron pipe about sixteen feet long. His problem was solved. For that man the Lord provided the block and pipe just for that occasion.

There are many hard places in life (we need them), but the Lord delivereth us out of them all. On the contrary it is easy to trace many sore misfortunes to disbelief or faithfulness of the individual. "Trust also on him, and he will bring it to pass." The glory of God.

Prayer—Our dear Father, show us thy way and help us to walk therein. We want the surety of heaven. Make us willing to believe and trust thee to the end.—*Amen*.

TUESDAY.

"Who hath sealed us and given us an earnest of the Spirit."—II. Cor. 1:22.

Moffatt says, *"Who consecrated me, who stamped me with his seal and gave me the Spirit as a pledge in my heart."*

Which version means more to you? The latter is explanatory and clarifying to the former. Paul never failed to realize that God had called him, had laid his hands upon him, and who with him giving him vision and heaven's word; and he never failed to acknowledge that fact. They at last killed him as a heretic; but they only killed his body. That death, like our Lord's, set in motion in this world the greatest good that mankind has ever known.

Contrast with Paul the rich young ruler who came to Jesus and asked him what he must do to inherit eternal life. Jesus said, "Keep the commandments." The young man replied, "I have kept all of them from my youth up. What do I lack?" Jesus told him to give his wealth to the poor and come and follow him. The young man went away and we have never heard from him since.

Which life are you living, Paul's or the young ruler's? You know.

Prayer—Dear Lord Jesus, take away from us our selfishness and pride. Teach us how to give ourselves to the world for Christ's sake.—*Amen*.

WEDNESDAY.

FAITH IS NECESSARY.

"Therefore being justified by faith, we have peace with God."—Romans 5:1.

How far does faith go to save us?

First: Faith is necessary. Faith is confidence in the reality of something unseen and known to exist in all life's relations. Without this faith things would soon perish. We have faith in our abilities; faith in things around us; faith in people, faith in business, etc., and with the interchange of faith life is successful and happy. Lose that faith, and things go to pieces.

Thos. Guthrie said, "Faith is the backbone of the whole social and commercial fabric. Remove faith from between man and man and society and commerce falls to pieces. There is not a happy home on earth but stands on faith. Our heads are pillowed on it, we sleep in its arms at night with greater security; we depend upon it for the safety of our lives, peace, prosperity, more than bolts and bars can give."

Faith is equally as important to our salvation. It is that power which, based on well recognized facts about God, sweeps away the doubts and fears lying in the veil of mystery about it all and lifts one into the realm where God is felt. No power in the world can sweep away the everlasting love which the heart feels and knows in Christ. Therefore it is the means of the life of love; it is the source of the courage of the soul; it is the road through the dark veil of the mysterious through which we pass from worldliness to heavenly mindedness; and it is the sense of surety in the unseen, without which we could not feel God nor hope for heaven.

Prayer—Our Father in heaven, we pray to thee as thou hast taught, to give us simple and unbending faith that unlocks the cabinet of thy treasures, that knows right makes might and that turns discord to harmony and gives us peace.—*Amen*.

THURSDAY.

HOW FAR?

"He that believeth on the Son hath eternal life."—John 3:36.

Alexander Maclaren said, "Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple, in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy."

If this is true, and we think it is, faith is the one great qualification for heaven, and is the supreme motivation of all Christian activity.

Having exercised faith, one is then ready for action. It may be compared to one's education: A young man graduates with a knowledge and training that equips him for life. It is up to him to put his knowledge and training into practice for the good of himself and mankind. His training is necessary but it gets him no where if not applied. In applying it through the years one fills up his life with the substance of things that make the goals of life a reality.

It may also be compared with the empty house which has been constructed and completed for occupying and living. It means nothing further than that until persons enter it, furnish it and make it a happy home.

Faith is thus in our lives: The embodiment of the knowledge and thought of God; the realm into which one casts himself for living, there he furnishes it with living traits that make God and heaven a reality. To do this, Peter says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to god-

liness brotherly kindness; and to brotherly kindness charity."

These are the Christian traits. Then the Apostle says, "If these things be in you, and abound (that is, increase) they will prevent you from being idle or unfaithful and furnish you with every good work."

Prayer—Our Father, give us a faith that is strong, and inspire us to the greatest action in clear and deep convictions for good and God. Teach us how to fill the temple of our souls with Christian traits that shall be fit for glory. In his name we ask it.—*Amen*.

FRIDAY.

A POSITIVE FAITH.

"Be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men . . ."

"But speaking the truth in love, may grow up into him in all things . . . even Christ."—Eph. 4:14, 15.

Goethe listened to the doubts of others until one day he exclaimed, "If you have any faith, give me, for heaven's sake, a share of it! Your doubts you may keep to yourselves, for I have a plenty of my own."

Would that we all had the faith not to listen to the doubtful or the unseemly in others, but to admonish those who would shed doubt and unholy thought to keep all that to themselves. We all have enough of that. To enjoin them to give out good, if they have it, or nothing at all. All of us have too little of that, and if we all possessed all the good that is known by everybody, no one would then have too much.

"Grow up unto him in all things"—that is, union in Christ.

Prayer—O God, help us to live no longer in any perverseness or doubt. Give us courage and strength to listen to doubt, or dark understandings, but to warn others who engage in these things against the evil of such a thing and of the wrath to come. We pray thee, Lord, that we may share in the life which thou dost give. In Christ's name we ask it.—*Amen*.

SATURDAY.

ACQUIRING FAITH.

"Looking to Jesus the author and finisher of our faith."—Heb. 12:2.

M. R. Vincent said, "Not infrequently persons are looking into their own hearts trying to discover whether they have faith or not, instead of looking away from themselves altogether at the object of faith."

Take note: Every person of the entire Bible story who became a Christian—follower of Christ—was made so through and by looking to Jesus. John looked upon him and became an apostle. Thomas could not find himself believing, but when he looked he said "My Lord and my God." Zaccheus would have nothing to do with him until he climbed a tree to see him, and when he looked at him, he forever after that was the Lord's.

Paul was not only a disbeliever but a murderer of those who did believe but when he met Jesus on the road to Damascus his whole life was changed.

'Tis true that we see by faith, but who has looked and failed to find him, and who has ever found him without first looking?

Every day men are seen to climb out on the boom of the ship, grab a line (geswarp) that holds a boat to the boom and slide down it to the boat. Before he thrusts himself to that line he may say, "I have faith in that line that it is made good and strong, and it will hold me," but only when he takes hold of it, trusts his weight

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

PRAISE IS COMELY.

Psalm 147:1:

By JOHN G. TRUITT.

Praise is beautiful, flattery is foolish. Underserved praise is flattery. The first great object of praise is God, and godliness in others may be praised. The very stating of kind acts, good deeds, pleasant and wise words in others is praise. It is better than cursing, far better. It is better than abuse, and condemnation. If we read the whole verse we shall find that praise is pleasant; and praise is comely." Pleasant and beautiful is praise. It is a pity that more of it is not done.

I. *The lips index the life.* Often words reveal far more than is intended. They reveal, as it were, too much. They show the listener the invisible things of life. They reveal age and outlook, attitude and hope, purpose and program of life to a far greater extent than is often realized. It is not always what is said that counts. The fact that anything is said, or that something is not said; the way in which it is said and when; the object of the words, and why—all of these things come into a sort of mental review as the listener takes in the situation. "Praise is beautiful, and praise is comely."

I can think of no better place to learn the art of beautiful and worthy praise than in the realm of religion. Yes, I mean religion, for what religion has there ever been on earth that has not had as its central activity praise? Pagans lay emphasis on lip-service—praise that is from the lips only—for there is no life in their idols that the deep things of the soul of the worshipped may respond to the depths of the soul of the worshipper. The difference in pagan praise and Christian praise is that the Christian's life must be a living pean of loving performance or the praise is looked upon as deception.

There is no better place to learn the art of Christian praise than in the church. From the time the little baby is carried to the cradle roll class, where its little ears—yea, its whole little being takes in the sweet, gentle songs of praise, and prayer, until one reaches a full appreciation of the hour of worship in the church service, there is no better place to learn the true art of praise than in the church.

The gentlest, finest lives I have ever known have been lives filled with praise of others—and first of all praise of God. They have been lives cradled in Christian homes, and cultured in the Christian Church; they have been people who loved much, and have always put their church and church people first in their affections. My friends, they have learned a wisdom of words finer than the logic of rhetoric, or the rules of grammar, for some of them have "butchered the King's English," but have not blasted the lives of their friends nor marred their own opportunities for usefulness. They learned a culture at the house of praise; they learned that praise is pleasant; praise is comely.

If wisdom's ways you wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

II. *Kind words are stronger than the king's armies.* Once upon a time there was a kingdom with kings good and bad. Bad kings had jeopardized the welfare of that kingdom. Its enemies had been greatly multiplied. Then came a good king. He was one who went regularly to the temple of God to pray and to worship. He

taught his people to go to God's house for the same purpose. He had a great choir organized to lead the people in song. "And it came to pass that the children of Moab, and the children of Ammon, and others besides the Ammonites, came against Jehosaphat to battle. Then there came some that told Jehosaphat, saying, There cometh a great multitude against thee from beyond the sea on this side of Syria. And Jehosaphat feared and set himself to seek the Lord, and proclaimed a fast throughout all Judah." And the leader of Jehosaphat's great choir said unto King Jehosaphat: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. And do you know what he was instructed to do? When his armies began their march against the enemy the singers were placed in front of the spearmen—song before the sword—and as they marched they sang: "Praise the Lord, for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten." Song saved the day. Praise performed where the sword had failed.

O, that men and nations, today, would learn that force has lost its favor; that the Prince of Peace has placed love on the highest pinnacle of human relationships; that kindness is still king; that praise is comely! Have you ever compared the kings of Jesus' day with Jesus? Herod fought with the sword, severing even the heads of babies from their little shoulders. Jesus fought not at all—only loved. Herod is forgotten as a power; Jesus was never more alive! Caesar's legions subjected others to him with engines of warfare. Jesus said simply—"Come, follow me." And what lines of loving allegiance have been formed behind him from that day to this—a never-ending army of loving servants from every walk and station in life have given themselves gladly and unreservedly to him.

I wish we could visualize that army. Plowboys from every agricultural section of the world have heard his call and they have come; girls in every land have listened eagerly to the Christ-story of love and the half has never been told of their loyalty and devotion; men and women from humble places have been fired with a great desire to do yeoman service for their Lord; and men and women of great talent, learning, and influence have loved the peasant Teacher, become as little children at his feet, and dedicated their all to him. The greater the pain and suffering that they have had to undergo, the more steadfast they have been.

Faith of our fathers living still
In spite of dungeon, fire and sword;
O, how our hearts beat high with joy
When'er we hear the glorious word.

III. *We may practice the art of proper praise.* Kind words or none is a very good slogan. And I wish to insert just here that I found the subject and thought of this sermon in the hearts of the people of Suffolk. Not only have you said kind words about me—and I would be inhuman indeed if I did not appreciate them—but more to my edification have been the kind words of love and appreciation you have unceasingly lavished upon my predecessors. And how kindly you have spoken of one another, and of your neighboring churches of other denominations and the ministers thereof. Your words have been a constant pean of praise, and so when I heard, saw

and felt the sincerity of it, I wanted to join with the psalmist in saying: "Praise is beautiful, praise is comely!"

How the world hungers for kindness and love! If sincere kindness could be sown across the earth as it is sown across a truly God-fearing community, how blessed the world would be. And on the other hand, how the seeds of fear, and jealousy, and slander, and falsehood can blight and sting as they wend their slimy way through ugly hearts and cruel lips! They leave their deposits of poison, and everyone who gives wings to a false or ugly word is far worse himself for having done so, and others have been hurt besides.

Boys flying kites haul in their white-winged birds;
But you can't do that when you're flying words.
"Careful with fire," is good advice you know;
"Careful with words," is ten times doubly so.

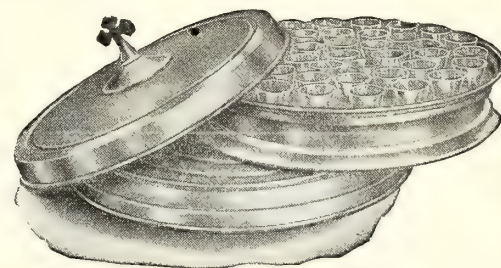
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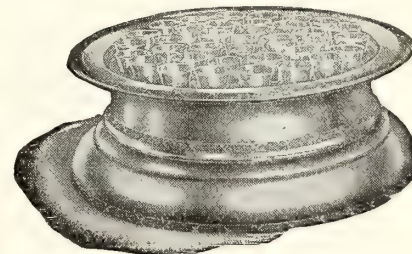
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

October, November and December are the three months set apart by the Convention to lay special emphasis on the support of the Christian Orphanage. This week is the beginning of our period of special activities. Financing the Christian Orphanage is no one man's job. It is no one church's job. It is no one individual's job. It takes the united effort of every church, every Sunday School and every individual. It takes the co-operation of all combined to make the work a success. The Christian denomination can easily support the Christian Orphanage with a hundred children if each and every one will do something to help.

Let everybody be a booster for the Orphanage for the next three months, and help us raise the largest Thanksgiving offering we have received for several years. Last year the weather was so bad through the month of December many people could not go to church—hence the offerings were small and disappointing. It has made financing hard this year, as we had no surplus to carry us over the lean months as we usually had.

Now, we want an organization in every church to help put the Orphanage over during the three months, making Thanksgiving the crowning goal.

First. We want the pastor to head the organization in each church and urge the members to lay aside something to help swell the Thanksgiving offering in the church.

Second. We want the Sunday School superintendent to head the organization in the Sunday School in each church, and talk the Thanksgiving offering from time to time and get the Sunday School interested and anxious to take part in it.

Third. We want each teacher of a Sunday School class to talk to her class from time to time and ask them to lay aside something each week for the offering, and help swell the offering and make it something to be proud of.

With this organization in each church and Sunday School, and each department doing its duty, I feel sure our Thanksgiving will be a success this year.

Will you accept the responsibility placed on you in your department?

CHAS. D. JOHNSTON, Supt.

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W. A. Newman, Henderson, N. C. 10.00
F. C. Owen, gdn., James Brown... 12.50

32.50

Total for the week \$ 99.66

Grand total \$ 9,249.63

THE SUN'S PULPIT.

(Continued from page 13.)

If we truly worship, regularly and earnestly, in God's house, it will sweeten our words and lighten our lives, and place a song upon our lips even in the days of hottest battle. The Saviour, dying on the cross, quoted a song he had learned in the sanctuary. A refrain from the music of David came to his lips, and after that he was able to say, "Into thy hands I commend my life." Neglect not the opportunity to praise God in the holy hour of worship. Let it open the gates of your lives in sincere gratitude and loving appreciation for all the goodness of God to you, and it will cleanse your souls and freshen your lives as open windows on a sunny morning!

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-per'na-úm, which is upon the sea coast, in the borders of Zab'u-lon and Neph'ta-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Isa. 9. 1, 2.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zab'u-lon, and the land of Neph'ta-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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A Story for the Children

CLOCKS.

There is scarcely a home in our land that has not a clock or watch in it. Think of the confusion there would be at the stores, banks, schools and churches if there were no timepieces. We would have to get up with the sun and go to bed when it sets, just as the birds do, and as far as the noon hour goes, our stomachs would tell us that.

There was a time when there were no clocks such as we have. Jesus didn't have any in his home in Nazareth. The method of computing time in his day was by means of a sundial. Perhaps you have seen one, a flat, round slab with an upright rod in the center. When the sun shines, the rod casts a shadow on a number on the slab. As the earth keeps turning, the shadow moves on indicating the hour. But when the sun didn't shine how could the children of that day know when to come home from the fields? How could one tell when it was five minutes of two or eighteen minutes after the hour?

The American Indians, who used to own our country, reckoned time by the moon. When they had been away a certain place for several months, they would say, "Many moons have passed since I was there."

One old chief planned a war in which several tribes were to take part. These tribes lived many miles from each other. He visited each camp and gave each chief a bundle of sticks. "Throw one away every day," he said, "and when you have one left, meet me at my village and we will begin to fight." Sometimes they counted time with "wampum," or beads made from shells.

King Alfred invited a different method. He lit a large candle which was marked with rings. As the candle burned from ring to ring, he noted the passing of the hours.

Then there was the water glass arrangement so that water trickled from one vessel to another. Some were made to represent children crying with water dripping from their eyes like tears. When the water stopped flowing, the measured time was up.

Our ancestors used hour glasses. These were two glass globes connected by a narrow tube. One was filled with sand which ran from the upper globe into the lower. When the sand was all out of the upper one, an hour had passed.

These various ways were neither practical nor accurate and so our modern clocks were invented. Just who did it is not known. The Chinese claim the honor as early as 2000 B. C., and the Germans in the eleventh century. The oldest clock of which we have complete description was set up in the tower of Charles the Fifth of France in 1379 by a German named Charles DeVick. Upon his principles most of our modern timepieces are constructed.

Resolved to live with all my might while I live. Resolved, never to lose one moment of time, to improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think meanly of in another. Resolved, never to do anything out of revenge. Resolved, never to do anything which I should be afraid to do if it were the last hour of my life. —Jonathan Edwards.

FAMILY ALTAR.

(Continued from page 12.)

to it and swings down over the sea to leap to his boat can it be said that he knows that line and believes in it. It is no mere opinion then, it is

an act. He lets go everything else and thrusts his whole life to the braided strands of hemp.

Prayer—O God, our Father, give us confidence to accept the free gift—the Son—as our Saviour, and may we rest absolutely upon the merit, power and love of our redeemer.—*Amen.*

SUNDAY.

THE SOUL GOES MARCHING ON.

"I will take the cup of salvation and call upon the name of the Lord."—Psa. 116:13.

So faith is not only believing in something as a matter of fact, but it is believing in it by casting one's all upon it. It is not only believing that Jesus is right, but it is going with him where he leads us. We may believe that the analysis of water may be so virtuous, but unless we drink of

its purifying power it is of no use to us. The soul that has not actually taken Christ and drunk of him can never be purified of sin. It will not save us to know that Christ is the Saviour, but it will save us to trust on him as our Saviour.

It is in this way that Alexander McLaren has summed up the whole process of salvation: "If one has faith, then new birth; if new birth, then sonship; if sonship, then heir of God and joint heir with Christ."

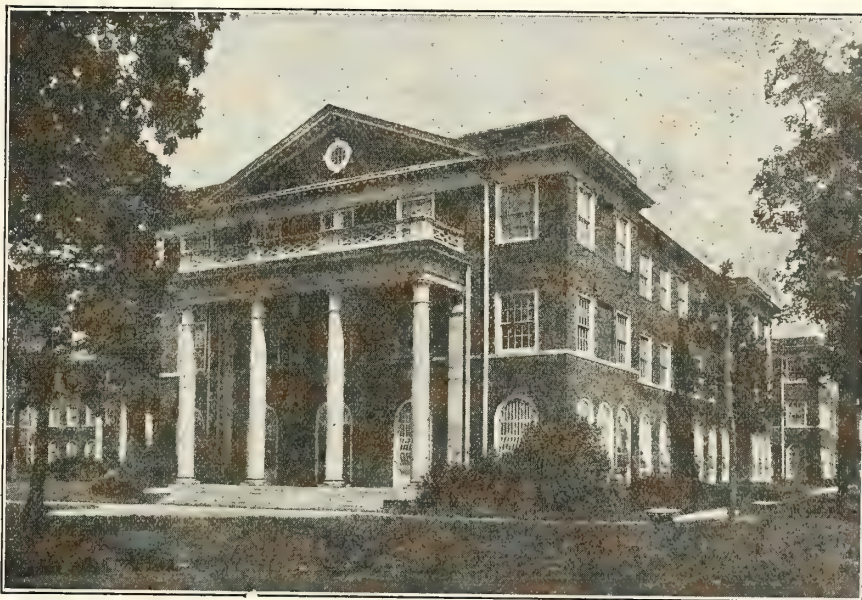
Prayer—Our Father, dear Lord of our souls, we cry unto thee, "Abba Father." O, hear our cry that we may lack nothing in this vital need of the soul. Grant, we pray thee, the soul of Christ in our souls and send coursing through us the nutriment of thy blessed wine, the Lord Jesus.—*Amen.*

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OBITUARIES

COOK.

On August 25, 1933, God in his infinite love saw fit to remove from our midst, one of our beloved members, Mrs. Eliza Jane Cook. She was a devoted mother, a loyal member of Bethlehem Christian Church and Ladies' Aid Society.

The members of the Ladies' Aid Society tender the following resolutions:

1. While we regret and mourn our loss we humbly submit to the will of him who doeth all things well.

2. That the influence of this sweet spirited woman will linger with us, making more real the loving Father whom she served so faithfully.

3. That we extend our heartfelt sympathy to the devoted family.

4. That a copy of these resolutions be sent to "The Christian Sun," a copy to the family of the deceased, and a copy placed in the minutes of our Society.

MRS. ROY W. KERNODLE,

MRS. R. V. MOORE,

MRS. EARNEST J. ROSS,

Committee.

RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father, in his infinite wisdom and love, has called to his eternal home, our beloved sister and friend, Mrs. Mollie Lee, who was a loyal and faithful member of the Franklin Christian Church for nearly forty years, and was called to her reward on June 12, 1933. She was the widow of Deacon Albert T. Lee. For a long time she was afflicted and remained in bed, but was a patient sufferer and was kind and considerate.

We, therefore, offer the following tribute to her memory:

1. That we mourn the loss of this good woman, but bow in submission to his will.

2. That we hold in loving remembrance

666

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her faithfulness and loyalty to her church Sun" for publication, and one be spread and all its organizations. on the reports of the church.

3. That we extend to her family our deepest sympathy, and we point others to the faithful Christian life she lived.

4. That a copy of these resolutions be sent to her family, one to "The Christian

E. L. BEALE,

L. R. JONES,

MRS. F. F. JENKINS,

MRS. E. P. JONES,

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, OCTOBER 12, 1933.

NUMBER 41.

.. THE SUN'S OBSERVATORY ..

Mosquito Eradication.—

Virginians, and possibly other readers as well, will welcome the statement which appeared in the daily papers, that Maryland and Virginia are to be included in the area designated for mosquito control work. It is quite good news that the mosquitoes who inhabit these two States are not the kind which carry malaria, but they can nevertheless bite as well as any breed yet bred. The "eradicators" cannot come too soon.

A Pocket Radio at Last.—

While the general trend in radio equipment recently has been toward a larger instrument, the smaller, or midget, models are getting still smaller. Beneath the mantelpiece and table-top sizes which some manufacturers feared would ruin the business, has appeared a new class of candy-box sizes. Last year small radios operating on any current available were introduced, and now comes a pocket size edition, weighing but two pounds, two inches thick and four and a half inches wide. This new midget sells for \$12.50 and will receive anywhere.

A Boulder Dam Shut-off.—

Business Week, in the issue of September 30th, shows a picture of one of the eight big shut-off valves which are to be installed in the giant 32-foot intake gates at Boulder Dam. There are to be eight of these monster shut-offs or gates located in four intake towers. They are to be used for controlling the volume of water fed to the hydraulic turbines. They required in construction 2,300 tons of steel plate, ferrous castings, bronze, copper, monel metal and stainless steel, fabricated with $8\frac{1}{2}$ miles of weld. This first valve, which has just been completed, required eleven freight cars for its shipment.

The Bible in Spain.—

In Madrid a week was recently set apart by the government for the public exhibition and sale of books. All the important publishing houses of Spain took advantage of the opportunity to display the best they had. "To our astonishment," says Dr. Ganzalez in *The Watchman*, "the Bible Society booth was the best attended and their sales larger during the whole week than those of any other publishing house. The Minister of Education, Professor Fernando de los Rios, and the Mayor of Madrid, Don Pedro Rico, visited the booth and allowed themselves to be photographed with some of the evangelical leaders. Professor de los Rios ordered several hundred Bibles for the new public libraries.—*The Methodist Protestant-Recorder*.

The Flying Pullman.—

The Pullman has come out with a new design in Pullman construction. Airplane designer Wil-

liam B. Stout once condemned the railroads for sticking to precedent and thinking in terms of "Civil War railroading." Asked what he would do about it if he were in the business, this new Pullman is the answer. This new railplane is built on aircraft principles. It has chromium-molybdenum steel tube frame, a shell of duralumin welded with wind-tunnel lines. It is powered by two automotive engines which drive the wheels of the front truck, and has a speed of 90 miles an hour because streamlining has reduced wind resistance over 50 per cent. It carries 50 people in air-conditioned comfort, weighing only 25,000 pounds against the standard weight of 160,000 pounds. Providing speedy, spacious transportation at low rate, the Flying Pullman is another answer to airplane transportation.

Shall We Never Learn?—

Premier John Mowinkel, of Norway, in opening League of Nations Assembly at Geneva, declared that the world is still threatened with the menace of war, and urged a strengthening of the credit of the League in the eyes of the world. "Fifteen years after the close of the great, fratricidal crime, the Great War," he said, "we find to our shame that we have made little progress toward a better understanding, a purer atmosphere and a healthier mentality among people. On the contrary, the thought of war and the possibility of war are ever present, hanging over the nations as a constant menace." Referring to disarmament, he said the conference session earlier this year was held without concrete results, but declared, "We still cherish hopes."—*The Methodist Protestant-Recorder*.

Beer vs. Milk.—

When beer was outlawed folks took to milk drinking, until the milk business increased beyond the producers' fondest hopes; and they were obliged to install new machinery and equipment to care for the business. Now, after four months of legalized beer, the milk dealers are in such a plight from the drop-off in business that the government found it necessary to give them \$30,000,000 partially to make up for the wrong done. When the thirty million is spent, is Uncle Sam going to donate another thirty million? In other words, how many thirty millions are going to be required to keep beer legalized? What profit can the United States Treasury count when the \$5 tax collected on a barrel of beer must be turned back to the industries that the beer business has wrecked? Whiskey, brandy and gin are not yet legalized. It is not too late yet to turn back. Internal revenue figures show that for every dollar paid by liquor in taxes (1862 to 1919) the drinker spent more than \$28.—*White Ribbon Herald*.

Movie Influence.—

"What will your child see at the movies this week?" This pertinent question is asked by Fred Eastman, in a recent issue of *The Christian Century*. Mr. Eastman continues by enumerating some of the influences of the present-day moving picture, as follows: "He may see one of the good and great pictures, but the chances are that the principal picture will be saturated with crime and sex out of all proportion to normal living. It will contain at least one or two murders and various other forms of exciting violence. It will be set against a background of luxury. It will contain drinking, represented as either funny or the accepted thing in American society. It will be peopled by a cheap and tawdry population often vulgarly overdressed, often shady in character, sensual, unrestrained, lascivious, much given to crime and sex, with little desire or need apparently of supporting themselves on this difficult planet . . . but poor, beglamored, unprepared adolescents may be moved to imitate them and to their heavy cost. What effect will such a picture—and the 51 others he will see this year—have upon your child's imagination, his health, his emotions, his attitudes, his conduct?"

Dr. Newcomb Heads Virginia University.—

After a delay of two and a half years, Dr. John Lloyd Newcomb, who has during that time been the acting head of the University of Virginia, was on October 7th unanimously elected president of the institution by the board of visitors. The appointment, said Fred W. Scott, rector of the board, is effective as of October 1st. Dr. Newcomb is the second man to occupy the chair of president of this many-year-old institution, having succeeded the late Edwin A. Alderman, who died in the spring of 1931. The choice of Dr. Newcomb will prove a most popular one at the University, his selection having been urged in recent resolutions adopted by 110 of the faculty members, as well as the student body and several alumni clubs. The date of his formal installation has not yet been announced. The first president was a North Carolinian, coming to Virginia from the position of president of the University of North Carolina, in early part of the century. The present president is a native of Virginia, having been born in Gloucester County in Tidewater Virginia, on December 18, 1881. He received his A. B. degree from William and Mary in 1900, and later graduated in engineering at the institution he now heads. He served as a division engineer on the Norfolk and Southern Railroad for a while, returning to the university as an adjunct professor in 1905. He became an associate professor in 1909 and a full professor in the school of engineering in 1910. He became dean of the engineering school in 1925 and assistant to the president in 1926.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The happiest man I know does not have much, but he has learned how to do without a great deal—*Milton Lee.*

The Managing Editor, John T. Kernodle, is attending the Alabama Conference this week, at New Hope Church, near Abanda, Ala.

Haw River Church will observe its 38th anniversary Sunday, October 15, 1933. All former members and friends have a cordial invitation to be present. A picnic dinner will be served. Rev. G. C. Crutchfield is pastor of this church.

The meeting at Hopedale, Rev. J. Everett Neese, pastor, closed Sunday night, October 8th. The pastor's father, Rev. J. L. Neese, assisted in the meetings, which lasted a week. There were 49 conversions and eleven joined the church.

The Woman's Mission Board of the Eastern Virginia Conference, was in all-day session at Suffolk Christian Church, Thursday, October 5th, and the Woman's Board of the North Carolina Conference was in session at Burlington Church, Monday, October 9th, each planning for their annual sessions which come soon and for the work of the Missionary Societies for the year.

Rev. Carl H. Corwin, superintendent of the West Tampa Mission, reports that the Day School of the Mission has opened finely. The teachers report an attendance larger than at the opening last year. All the workers who have been connected with the Mission for the last three years have returned to the work and have vigorous plans made for the clubs and Sunday School and various church activities.

The Eaton, Ohio, Congregational-Christian Church, of which Rev. E. T. Cotten is pastor, entertained about four hundred ministers and delegates during the district convention of Congregational-Christian Churches, which was held on October 5th and 6th. A full program kept the convention busy both days, as there are about ninety churches in this organization. Many ministers known to us in the Southland were present, including Dr. O. S. Thomas, Rev. E. B. Flory, and Rev. M. J. Sweet, who was a visitor from North Carolina. Rev. E. T. Cotten is himself a son of Eastern Virginia, and an alumnus of Elon College. The musical programs of the convention were under the direction of Mr. Cotten, who is a musician as well as a preacher. Mrs. Cotten also is a singer, and rendered several selections, while the Junior Choir rendered an anthem at the Thursday evening session.

LONG'S CHAPEL REVIVAL.

On the third Sunday in September, we began revival services at Long's Chapel, the pastor preaching at the morning hour. Rev. J. L. Neese of Palm Street Church, Greensboro, N. C., did the preaching at the evening hour at each service thereafter, until the close of the meeting. His messages were well received by attentive and interested audiences. The meeting continued until Friday evening. There were some twenty-five or thirty consecrations and professions. At the close of the meeting, thirteen were received into church fellowship.

P. H. FLEMING.

Burlington, N. C.

THE FLORIDA CONVOCATION.

The seventh annual Florida Ministers' Convocation was held at DeLeon Springs, October 2nd-5th. This was the first meeting in this delightful place and the fine fellowship made possible because all were living and meeting under one roof added greatly to the enjoyment and success of the Convocation. Nearly all of the Florida pastors were present and also some of the wives and friends. The program was a solid one and was filled full, but was thoroughly enjoyed by all and regarded as one of the best programs in the series. Dr. J. Edward Kirby, of Raleigh, gave a series of five lectures on the general subject, "The Growth of Religious Independence in the South," with vivid, human, interesting, and thoroughly historical knowledge. He was able to make all to feel the strength of the movements which are the backgrounds of the Congregational-Christian denominations in the South and to give us a vivid sense of the importance of our contributions to the developing life in this region. It was the feeling of all that Dr. Kirby should further develop these lectures and that they should be issued in a book.

Rev. Leslie J. Barnette, of Coral Gables, who has had some years of post-graduate study in Religious Education in Union Theological Seminary in New York, and who has had a rich and successful experience in building a real educational program for a church, gave a series of lectures on the subject: "The Minister, a Religious Educator." He especially developed the two-hour religious education program for Sunday mornings, a program which his church has adopted in Coral Gables, combining the Sunday School with the morning service, and yet maintaining the regular preaching period. His full discussion of a Communicant's Class program was rich in suggestion as to method and also as indicating what splendid materials are available for the pastor who searches for them and is keen to adapt them to the psychology of a child or youth.

Dr. E. A. King, of Miami Beach, gave two vivid and interesting lectures on his recent Mediterranean trip. One was upon "Red Russia," and the other on "The Land and the Book."

There was an informal discussion on current pastoral problems led by Rev. Frank Atkinson, and a discussion of conference and missionary problems led by Superintendent Gillette. The devotional periods were conducted by Dr. C. A. Vincent, of Winter Park, and Rev. C. DeW. Brower, of Interlachen. Rev. J. Bernard Root, of Sanford, was elected Convener and Rev. Lawrence A. Gedcke, of St. Petersburg, Secretary.

Resolutions were passed concerning the deaths of Rev. Charles L. Fisk, D. D., Rev. George L. Hanscom, D. D., and Rev. H. Samuel Fritsch, D. D., and also concerning the death of the mother of Rev. Helen L. Lanham, whose death prevented Mrs. Lanham from attending the Convocation.

It was also heartily voted to hold the next Convocation at DeLeon Springs.

NOTICE OF CONFERENCE MEETING.

The Eastern North Carolina Conference will hold its annual session with the Wentworth Christian Church, at McCullers, N. C., November 1st and 2nd, beginning at 10 o'clock, A. M. All churches are urged to send up full delegations, all delegates and ministers are requested to be present at the opening session and remain until the close of Conference. There is great need for the churches to raise as much as possible of the apportionments requested. Our contributions last session were not up to the usual amount, but the needs were greater than ever. We should do our best for Christ. He has done his best for us.

W. C. WICKER, President,
Eastern North Carolina Conference.

LANETT, ALABAMA.

We closed our conference year at Lanett last night. I think we are making a commendable report to our annual conference. During the year just closing we have paid all current expenses, and practically all small accounts against the church, have reduced our church building debt from \$1,367.77 to \$907.67. Our church has elected officers and Sunday School teachers for another year. Our Sunday School is gaining in attendance and interest. It has been reorganized and is doing fine work now.

Through the efforts of our missionary women, we have been able to beautify the interior of our auditorium, and will stain our pews immediately after conference.

We have raised something over \$1,800.00 for church work for this year. We have added 34 new members to our roll, lost none by death and only two by letter. We are praying and planning for a great revival in the near future. Our conference meets tomorrow, at New Hope Church. We will have a great meeting. Thus closes in many ways the hardest year of my ministry, but a very pleasant year. I have asked the Lord to give me hard work to do, and sustain me with sufficient grace to do it. And so he has. Next year, if it is his will, we must do greater things for him. And we will if we expect greater things from him. Pray for us at Lanett. It takes a lot of prayer, if one stays close to Jesus.

G. D. HUNT.

NOTICE.

The Committee on Education, Eastern Virginia Christian Conference, will meet in the Y. M. C. A. Building, Portsmouth, Va., Monday, October 16th, at 2 o'clock, P. M. All persons having business with the Committee are requested to be present, or communicate with the Committee on that date.

I. W. JOHNSON,
Chairman.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

The Alabama Conference will meet with New Hope Church, two and one-half miles from Abanda, Chambers County, Ala., on Tuesday and Wednesday, October 10th and 11th. West-bound train reaches Abanda at 12:55 P. M., and east-bound train at 8:40, there being only two trains daily.

The Georgia State Conference will meet with the United Church, LaGrange, Ga., Tuesday and Wednesday, October 31st and November 1st. Rev. J. H. Dollar, president of the conference, is also pastor of the entertaining church.

There is transcendent power in example. We reform others unconsciously when we walk uprightly.—*Madame Swetchine.*

GIVING GOD THE GLORY.

There are times when complimentary remarks are addressed to Christians as well as to other folks. To one of God's children it has always seemed that they could not be accepted as her due, and she often remarks that if there is anything loveable or desirable in her it is only because God's grace has been poured out upon her.

The Psalmist has said, "Not unto us, O Lord, not unto us, but unto thy name give glory." It seems that all such remarks tend to vanity, to the feeling that it is our own goodness. But there is no genuine goodness only of God; so when something nice is said to us or of us, we should give God the glory. It has been said that to be humble, the pride of life must die; to be meek the will must be fully yielded to his will. As Christians we must realize that "the service of Christ is the business of life; the will of Christ is the law of life; the presence of Christ is the joy of life; the glory of Christ is the crown of life." We know that all of this is true and because of this anything we do or say that is at all worth while is only because Christ controls our lives. "We are nothing; God through Christ, must be everything." When we think of the humiliation of Christ in his death upon the cruel cross for our sins, we should ever magnify his name, for "The cross is the symbol of the overwhelming love of God for his children. The life of Christ is glorious to the Christian. But it is in the cross that he seeks absolute, unspeakable love reaching down to him and suffering all things to reach him."

Christ gave his all for us, he gave up all that we might know him and the power of his resurrection. Shall we not fellowship him in his suffering that the precious name of our Saviour Lord shall be magnified? Yes, some folks will think us queer, but some will be helped as we say, "Not I, but Christ," and we will see the brightening face and the uplifted head of some one who needs the encouragement that our testimony gives.

W.

THE DAYS FOR HIGH ADVENTURE.

These are the days for high adventure in the realm of the spirit. It is a season that calls for holy daring. We should seek to call back the Spirit of '76, with Patrick Henry as its fiery spokesman, and King's Mountain and Guilford Courthouse the climax of its daring. There seems also to be a call for the spirit of Martin Luther and John Knox and other mighty leaders in the struggle for civil and religious liberty.

It is time, as Edwin Markham says, when men should dare "to walk alone and vote with God." Read if you will what Markham says about the demands of the hour:

Fling forth the triple-colored flag to dare
The bright, untraveled highways of the air.
Blow the undaunted bugles, blow, and yet
Let not the boast betray us to forget.
Lo, there are high adventures for this hour,
Tours to test the sinews of our power.
For we must parry, as the years increase,
The hazards of success, the risks of peace!
What do we need to keep the nation whole,
To guard the pillars of the state? We need
The fine audacities of honest deed;
The homely integrities of soul;
The swift temerities that take the part
Of the outcast right—the wisdom of the heart.
We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God."

—N. C. Christian Advocate.

MY PRAYER.

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf and blind;
I ask thee humbly for the gracious dower
Just to be kind.
I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that, knowing well my duty,
This I may do.
I do not ask that men with flattering finger
Should point me out within the crowded mart,
But only that he thought of me may linger
In one glad heart.
I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends, may
know me,
And knowing, love.
I do not pray for palaces of splendor
Or for amid the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.
I do not ask that heaven's golden treasure
Upon my little blundering life be spent;
But oh, I ask thee for the perfect pleasure
Of calm content.

—Amos R. Wells.

PLANT A CONIFER FOR THE BIRDS.

One or two evergreens on the lawn not only add dignity to the landscape gardening scheme, but they are a Godsend to birds at all times of the year. In winter you can scarcely pass a Norway spruce without starting out a flock of birds which have sought shelter in it. They are safe from storm; safe from cats; for it takes a brave and persistent cat to face the stiff bristles of a spruce. Bob-whites have been repeatedly known to seek shelter in the well-known circle under a spruce, heads pointing outward. Then, if disturbed, they are all fixed for scattering to all points of the compass in flight.

Evergreens may be planted either in the spring while dormant or in late August or September. In the spring the ground is usually moist. In the fall this moisture must be supplied artificially. Soak with water each week, if transplanted in the fall, and mulch freely for winter protection. It is the fashion now to buy small potted Christmas trees. This is an excellent custom, and all such trees should be carefully planted and cared for. This will largely obviate the so-called "slaughter" of Christmas trees and place them on a sure footing in the forestry plan.—Bessie L. Putnam, in *Our Dumb Animals*.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHERE IS THE HOLY SPIRIT?

This searching question comes with new emphasis from a convert to Christianity, now a world-renowned Christian preacher and statesman of Tokyo, Japan, viz., Dr. Kagawa, the famous author of "The Law of Love," and other volumes. Dr. Kagawa is moving Japan as possibly no other living man is doing, or has done in a decade. This flaming disciple of our Lord, who, by his love and learning, his zeal and consecration, has caught the ear of the Japanese, is thinking in terms of the recent Laymen's Report on "Re-thinking Missions." Dr. Kagawa wants to know what the laymen did "about the Holy Spirit and why they left him out of their report and reckoning." He believes that the only safe guidance in doing missionary work is that of the Holy Spirit, and that missionaries may well be sent out and go when and where he leads. Quoting this man of God, who is heading the Kingdom of God Movement in Japan, we find these searching lines:

"Jesus Christ sent out his seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The John Williams' missionary party, too, in the time of the Napoleonic wars, left London for the South Seas on the same basis. If money is not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?"

Dr. Kagawa thinks that those who were re-thinking Missions were thinking in terms of retrenchment rather than in a new strategy of attack or the power of advance. He declares that while money helps and is essential in Mission work, it is not the only resource, and that where

the Holy Spirit leads resources follow. This is a very bold statement:

"When there ceases to be money in America, then America may cease to send out its missionaries. Nevertheless, there must remain many young people who desire to dedicate their lives to foreign missions without receiving such high salaries as are paid now. Those who are led by the Holy Spirit succeed in a wonderful, mysterious manner. The Holy Spirit makes them successful. No evangelism is possible without prayer. The prayer-answering God leads on through his Holy Spirit."

That which comes home to this man of God is that the report was written from an economic rather than from a religious point of view, and on this account the report does not inspire him nor move him by its cultural plan. He is in no frame of mind to retreat, but, with Gideon of old, declares that if any wish to retreat, they had better do so, "but let others who have been led by the Holy Spirit continue to cross the Pacific Ocean, bearing the Cross of Christ. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman Empire. I am convinced that the Good News of Love through the Cross of Jesus Christ will lead the Orient and the whole world into the light."

Again and again in this summons to the task of helping save the unsaved, this great man of God comes back to his original question: "Can those who think of continuing the movement started in the Book of Acts attempt to do so without the help of the Holy Spirit?" In the light of the facts recorded in Acts, and being studied now in our Sunday School lessons, of the life of Paul, we realize the necessity of having the guidance of the Holy Spirit, if our machine age is to recover its soul, and the world is to be redeemed through the Son of righteousness. With this notable Christian of Japan we may well ask ourselves, "Where is the Holy Spirit?"

J. O. A.

THE LARGEST DIVIDENDS.

We naturally like to get the highest dividends possible for our money invested. One may say, without fear of successful contradiction, that the highest dividends in actual values for any money invested in the cause of benevolence, charity or righteousness is that invested in Missions. The money invested in Missions has been instrumental in producing more wealth, saving more souls, doing more for civilization and the cause of righteousness than that invested in any other cause whatsoever. It was a converted Brahman from India who gave a convincing answer once and for all to the question, "Do Missions Pay?" Speaking before a great audience in Philadelphia some years ago, *The Missionary Review of the World* quotes Dr. Sheshadri, of India, who said: "This cultured audience convinces me that Missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was foreign missions in the early days of Christianity that lifted them out of this state and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions."

We often quote the economic slogan: "Trade follows the flag." We need to be reminded that the Bible and the Gospel had to precede the flag before it could be carried to some of the richest marts of trade and make trade possible and profitable.

With the small amount of money now being spent to maintain the Gospel in mission fields at home and abroad, more is being realized, more

achieved than with the same amount of expenditure in any other cause whatsoever. Had it been otherwise, the Lord Christ would not have instituted Missions.

J. O. A.

THE LAND AND THE BOOK.

In a recent article in this paper, Dr. R. C. Helfenstein says: "The more we realize that the Bible tells us of real people and real places, real towns, cities and landmarks, places as real as those of our own homes and our next door neighbors, the greater will be our appreciation of the reality of the Bible itself, the higher will be our evaluation of the significance of its message."

This is a splendid paragraph and I wish to approve it with my whole heart and mind for I have had that experience this past summer. I took with me a copy of Moffatt's translation of the New Testament and I read every word from Acts first to the end of Revelation. Some of it I read on the ship, some in Jerusalem, some in Damascus, some in Malta where St. Paul's Bay makes the shipwreck of Paul seem so real, and parts of it in bed in my stateroom. I never enjoyed reading the Bible so much in my life. And I read much in the Gospels. Somehow it all seemed new to me. I understood it better. It seemed real.

It was a great thrill to find the book and the land fitting into each other. I do not mean that the so-called "holy places," fitted the Book or made it seem more real. As a matter of fact, I think many of those spots are manufactured for the benefit of pilgrims. It may be a good thing for some of them, but the land, hills, rivers, lakes, mountains, villages and the general impression of everything like these agree with the descriptions given in the Book. There are the people and their customs, the shepherds and their sheep, and many other things that give proof of reality.

Those who read the Bible as I have done all my life, without any personal proof of the existence of the Land, they feel reassured that the Land is there just as the Bible reader would expect to find it. Now that I have seen it myself, I desire to pass on my experience to others to help them feel the same sense of reality.

E. A. K.

OUR WASHINGTON WINDOW.

By W. KNIGHTON BLOOM, D. D.

The summer is almost in the past as this message is written. It has been one of urge and stir and strength, in thinking, teaching, preaching and doing. It has sounded the call for explorers, and the response has been a larger conception of the Jesus way of living. The outreach has enlarged horizons and revealed unexpected powers. The music of an eternal quest has been heard in the midst of throngs of children in glad, well-organized play hours. Youth has revelled in study groups, in prose, poem, woodcraft and needlecraft contact. Fun has been jolly and genuine. Boys and girls under competent direction, and youth from eighteen to the age limit of being young, helpful minded, with wonder-lure and service-lure, have passed the threshold of the open door and, taking the ordinary things of life, have woven them into tapestries of loving doing for others.

In "Stature," by Eleanor Chase, the author says:

On white nights I see the house
That God built in the sky;
The clouds its smoke, the moon the lamp
He lights his door by.
Some white night I shall be
A celestial caller;
I could reach the door-latch now
If I were a little taller.

The door-latch has been reached by many during the summer days of 1933. From Maine to

Florida and from the Atlantic Seaboard to the Gulf of Mexico the growing service activities of the Eastern Division of the Congregational Church Extension Boards and the Southeast Convention of Congregational and Christian Churches marked both breadth and height.

One can easily believe in the never failing power of human life to respond to great and commanding tasks. If it is true that anything worthwhile has to be an experience before it is an expression, then some thrilling stories may be looked for. In the States comprising the missionary units in the territory served, and in cooperation with other States, pastors in industrial, rural and mountain-top parishes have gone forth in the daring spirit of the explorer and, of course, something has happened. There has been the translation of rough character into beautiful living, and hard conditions into high thinking and gracious doing.

Summer conferences have again challenged our young people, and groups of adults have gathered in many places to inform and inspire. Ten major conferences were held: Blue Ridge, N. C.; Elon College, N. C.; Florida (two sections); King's Mountain, N. C.; New Iberia, La.; Piedmont College, Ga.; St. Simon's Island, Ga.; Sealacon, Ala.; Wadley, Ala. Numerous week-end conferences were also held, and not less than three thousand folks were enrolled.

Student Summer Service young people from twelve States served in ten States, representing the following educational institutions: Bangor, Brown, Elon, Georgia Tech, Hartford, Mt. Holyoke, Ohio State, Pembroke, Piedmont, Schaufler, Talledega, Tillotson, Union Theological, University of Florida, Vanderbilt and Williams. This group of forward looking youth led in a constructive, educational, Christian movement, centering their lives where they were most needed; living with and for the handicapped in education and religion. Fifteen other fine young people shared in such service under special appointment for one month of Church Vacation School work. It was a happy summer of beautiful doing.

Now we are facing another church year and should be ready for those who depend upon our leadership. From the weekly calendar of a great industrial church, whose minister has a mighty passion for spiritual doing, there comes this message:

"Let us pray that we as church members in our daily living may be true to our profession, and so remove the church's commonest reproach; that we may, by our sympathy and intelligent interest, challenge the staff to do their best work and to put first things first; that we may be intelligent about the organization and work of our churches; that men and women of ability and consecration may be led to accept church offices and devote their time and strength to them; that our members may have a keener sense of their duty to attend public worship and to keep Sunday holy for themselves and others; that they may exercise the individual priesthood of every believer by their personal, daily approach to God; that they may never be ashamed to speak a good word for Jesus Christ, especially among people who try to be cleverly irreligious. Keep us, O Lord, from breaking our vows and denying thee; from spiritual decline and moral defeat; from going beyond thy purpose and resisting thy will; from being unable to hear thy voice; and from ignorance of the things that belong unto our peace."

Washington, D. C.

Who walks alone with God is filled with secret glory; who walks alone with men walks wearily; but who walks together with God and men overflows with radiance, shedding it all about him.—*Young People.*

A VISIT TO THE HOLY LAND.

"PALESTINE AND ITS PAST."

By REV. ROY C. HELFENSTEIN, D. D.

[This is the third of a series of articles by Rev. Helfenstein, pastor of the People's Church, Dover, Del., on his recent journey to the Holy Land.]

Palestine of the Past reaches far back into the beginnings of the human family. According to the latest opinion of scholars, the first Semitic immigration into Palestine took place about 2500 B. C. These nomad people migrating from the North Arabian deserts were the ancestors of the Hebrew people. They were called Amorites, and being a nomad people, subsisted almost entirely upon their herds, living largely on milk and the products of milk, and dwelling in tents made from the skins of sheep and goats and cattle, and also making their clothing from the skins of their animals. Theirs was indeed a most primitive life. And yet Palestine today has hundreds of thousands of Bedouins who are the descendants of those early peoples. These Bedouins are also a nomad people, and live today in the same primitive manner as did the people of Palestine in the days of Abraham.

When the Amorites came into Palestine they found the Hittites already in the North. Later other Semites migrated down into Palestine from the desert, and when Abraham came from Ur of the Chaldees, he found in Palestine the Amorites, the Jebuzites, and the Moabites.

The Canaanites settled in Palestine in about 2500 B. C., and in 1200 B. C. the Israelites under the leadership of Joshua came to possess the land. And then in 1184 B. C. the Philistines, a seafaring people from Asia Minor or from the islands of the Mediterranean, began their immigration, settling along the coast region of the Mediterranean Sea in the lowlands of the country, and pushing their way up from the coast region into Palestine.

The Philistines were the stronger group of the two peoples. They greatly outnumbered the Hebrews or Israelites. They were also a bigger race—almost giants as compared with the Israelites in physical stature. They were more advanced in their culture, and seemed to be the dominating race of the two. And for centuries these two races were pitted against each other in bloody combat to determine the supremacy of one or the other, and to determine which race would dominate Palestine. The odds seemed to be against the Israelites. But the religious convictions of the Israelites gave them a strength greater than the strength of numbers or size, so that they were victorious over their rivals, the Philistines. In the year 1030 B. C. the Israelites federated under Saul of the tribe of Benjamin and the Philistines were not able to prevail against the new coalition. And when David became king of Israel in 1000 B. C., he completed the work of finally establishing the Israelitish supremacy in Palestine; setting up his capital in Jerusalem. Strange to say, the Philistines passed into oblivion and the race has been entirely lost somewhere in the stream of human history—no trace of it being found anywhere today.

For more than sixty years under the reigns of David and his son Solomon, the Israelites enjoyed the experience of being a free people, a free nation, and a people of power. But when Solomon died and his son Rehoboam assumed his dictatorial and abusive leadership as king in 937 B. C., the kingdom was divided—the northern kingdom, Israel, going its way and the southern kingdom, Judah, going its way—both ways leading to their downfall and ruin.

The northern kingdom fell before the power of Assyria in 722 B. C., multitudes of the people being taken into captivity. The southern kingdom, or Judah, came to an end when Nebuchad-

nezzar, King of Babylon, captured Jerusalem in 586 B. C., and took the people into captivity.

Then in 538-520 B. C., under the Persians, a return of the Jews to Palestine took place, and Judah again became the home of the exiled Jews.

In 333 B. C., Alexander the Great conquered Syria and from 320 to 142 B. C. Palestine was ruled by the Syrian Greeks.

The Hebrew people were molested, oppressed, and persecuted as has been no other race in all the world's history, until their spirit and initiative were crushed, and they became a subservient people, suppressed and despised by their adversaries. During this period, the Jews suffered a bondage more ignominious in many ways than what they suffered as slaves during their bondage in Egypt.

The only power that preserved the Hebrew people as a race, and prevented it from passing into oblivion as did many of their contemporary races, was the power of their undaunted faith in Jehovah.

Antiochus, IV, of Syria, sought to crush out the Jewish religion in 168 B. C. He knew that never would the people give up their hope and their dreams of a future for their race as long as they had a religion based upon a God of Justice, and hence his pernicious effort completely to stamp out the religion of the Jews.

But the Jews rebelled and gained their independence during the Maccabean Age from 142 B. C. to 63 B. C.

During these years of independence when the Jews of Palestine were free from persecution from without, and when they had an opportunity to go forward and develop a great future for the race, strife among different factions of the Jews themselves began to kindle. And these divisions between the people themselves opened the way for an outside power again to enter, and the Roman Empire took advantage of the situation of weakness which the divisions occasioned. As a result, Pompey captured Jerusalem in 63 B. C.

Then in 37 B. C. Herod the Great became king under the mandate of the Roman Empire. Again the Jews revolted, but it was too late. Titus, with his Roman army, quelled the dissension and destroyed the city of Jerusalem in 70 A. D. And again sixty years later when another revolt took place under the leadership of Bar-Cochba from 132 A. D. to 135 A. D., Emperor Hadrian put down the rebellion with an iron hand, slaughtering the Jews with fierce contempt, and completely destroying Jerusalem. Hadrian then rebuilt and renamed Jerusalem, calling it "Aelia Capitolina," and drove the Jews all out of the city forbidding any to return. Their homes were destroyed and their property confiscated. The Arabs and Syrians then settled in Jerusalem. The fate of Jerusalem in all its history was the fate of Palestine as a whole. Palestine remained a part of the Roman Empire and the Byzantine Empire until the seventh century A. D.

From the reign of Constantine in the fourth century A. D., to the Persian invasion in 616 A. D., Jerusalem was the center of Christian interest in art and literature. And then with the coming of Mohammed in 636, Palestine passed into the control of the Moslems until 1099 A. D.

In 1099 A. D., the Crusaders gained control of Palestine and between 999 A. D. and 1187 A. D., established the Crusader's Kingdom in Jerusalem. But in 1187, the Moslems regained control. And in 1516, Palestine passed directly into the hands of the Turks who held it in their power until it was taken by the British in 1917, when General Allenby rode into Jerusalem conqueror, to claim the land again for Christian powers to control.

The Palestine of the Past is what makes the Palestine of the Present of interest. Because of the great lives that were lived in the Palestine (Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

One year ago (October 9th) Dr. Staley passed to his reward. The anniversary of his death is a reminder of his remarkable life. Some people became identified with the people and the events of their day and generation. They are recognized as essential to the work of the kingdom of God. Such a man was Dr. Staley. He was deeply interested in the development of the church of Jesus Christ. Nature endowed him with remarkable gifts of common sense, good judgment and sincere consecration.

As the Christian Church goes forward with its work, a greater appreciation of this leader and prophet will be recorded among the archives of its history. Someone, who is skilled in interpreting the lives of great men, should face the task and privilege of writing a comprehensive biography of this faithful minister of the Gospel. His life and work deserve this tribute. Older members of the church would find such a work refreshing and helpful. The young people of the future would find much encouragement and inspiration in reviewing the fascinating story of his career. The story of his struggle for an education should inspire every young man to devote his energies to that end regardless of poverty or any other handicaps. He worked incessantly to develop the gifts which God had bestowed upon him.

The other day several colored men were standing in a group watching the incoming tide during the recent severe storm. One of the young men called attention to an expert driver of an automobile, and said: "Dat fellow shore knows how to drive a car. He has a gift for his job." There was a moment of silence. An older man said: "Man, dat ain't no gift; you does dat by hard work. A gift is somethin' dat walks right up an' smacks you in de face, and you dunno where it comes from." There is no better definition of a gift to be found in the dictionary, from the standpoint of real life. The man who depends upon his gifts will not ascend the heights where God invites and holds a waiting crown of success. Hard work must be the means of developing such gifts as God has bestowed. Small gifts may be increased and multiplied.

In the early part of his ministry, Dr. Staley was told by a very close friend: "Billie, you should not undertake to be a preacher. Your delivery is poor, and you should give up the ministry." He appreciated this friend's interest and advice, but did not take it to heart. He used it as an incentive to greater effort and application. That friend did not know his young friend as well as he thought. A physician told him on one occasion that he had tuberculosis (consumption, it was then called), and he could not possibly live but a few years. About a year before his death, someone was giving him advice about taking care of his health. He listened intently and replied: "I have lived a good deal longer than a lot of people who have given me free advice about how to be well and strong."

This "Parson of Suffolk" was a man of great business ability. Under his leadership and counsel the Suffolk Christian Church developed a liberal spirit among its members. The contributions of this church are a witness to his keen insight in dealing with financial problems. He was thoughtful and careful about the small items of financial receipts and disbursements. The Southern Christian Convention and the local conferences adopted and developed progressive methods of church finance. He was economical and conservative in all his financial plans. He was first and always

a preacher and a pastor. The two were inseparable in his own life. He was at home in the palace of the rich and the cottage of the poor. He loved and sought to win them for the church and the kingdom. It is time that some fitting memorial should be planned to pay tribute to our friend who has gone on before to enter into his reward.

I. W. JOHNSON.

MORE ABOUT CHURCH FINANCES.

Paul said in his letter to the Romans: "None of us liveth to himself." Life alone would be impossible. We are dependent upon each other for personal development, individual holdings, and intelligent communication. We are also dependent upon each other for Christian fellowship and spiritual enrichment. In our meditation and communion with God, we may behold him in a very definite way and may receive intelligent revelations, all of which will amount to but little so far as this life is concerned unless we have the opportunity of touching other lives and imparting to them the inspiration and revelations that have come to us. Paul was aware of this fact when he said on another occasion: "Forsake not the assembling of yourselves together."

As it is necessary for individuals to have association one with the other, so it is necessary for the church as such to have association and fellowship with other churches. Seldom, if ever, does a church prosper without intimate relation and constant fellowship with other local churches. For the individual's growth, development, and usefulness in the Kingdom, it is the divine plan for him to associate himself together with others who have had like experiences and who agree as touching the vital things of religion. Such association has been designated a "church." Christ himself recognized the church. He declared, "Upon this rock, I will build my church, and the gates of hell shall not prevail against it."

The church has come down to us from the days of the apostles. It has grown and developed; its organization has become more or less complicated. Multiplicity of organization has, in the minds of some, hindered the church in its program of service. It is not necessary to have an elaborate program for the work of the church, but a reasonable one is necessary. For instance, a company of believers must have a meeting place. This meeting place should be dedicated for the worship and service of God. In a country of changing climatic conditions, it is necessary to keep the place of worship comfortable for worshippers. In this day, it is mandatory on the part of the local congregation to provide experienced and talented leaders in spiritual things. If the congregation be Christian in its motives and purposes, it must of necessity heed the command of Christ—to carry the Gospel to those who have received it not.

We cannot provide for ourselves a place for worship and carry the Gospel to the "ends of the earth" without financial obligations. If we are to enjoy communion and fellowship with other churches, certain demands are made upon us. We must provide a larger organization and should employ efficient leadership, all of which costs money. It is expensive to live a Christian life. The rich young ruler discovered this fact; he turned back; he was unwilling to pay the price. Christ said to another, and speaks to us today: "If any man would come after me, let him deny himself, and take up his cross, and follow me." It was never intended that a Christian living on the earth should become rich with this world's

goods unless he would use his riches for the furtherance of the Gospel of him, by whom he has been saved, but it was intended that the individual Christian living in the flesh should become rich toward God.

Could it be possible that undue emphasis has been placed upon material things in this materialistic age in which we live and not a sufficient emphasis placed upon the things of the spirit? There is, however, a superficial notion on the part of some that they may labor and earn and pile up material things in their own names and then talk spirituality without giving of their substance for the support of the church. Christ perceived this danger and warned against it. It is not possible for a man to worship God with his mouth and be grafty with his hands. It is not possible to lay up wealth on earth and at the same time pile up riches in heaven. Christianity claims not only the man himself, but lays claim to what he produces. "Ye cannot serve two masters." Unless we keep these facts constantly and clearly before us, we will find ourselves literally worshipping the things of this world and forgetting the things of God.

The local church, through its leaders, is often to blame for individual members failing to do their part toward the financial support of the local church and the enterprises of the denomination. We of the Christian Church have been woefully negligent in planning for individual Christian development along the lines of Christian stewardship. It seems to be our practice to preach that the Gospel is free, and then allow the individual to do what he pleases about supporting the Kingdom; that is, we have offered to him no convincing plan whereby he may use his money for the support of that which means much to him. Recently, I was present at a ministers' meeting, where each pastor was asked what plan he had to induce the membership of his church to contribute for the support of the church and the denomination. Everyone present seemed to be puzzled as to what to do or which way to turn. If I mistake not, not a single church represented had made the "every-member canvass" within the year, or in any way approached its membership as a whole for the financial support of the church. I am wondering if this is true of our church in general!

I believe that experts in matters of church finance say that the most effective way to induce every individual member of the church to do his part in matters of church finance is by the "every-member canvass"; that is, for a committee to approach every other member of the church with the full program of the church and the necessary budget for church expenses and ask each member to contribute both for current expenses and for the enterprises of the denomination. Then later, each member receives envelopes in which he is to place his contribution, that he might cast into the treasury of the church and be given credit for the same. If every local church in our Convention would put on the "every-member canvass" conscientiously, consecratedly, and thoroughly and then follow up this canvass in a spiritual way, there would be no question as to the support of the church.

The trouble with the average Christian is that when he gives for the support of his church, he pays out his money about as he would give it to some dependent. He considers it a gift and not an investment and not an act of worship. When a Christian makes his contribution for the church and the Kingdom, this ought to be for him an act of worship and of great spiritual import. He is really making an investment in the Kingdom of God that spiritual things may be more evident and more vital.

This is the season of the year when every individual church should face its financial program,

weighing carefully all financial requirements local and otherwise, and then plan to induce every individual member to make a reasonable contribution toward the budget of the church. This responsibility rests upon the officials of the church and ultimately upon the pastor himself. Try the "every-member canvass"; try the duplex envelope; try weekly offerings and see if your church will not be enriched in every particular.

L. E. SMITH,
President Elon College.

NEWS FROM MY FIELD.

In the three churches of which I am pastor, we had three blessed revivals.

Rev. O. D. Poythress, of South Norfolk, Va., was with me at Bethlehem, near Elon College, N. C. Rev. L. A. Nall was with me at Mount Bethel and Kallams Grove.

Bro. Poythress is a great preacher, filled with the Spirit of Jesus Christ, and preaches with ease, faith and love; but fails not to tell people of the power of sin, the danger of hypocrisy and the "Thus saith the Lord." He has only few who surpass him in preaching the truth of God, and warning people, both in and out of the organized church of the "Judgment to come."

Rev. Luther A. Nall is also a great power for God in the pulpit. He is fearless, plain and potent for souls. In his strong appeals to people to turn from sin, it is no surprise to see grown people arise from their seats and come to the altar, fall upon their knees, and call, even aloud, for God to have mercy on their souls and pardon their sins. May I say just here, that I have no patience with nor much confidence in a simple hand-shaking profession. "If you will accept Jesus Christ, just come and give me your hand." I am afraid of a hand-shaking profession of Christianity. When a sinner, lost, sees himself, he is not ashamed nor afraid to go to the altar of prayer, kneel at the "old" mourners' bench and pray to God for deliverance that light may flood his soul and he may be born into the kingdom of God. Then shall the statement of the Messianic prophet, Isaiah, chapter 55, verse 12, become an experience: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands, etc."

In these three churches of which I am pastor, there were approximately ninety-six professions, seventy-one accessions and sixty-two baptisms.

From Kallam's Grove and Mount Bethel, I baptized at one time forty-six by immersion and six by effusion. And be it known, that but few of them were children.

To God be all the glory. Indeed, the Gospel of Jesus Christ has not lost its saving power. "Preach the Word." J. W. PATTON.

YOU CANNOT TELL THE STRENGTH OF A BEAST BY THE WAY HE BELLOW.

By TIMOTHY THOMAS.

Late one afternoon I dropped into the office of a friend, the managing editor of a metropolitan morning paper. In the large news room across the hallway the news of the day was beginning to come in through teletype machines, telegrams, radios, by messengers and reporters. As the minutes passed, these special service media carried the increasing load of the daily happenings out into the big world.

One of the "copy" editors was absent for the evening. Would I substitute for the absent editor? my friend inquired. Accepting, I took a desk amid the din of machines and assisted in chronicling the day's events among the peoples of the world.

As the evening spent itself there was added to the excitement numerous calls over the city's police radio station, summoning police radio scout cars for thefts, holdups, fights, suicides and murders.

Midnight came. Most of the people of the native land had retired. The noise had greatly subsided. The paper was almost ready to be "put to bed" for the grinding out of a hundred thousand copies to serve the eager eyes of the morning reading public.

I sat silent for several minutes. Was the whole world in turmoil? Was all mankind bent on devilry? Was the world one big mad-house? And finally the age-old question—was the world growing worse?

I slipped out into the night and hied home. The great hustle and bustle of a big city had vacated for a few hours. Almost quietness prevailed. A city had retired to rest. A nation had reposed. To me, a world had been quieted.

I am an optimist. I believe in humanity despite all its faults and frailties. From humanity must come every success, as well as every failure. I believe in progress of every kind, and from humanity must come progress as well as backward

moves, or what at times we think to be the backward step.

Out of this experience and before the glamorizing canvas depicting sad and sordid happenings of my land and your land, my world and your world, I saw another picture—a picture of millions of quiet homes where sanity of thought and sobriety of opinion prevailed. I saw the world's churches, the nation's churches, with spirals reaching heavenward and domes typical of rest and strength. I saw our splendid schools, wonderful colleges, and great universities standing like the Rock of Gibraltar. I saw friendly and goodly neighbors, millions of them, law-abiding, peaceful, helpful, following their quiet, daily pursuits of life. They make no news for the front page; their deeds go unheralded. Only their misfortunes, when such come, find their way to a reading public. The misdeeds of a few may often be the wrong appraisal for the many.

Today's headlines are not today's heart. Today's news may not be today's views. The blast from a hundred guns cannot equal the right emotion of a million hearts.

Yes, I believe the world is growing better. To say less is an admission of our misunderstanding of humanity—real humanity.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Great God, our Father, thy love and mercy are never failing. Continually thou art seeking to lead and help all whom thou hast called to be thine own. We praise thee that forever Jesus is interceding for his faltering ones, and that through Jesus thy mercy flows into every trembling, trusting child of thine. We pray for faith, and for light and for love and to do whatever is thy precious will. In Jesus' name.—Amen.

MISSIONS, THE CHURCH'S RESPONSIBILITY.

Our Lord Christ laid one responsibility upon his church. That responsibility is implicit in the most emphatic command he ever gave. He withheld giving this command, and placing this responsibility, until he realized that he had the power to do so. "All power is given to me in heaven and in earth. Go ye into all the world, and preach the Gospel to every creature." To this end he established, and, for this purpose he is building, his church in the world. This is self-evident from the fact that the church is the only institution in the world that is even trying to carry out that command. The missionary task is confined to, and carried on by, the church. Unless and until the church assumes and bears the burden of that responsibility, it will never be done.

Can a Christian shun or shirk this responsibility? Every true and brave soldier realizes his responsibility. And well he should, for the one who shirks responsibility is a coward and fails; the one who faces and embraces responsibility is courageous and conquers. After all is said and done there is a certain romance, a certain amount of hazard and daring in responsibility. Every movement for righteousness, every undertaking for Christ, has the weight of responsibility on it. When the eleven disciples of the Lord heard his command, they marched forth to battle beneath the weight of a responsibility that was more daring, dangerous, and even tragic than they at the time could ever have dreamed of. And down through the ages, those who have gone out to build in the name and for the sake of the Lord, have gone upon a mission of daring, of hazard, of uncertainty as to immediate results. The missionary enterprise has always been an enterprise fraught with danger, hazard and daring. When a Mission Board, or a group of Christians, decide to send a missionary or to build a church, or to establish a school in the name of their Lord, they assume an immense responsibility and they venture out in faith not knowing what the consequences shall be, but pressing forward. What a venture in responsibility David Livingstone made when he led, in person or by influence and example, a line of missionaries into darkest Africa! Lives have been lost, bloodshed has followed, danger and death lurked in a thousand places. Facing responsibility in righteousness calls for courage and brings hazard and danger. We think of the heroes of the faith like Carey, Judson, and a host of those who, since Paul's day, have gone forth, having assumed the responsibility of carrying the Gospel of peace and righteousness to troubled souls and hungry hearts.

Or here in the homeland where there are a thousand opportunities, a Mission Board or a church, or a group, may decide upon establishing a new church, starting a mission point in a city or by the sea, or in the mountains. It is all fraught with hazard and danger, but it is a re-

sponsibility which the Christian must face if he would be brave and courageous and not a coward.

But responsibility in the mission work has its resources. Christ is its one unfailing strength and power. "All power," said he, "hath been given unto me; therefore, go ye and I will be with you to the end." If we are to share the rich resources and the victorious fellowship of our Lord, we must venture forth to do his bidding and to partake with him the responsibility of reaching the unreached and saving an unsaved world. The church is the only institution that has the promise of these riches and the reward of these resources, in Christ Jesus; for the church is the only institution that undertakes the missionary task. He did not challenge the doubt and danger, the daring and hazard without offering to supply the resources, and if we are to draw upon these resources, to know the fellowship of his suffering, and share the joy of his conquest and have him with us unto the end, we must get beneath the responsibility he laid upon us. This is the spiritual task, the one real task of the church—that of shouldering with our Lord the responsibility of making his love and life and power known to the world, and then we have the promise of his presence and the assurance of his fellowship.

Moreover, in assuming responsibility for Christ, and through Christ, we are forced to visions, to prospects and to promises. "Where there is no vision, the people perish." And the reason why so few church-members even have visions of conquest and victory and glory, in the name of our Lord, is because they shirk and side-step the responsibility of making him known to the world. Not all of us can go forth to carry the message, but we can go forth in prayer, in faith, and in contribution of substance, as we have visions of a world conquered in his name, of nations doing away with war, of people everywhere dwelling in peace, under the leadership of him who said: "All power is given unto me; therefore, go ye."

Mission a responsibility? Yes! But rich and abundant resources are promised those who expect his appearing, and venture forth to obey his command.

J. O. ATKINSON,

Mission Secretary.

MISSIONARY OFFERINGS.

FOR WEEK ENDING OCTOBER 7, 1933.

Sunday Schools.

Previously acknowledged	\$ 223.05
Union (Surry), Dendron, Va.	5.50
Bethlehem, Suffolk, Va.	4.16
Union, Virgilina, Va.	1.74
Wakefield, Va.	1.80
Ramseur, N. C.	5.00
First Christian, Portsmouth, Va.	8.40
Mt. Bethel, Wentworth, N. C.	1.13
Dry Run, Seven Fountains, Va.	1.33
Smithwood, Liberty, N. C.	.99
Suffolk, Va.	25.00
Newport, Stanley, Va.	1.24
Holy Neck, Holland, Va.	5.25
Sanford, N. C.	1.00
Holland, Va.	5.00
Shiloh, Ramseur, N. C.	1.00
Rocky Ford, Fancy Gap, Va.	1.92
Elk Spur, Fancy Gap, Va.	1.64
Total	\$ 295.15

Coin Card Offering.

Previously acknowledged	\$ 16.00
United Church, Salisbury, N. C.	1.00

Carrie Beale's Bible Class, Franklin S. S., Franklin, Va.	1.00
Antioch (R), Bennett, N. C.	2.00
Woman's Missionary Society, First Christian Church, Norfolk, Va.	2.00
Total	\$ 22.00

Summary.

Previously acknowledged	\$ 304.42
Sunday Schools, Regular	72.10
Coin Card Offering	6.00

Total to date \$ 382.52

J. O. ATKINSON, *Sec'y.*

PROGRAM.

Following is the program for the Twenty-first Annual Session of the North Carolina Woman's Missionary Conference of Congregational-Christian Churches, to be held at Turner's Chapel, Sanford, N. C., Friday, October 20, 1933. The session will begin at 10 A. M., with Mrs. C. H. Rowland presiding. The theme for the meeting is, "We Do Our Part."

MORNING SESSION.

10:00 O'Clock.

MRS. C. H. ROWLAND, Presiding.

Call to order.

Worship—Led by Miss Ruth Sargent.

Roll call of Societies and enrollment of delegates.

Recognition of ministers and delegates.

Reports of District Superintendents:

Mrs. Luther Carlton, Halifax.

Miss Jessie Sharpe, Guilford.

Mrs. J. W. Patton, Alamance.

Mrs. R. L. Ross, Lee-Chatham.

Mrs. R. E. Caviness, Randolph.

Mrs. C. H. Stephenson, Durham-Wake.

Miss Margaret Alston, Vance-Warren.

Reports of Officers:

Mrs. W. T. Scott, Literature Secretary.

Mrs. O. H. Paris, Cradle Roll Secretary.

Mrs. W. H. Carroll, Spiritual Life Secretary.

Mrs. R. J. Kernodle, Life Memberships and Memorials.

Mrs. D. O. Sander, Young People's Secretary.

Mrs. W. R. Sellars, Treasurer.

Mrs. C. H. Rowland, President.

Appointment of Committees.

Special music—Mrs. W. T. Scott.

Address—Dr. J. O. Atkinson, Mission Secretary.

Offering.

Adjournment for lunch.

AFTERNOON SESSION.

2:00 O'Clock.

Call to order.

Song and Prayer.

Address—"Doing Our Part in the Home Field," Rev. W. T. Scott.

Address—"Doing Our Part in Other Lands," Rev. A. G. Schwartz.

Plans and Program for Doing Our Part in 1934—Discussion led by Mrs. W. R. Sellars.

Reports of Committees.

Miscellaneous business.

Adjournment.

The depression has cost our Mission work heavily. For the year ending September 1, 1932, we women of the South, through our Missionary Societies, sent up to Missions, \$10,490.98; for the year ending September 1, 1933, we sent up to Missions, \$8,234.05, a decrease in donations, through our Societies the past year of \$2,256.93.

Our Government has adopted, and is putting in operation, the National Recovery Act. When do we in our Missionary Societies, begin to recover our souls and our contributions through a Spiritual Recovery Act?

Governments, benevolent societies, fraternal orders, are pouring out millions to relieve physi-

cal need. When will we awake to the fact that the world depends solely upon the church as the only institution doing missionary work?

Our United Congregational-Christian Churches now have 622 missionaries in the foreign field, with 6,520 nationals at work; 740 native churches with 102,769 members; 90,402 students (in Sunday School and day school) under our instruction.

Total receipts for all our foreign work ending August 31, 1933, was \$1,426,884.66, a tragic decrease from the previous year. It is time every true soldier of the cross was saying: "The line shall not break where I stand."

"AMERICA FIRST."

By HUGH VERNON WHITE.

"Why not make America Christian before sending missionaries to other countries?"

All who are connected with missionary education, promotion or administration, frequently hear this question raised. A candid and honest answer is offered herewith:

1. America's becoming Christian is a process that will always be going on; it is not an end to be accomplished in a few decades, or even centuries.

2. No nation or people is *made* Christian. It is strange that those who protest against "forcing our religion on other people" (a thing, by the way, which missionaries do not do) should think of *making* our own country Christian. Religion is essentially a realm of free choice and deep personal response. We may plant, and water, but God gives the increase.

3. Since this question takes America as a unit—an organic whole which can be called either Christian or pagan—it must be pointed out that such a conception is basically wrong. Except for purposes of broad classification no nation is wholly Christian, or perhaps ever will be in any future that we can plan for. America is part Christian and part pagan. The process of making it more Christian will always be the concern of organized Christianity and of all truly Christian individuals. It is an infinitely varied task, and the focus of effort is constantly changing. All forces of good-will and intelligence are required to carry it on.

4. The truer way of viewing the matter is to realize that America is already partly Christian, and then to expect *Christian America* to show toward the rest of the world a truly Christian good-will and service. This is exactly what happens when the Church, which is the professedly Christian part of America, actively seeks the best good of other peoples by sending missionaries to serve them in the spirit of Christ and to make the power and truth of the Christian gospel available to them. The church has to do this to be Christian itself and by so doing it shows the nation what being Christian means. A self-centered nation is not Christian, and for the Christian Church to teach the nation by its own program and example an attitude of selfish preoccupation, even with its own moral problems, is to play into the hands of a vicious and dangerous nationalism.

5. *Christian America* must hold unwaveringly to its purpose of world service and fellowship and refuse to be beguiled by the false strategy of "America first"—a strategy that is cramped and inadequate in any realm, but which if adopted in religion would destroy the essential character of Christianity.

6. Finally, this question draws a false and arbitrary line between Christian effort at home and Christian service abroad. If we should keep the total force of foreign missionaries at home and all the money that goes to support them it would make, relatively, a small addition to similar lines of service in this country and to budgets that support them. On the other hand the deepening of

genuine Christian insight and devotion which the world mission brings gives it a vital part in the process by which America becomes more Christian—not in isolation, but in responsible union with the rest of the world.

CHURCH GIVING—IN PROSPERITY AND DEPRESSION.

The total contributions to Protestant Churches of the United States in 1932 were \$378,000,000, in round numbers, according to a study made for the conference of the promotional executives of the principal denominations, held in New York under the auspices of the Federal Council of the Churches of Christ in America on September 27th.

The figures on the giving of the churches were contained in a research study on trends in church finance, made for the conference by A. C. Marts, president of Marts & Lundy, Inc., a well-known New York firm of financial counsellors.

The contributions to the churches in 1932, as analyzed by Mr. Marts, were approximately 40 per cent below those of 1929, as compared with a larger drop of 54 per cent in the national income during the same period. The fact that the giving to the churches had declined less than the income of the nation during the depression was interpreted as an exceedingly hopeful sign.

The 1929 contributions to the churches were reported as \$581,000,000, falling to \$378,000,000 in 1932. The 1929 national income was eighty-five billions; the 1932 national income was set at forty billions.

The advantage which the churches have enjoyed in suffering a smaller decline than the national income was, however, set over against the fact of the small amount of the churches' share at any time. The total share of the churches in the national income during any of the years for which Mr. Marts had gathered data was not quite one per cent. Moreover, the churches did not share at all in the especial growth of national income during the "boom" years 1927 to 1929. On the contrary, the income of the churches actually declined about three per cent during those years.

Expenditures for recreation in the United States, on the other hand, during 1927 to 1929, greatly increased. Since 1929 expenditures for recreation have equally rapidly declined, the drop being 65 per cent.

Commenting on the significance of the figures presented by Mr. Marts, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, said:

"It is highly significant that in the so-called 'era of prosperity,' when the national income was shooting upward to its highest peak, none of the increased resources flowed into the channels of Christian service. The people had more money, but apparently the surplus was spent for personal indulgence and the satisfaction of material wants. But when the period of depression came the people stood by the church with noteworthy loyalty. Hard pressed though they were, they did not—in the aggregate—curtail their gifts to the church as much as their income had been curtailed. This is most heartening evidence of the hold that the church still has on the hearts of the people."

FEDERAL COUNCIL.

FRANKLIN WILLING WORKERS.

The Franklin Willing Workers Society has had a very active and successful year. They have held their meetings regularly using the study book "Ling." They presented a public program quarterly and these programs added new life and ardor to the society. Their apportionment has been sent in in full and new and bigger plans have been laid for the new year. Mrs. E. P. Jones is superintendent of this group of loyal and faithful children.

A VISIT TO THE HOLY LAND.

(Continued from page 5.)

of the Past; because of the greatest life the world has ever known, having been born and spent in Palestine; because the world's greatest religions, Judaism and Christianity having come from Palestine; because Palestine gave us our Bible; because of these facts the Palestine of the Past makes the Palestine of the Present and the Palestine for all time to come a place of appealing interest to Christians and Jews alike. There is something fairly haunting about the memories of its scenes, something commanding about its landmarks, something entrancing about its history. Every mountain, every valley, every river, every sea speaks to us today of the Palestine of Yesterday.

NOTICE.

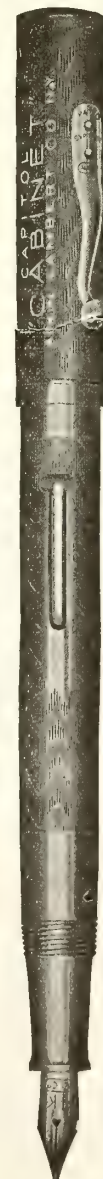
The Eastern Virginia Woman's Missionary Conference will meet with the Cypress Chapel Christian Church, Friday, October 27th. The morning session opens at 10:30 o'clock.

All ministers of the Conference are requested to be present, and each society is urged to send a large delegation. Let each member ask himself or herself this question: "Shall the Line Break Where I Stand?" and then make every possible effort to meet the Conference requirements.

The program will appear later.

MRS. L. W. STAGG, Sec'y.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

HINDRANCES THAT HELP.

It was the time of day that the late George Studdert-Kennedy called the time "when the Great High Priest of Nature robes himself in garments of gold and goes forth to the evening sacrifice." I had been to the hospital to see a very sick man and was walking back to my home across the Berkley Bridge. I had walked through the negro section and less attractive parts of the city on my journey to and from the hospital. Deserted stores, a junk yard, tumble-down houses used for homes, children playing in the street, men and women closing the day's work and preparing for the night, noisy street—cars with their mass of moving humanity, burley policemen, swinging their clubs as they walked their beats—these were some of the scenes that came before me and filled my mind as I journeyed from the sick room back to my home, my mother, and my supper. It was a pretty dreary world about me. But in the midst of it I was happy, for I was trying to think of something to say to my young friends who read THE CHRISTIAN SUN.

The Berkley Bridge is high up above the Elizabeth River, but not high enough to permit the passage of many ships that ply those waters. To me at the time, this costly bridge was simply a passage-way back to my home away from the turmoil, dirt, and noise of the city. But suddenly I found my passage blocked. Red lights and gates warned me not to go further, for danger lay ahead. Two spans of the bridge lifted steel arms some fifty feet into the air, and beneath on the bosom of the rippling waters glided a tug with its barge. I had to stop and look.

The sight that I saw was fit for a king. Beneath was the quiet waters of the river giving themselves freely to the progress of the boats which sent little wavelets trickling the surface of the water until they lost themselves on the shore. Round about were ships that sail the seas, others that busy themselves about the business on the banks of the river, and still others that are laid up for repairs. To the west was the city of Portsmouth, which could be seen mainly by its spires that pointed skyward, its curling screens of smoke, and its twinkling lights that seemed to gather something of the glory of the star God had just set shining in the high heavens above the city streets. God had spread a cloudless blue above and sent the golden rays of a setting sun piercing through the smoke screen of earth. It was a glorious scene—but I was walking home to supper, with eyes blinded to the beauty about me.

The raised span of the bridge hindered my progress towards home, but it gave me one of the most beautiful visions to be found anywhere. It made me forget the dirt and death created by human hand, and for the moment think of the clean clear sky and the radiant light with which God has filled the earth. It stopped my walking, but aided my living.

Oftentimes hindrances help us. Sickness is not an absolute curse. It has its value, if used right. We become so busy doing things that we fail to take time to live. We see so much of human frailty and sin that we forget the beautiful. We rush hither and yon so that there is no time for meditation, thought and prayer. Then comes sickness. And at the most inconvenient time! But we must be quiet for a while so the springs of new life can course through our systems. And while we wait for the healing streams, there comes a Friend who tells us how to be well indeed.

New thoughts purge our minds of the base ones that have gathered there. A new hope chases out the despair that had been gathering its maddening host to annoy us. To our surprise we find that the hindrance was but a help, that we are much nearer our goal by waiting a bit.

Or a disappointment comes our way. We are unable to get the job or do the thing we wished to do. We feel defeated, and may complain at the Fates that hold us back. Then comes something better. Lincoln couldn't be Senator, so they made him President. They didn't want Wilson at Princeton so they elected him Governor, and from the governorship he went to the White House. It is difficult to take defeat, but there may be a blessing in the bottom of the package. Many a person who has grieved greatly at the loss of a lover has said later that it was best they never married; and many who married wish they hadn't. If they had waited a bit, things might have been so much happier. No helpful barrier came in the way, and they suffer through life.

Death is the great hindrance to life—so we seem to think. It stops the progress of the person, and crushes life away. But does it? Can it not be that the hindrance to human progress by the thing we call death is but the liberation of life, the setting free from human limitations of the person who seeks for fullness of life? I fancy that the twinkling stars in the beautiful blue beckon us upward to a new home where there are no dilapidated streets or homes. The eventide of life may be as lovely as the close of a perfect day. It is only the hindrance of death that sends one singing down the shining trail to the home of the soul.

Then welcome each rebuff, and thank God for the hindrances, for in them he may be speaking to the heart in the language of beauty.

NORFOLK TRAINING SCHOOL.

The annual standard leadership training school for the Congregational and Christian Churches of Greater Norfolk, will be held this year, October 15th to 20th, at the Christian Temple. The ten churches which share in this school pay all expenses without any charge to the individuals who may attend.

Rev. Joe French will teach course No. 2, on the Principles of Teaching; Mrs. J. M. McArdle has course No. 21, A Study of the Child. Course No. 43, Junior Department Administration, will be taught by Miss Priscilla Chase. Dr. F. L. Fagley, of New York City, will teach course No. 107, Training in Worship and the Devotional Life, and will lead the chapel services. Rev. H. S. Hadrcastle will teach course No. 120, The Development of the English Bible. Course No. 308, on World Missions, will be taught by Dr. Charles Eldred Shelton.

Pastors, Sunday School workers and young people who live near enough to Norfolk to attend will find it very profitable to share in this training school. These courses and instructors are among the best. The tasks of the church demand preparation on the part of those who would be leaders.

The Board of Christian Education is eager to help any community in the Southeast put on such a training school. If you are interested in this work, please write to the editor of this page, who is chairman of the Board of Christian Education of the Southern Convention.

OPPORTUNITY.

With doubt and dismay you are smitten
You think there's no chance for you, son?
Why, the best books haven't been written
The best race hasn't been run,
The best score hasn't been made yet,
The best song hasn't been sung,
The best tune hasn't been played yet,
Cheer up, for the world is young!

No chance? Why, the world is just eager
For things that you ought to create;
Its store of true wealth is still meager,
Its needs are incessant and great.
It yearns for more power and beauty,
More laughter and love and romance,
More loyalty, labor and duty,
No chance? Why, there's nothing but chance!

For the best verse hasn't been rhymed yet,
The best house hasn't been planned,
The highest peak hasn't been climbed yet,
The mightiest rivers aren't spanned;
Don't worry and fret, faint-hearted,
The chances have just begun,
For the best jobs haven't been started,
The best work hasn't been done.

—Berton Braley.

CHRISTIAN ENDEAVOR FOR OCTOBER.

FIRST SUNDAY.

Topic: Why Should All Christians be Church Members?

- I. Cor. 12:25-27.
1. Because the Church is His Body. I. Cor. 12:27-31.
2. We Need to Be Taught. Eph. 4:11-16.
3. We Need Discipline. Matt. 18:15-20.
4. We Need Inspiration. Heb. 10:23-25.
5. We Need Guidance. Acts 20:29-35.
6. Church is Our Father's House. II. Cor. 6:14-18.

SECOND SUNDAY.

Topic: What Should a Present-Day Church be Doing?

- II. Tim. 4:1-5.
1. Preaching. Acts 3:12-26.
2. Teaching. Acts 2:41-47.
3. Shepherding. I. Peter 5:1-4.
4. Evangelizing. I. Cor. 2:1-5.
5. Helping the Needy. Matt. 25:34-40.
6. Caring for the Young. John 21:15-17.

THIRD SUNDAY.

Topic: How May Our Meetings be Made More Helpful to Us? Heb. 10:19-25.

1. By More Earnest Consecration. Rom. 12:1, 2.
2. By More Preparation. Psal. 119:97-104.
3. By All Taking Part. Rom. 12:5-8.
4. By Exchange of Experiences. Rom. 1:1-12.
5. By Stressing a Higher Life. Phil. 1:1-11.
6. Organized Help. Mark 2:1-5.

FOURTH SUNDAY.

Topic: How Christ Has Changed Life in Missionary Countries. Acts 19:9-20.

1. Christ Brings Joy. Acts 8:5-8.
2. Changed Characters. I. Cor. 6:9-11.
3. A Message of Healing. Acts 3:1-11.
4. Opening Mental Prisons. Luke 4:14-21.
5. Changing Ideals and Customs. Titus 1:1-16.
6. A Transformed Life. Mark 5:1-10, 15.

FIFTH SUNDAY.

Topic: Commerce and Missions—Allies or Enemies? Acts 19:21-29.

1. A Friendly Business Woman. Acts 16:14, 15.
2. Paul—Traveling Tradesman. Acts 18:1-6.
3. Godless Commerce. Rev. 18:11-17.
4. The Christian Aim: "Not Yours, But You." II. Cor. 12-14.
5. Honest Business Helps. Rom. 12:17, 18.
6. Commerce that Hinders. James 5:1-6.

NOTICE.

The Young People's Missionary Conference, of the Eastern Virginia Conference, will meet in the Christian Church at Holland, Va., at 8 P. M., Tuesday, October 24th. This is a change in date and place from that previously announced, and it is hoped that all concerned will take notice of the change.

(Miss) SARAH N. DAUGHTREY, Pres.
Newsoms, Va.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LESSON III.—OCTOBER 15, 1933.

PAUL IN ANTIOCH.

GOLDEN TEXT: "For I am not ashamed of the gospel; for it is the power of God unto salvation to everyon that believeth; to the Jew first, and also to the Greek."—Romans 1;16.

LESSON TEXT: Acts 11:19-30; 12:25.

We left Paul in Damascus in last Sunday's lesson. We find him in Antioch in this Sunday's lesson. Thirteen or fourteen years had intervened, and some important things had happened in the meantime. A brief summary will help us to understand the situation better.

Between Damascus and Antioch.

When Paul was converted, he went into Arabia (Gal. 1:17) into a quiet, out-of-the-way place, to think things over and to think things through. It was a very strategic point in his life, for when he came back to Damascus, he came back with new certainty and with new power. He had thought through things, he had seen his life and his work in the light of his experience of Christ on the Damascan Road, he had his gospel not at the hands of men, but direct from God. Paul emphasized this fact again and again. He was an apostle called and commissioned by God.

Upon returning from the seclusion of the desert (Arabia) he began to preach Christ in the synagogues of Damascus, and he preached with such power that the Jews could not refute him. They therefore took counsel to kill him. From that time until the day of his death they hounded him and persecuted him. The disciples in Damascus got Paul out of the city by night, and he went up to Jerusalem.

The disciples in Jerusalem were afraid of Paul, in fact they did not believe that he was a disciple. But Barnabas, big-hearted, sympathetic, believing Barnabas, took Paul in hand, spoke a good word for him, and vouched for him to the apostles. Paul then spoke boldly in the name of the Lord Jesus (9:29), especially to the Greeks, and they went about to kill him. He was again saved by his friends, and this time he was sent to Tarsus, his old home.

We have no direct record of Paul's life in Tarsus and vicinity, a period covering about ten years. It would be interesting to know how his parents received him. We do know that Paul was not idle or inactive or unfaithful in the work of Christ. He was not that kind of man. And his reference in Galatians 1:23 indicates that he was busy preaching the "faith" which once he had tried to destroy. His work was undoubtedly among the Greeks and Greek-speaking Jews, and he undoubtedly had a measure of success in his work in Cilicia and Syria.

It was while he was engaged in this work that he received his invitation from Barnabas to help him in Antioch. The lesson today tells of the background and the development of that work. But the sketch which has just been outlined embodies some great truths. They will be stated without elaboration in full.

1. Solitude, meditation, silence, deepen and enrich and stabilize the religious life, and enrich the religious experience.

2. The inestimable value of a friend, one who believes in us, and who stands by us.

3. A man's life work is simply the expression or the fruitage of the years of preparation.

4. God teaches us by periods of waiting as well as by working.

5. Testifying for Christ develops spiritual strength.

Persecution—Growth.

The Jewish authorities thought they could put out the fire of the new religion by persecution. They drove the disciples far and wide. But instead of putting out the fire, they scattered the burning embers and started a hundred fires. Religion thrives on persecution. Religion grows and develops under stress of circumstances. To use present-day conditions as an excuse for the failure of the church to do its work, is to misunderstand Christianity altogether. Today's situation is not an excuse for the church, but a challenge to the church.

Unto the Jews Only.

They "preached the word to but unto the Jews only." They thought the gospel was for the select ones. They did not believe it could be for the Gentile "dogs." Alas that today after nineteen centuries there are so many professing Christians who do not believe in "foreign missions." They believe the gospel is for the American or perhaps for the white race, but they do not believe it is for all men. This narrow, selfish conception of religion is the curse of Christianity. *Unto the Grecians—And the Hand of the Lord*

Was With Them.

Some of these disciples understood the true nature of the gospel. They preached the Lord Jesus to the Grecians, too. And the hand of the Lord was with them. It always is. Whenever and wherever we try to share with others the blessings of Christ, the hand of the Lord will work with us. And men and women, boys and girls will be turned unto the Lord. One reason why the church at home is so impotent and formal is because it is not possessed with a passion to preach the Lord Jesus to others.

Barnabas the Great-Hearted.

Barnabas was a good man, one of those plain, honest-to-goodness fellows whose manner of life was an argument for Christianity. He was full of the Holy Spirit and of faith. He was a generous giver. He was a friendly fellow. He was free from jealousy. When he came to Antioch and saw the work of grace that was being done there, "he was glad." He belonged to that comparatively small group of people who can rejoice in another's success, especially when the other is in the same line of work. Barnabas put the interests of the kingdom above his personal fame. He was willing to decrease if the work of the Lord would increase. And because he was the kind of man, "much people was added unto the Lord." A true Christian life is a wonderfully effective evangelistic agency in itself.

Paul.

"Then departed Barnabas to Tarsus for to seek Paul." He saw the work was too big for him. He remembered the young fellow whom he had befriended and who had given promise. He went to Tarsus and brought him back to Antioch. Barnabas and Paul—what a team they were! No wonder the work grew at their hands.

Christians.

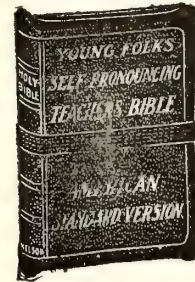
"And the disciples were called Christians first at Antioch." In this church where Jews and Gentiles met on a common basis, where fellowship was inclusive, the disciples were first called Christians. They had previously been called "of this way." The new name is suggestive. Christians are really people who are trying to live Christ's way. Christianity is a way of life. It is Jesus' way of life.

To Send Relief.

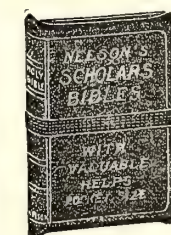
This Christian way of life found practical expression in sharing not only spiritual things but substance. Every man according to his ability tried to help those who were in need in Jerusalem. According to his ability—if only the members of the church would do what they could.

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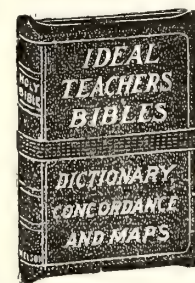
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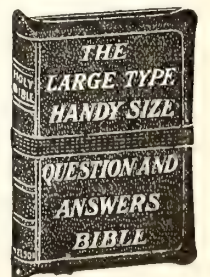
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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

WHY WE FAIL.

"Grieve not the Holy Spirit of God, whereby ye are sealed until the day of redemption."—Eph. 4:30.

We, like Paul, often look back over our past and realize not only that we have failed miserably, but that "when we would do good, evil is present with us." Over these ruins of our failures we cry and fret, and pray to God as though he were unwilling to meet our needs.

Why? The answer is easy. We have "grieved the Holy Spirit," and we have so ignored his presence, and therefore are insensible to his presence. The fact is, he is in us and with us, and the chief thing we need to do is to realize it. To practice his presence will open channels through the soul whereby he speaks—and with such channels opened up, like a radiating sunshine, his likeness is felt and makes it a radiant soul.

The following are ways in which we may grieve him: Depending upon our own power when he gives the power; by mixing with sinful things or walking in the way of sinners, though we intend no wrong ourselves; Christ says, "Come out from among them and be ye separate and apart; by trying to reform things without being born again; the great commission is, "Preach the Gospel," that is gospelize the world and not just reform it.

We are trying to make the world good by legislation, but government very little looks to God, nor does it adopt his methods to make itself good. We say the world is growing better, and we like to think it is; at the same time the world is growing more perilous. But perilous times are but the fulfillment of the Scriptures, and we like to think that even perils "may work an exceeding greater weight of glory" for him ultimately. If sufferings have their spiritual values and hard times their moral and spiritual compensations, likewise will perilous times contribute ultimately to the glory of God.

Prayer—O Lord, teach us thy will and inspire us to a living faith; that we take thee at thy word, and have a living faith in the promises. This we ask for Jesus' sake.—Amen.

TUESDAY.

"WITHOUT SPOT."

Lesson: I. Tim. 6:1-21.

"Follow after righteousness, Godliness, faith, love, patience, meekness."

"I give thee charge in the light of God that thou keep this commandment without spot."—I. Tim. 11-14.

"The beloved of Jesus Christ—purge your conscience—to serve the living God."—Heb. 9:14.

"Be diligent that you may be found of him in peace, without spot, and blameless."

We are full of worry and fret, carelessness and pride, unworthy ambitions and lust. We regulate our lives not by the rules of the kingdom nor by the reality of God's presence, but by hopes, or fears, personal pleasures or gain, selfishness or

selfish aggrandizement. Then we wonder why we have no answer to our prayers. We preach to people that Christ offered himself without spot, and that men are to submit their lives to God and live without spot; but we fail to set the example. Souls are inspired only by example and not by preachments. Such have been called like the prophets of Baal; build the altar, lay on the wood, dig the trench, pour on the water, and agonize in prayer, but there's no fire; and there is no fire because there has been no burnt offering of self. Let us not make the mistake of giving God everything and withholding ourselves.

Prayer—O God, we give thee not what we have but what we are ourselves. Grant us the spirit to nail ourselves to the cross and to die to our "spots" daily. Baptize us with fire from within, O Lord, for thou art the flaming, cleansing fire. Help us to climb to Carmel's heights, and die to ourselves and rise to the tireless Spirit of the living God. Grant us the spirit of Jesus among our fellows to guard the words of cheer, hope and faith, and help the lost to find their way. This we ask for Jesus' sake.—Amen.

WEDNESDAY.

OUR TWO NATURES.

"The flesh lusteth against the Spirit, and the Spirit against the flesh; These are contrary the one against the other."—Gal. 5:17.

Every Christian is of these two natures, the natural and the spiritual self. The presence of God in the soul and the gift of salvation does not destroy the natural self. One still feels the forces of sin and temptations just as strong, perhaps stronger. But do not give up; this is God's battle ground.

When tempted, know this: that in being born again a spiritual nature and a sense of God has been communicated to you and the devil is using the nature of the flesh to kill that spirit; that while you live in the flesh you can use the spirit of God to starve the spirit of the devil, yea, to kill him, and it can be done in the smallest of things as well as in the larger ones. Squelch wrong, however insignificant, and you've killed the devil in you. The uprising of the flesh or the feel of temptation, in the very nature of regeneration, is an evidence of Christ in the soul and he is there to subdue the flesh and train it Godward. Temptation is not an evidence that one is not a partaker of Christ, but that he is a partaker.

The first lesson for any young Christian is that of how to deal with this dual condition, how to starve the enemy, fight the good fight of faith and to feed the spirit unto a triumphant victory in God. If all Christians would first learn this supreme lesson they would be spared the disappointment and humiliation of their Christian profession.

Prayer—O our dear God, may we comprehend ourselves by generations, and also by regeneration through Jesus the Son of God, and, fighting the good fight of faith, may never backslide, but be an ever intelligent being stalwart in following Jesus. In his name we ask it.—Amen.

THURSDAY.

THE FIRST SIN.

"They hid themselves from the presence of the Lord."—Gen. 3:8.

The first sin of the Scriptures is a sort of type of all our sins; it is even peculiarly typical of present day evils, viz., revolt against the pressure of rule and obligation, and, religiously, a rebellion against God.

First man reveals both the inward and the outward consequences of such sins. When one

commits a sin, first there comes an estranging cloud between the soul and God. Then he is led to shame and the fear of death ("They hid themselves from the presence of the Lord"). First man also reveals an awakened conscience which became their accuser and pursuer; and it prompted him to set up false excuses. Adam said the woman was to blame. The woman blamed it on the serpent. We are familiar with the fact that sin makes us dare to brave the worst, and then when the worst comes to lay the blame on some person or thing, and make believe that it is no fault of ours. This is hiding from the truth, and hiding from the truth is hiding from God.

This result has trickled down through all history. It is the same today as always. Shakespeare make King Richard say of his conscience, "I'll not meddle with it; it is a dangerous thing; it make a man a coward; a man cannot steal but it accuseth him; he cannot swear but it checks him."

Prayer—Our Father in heaven, we would be courageous and strong. Forbid that we should be hiding in sin, on the contrary we pray for the gift to be all that man should be in courage and strength for the truth and good.—Amen.

FRIDAY.

WAYS OF HIDING FROM THE LORD.

"Let God speak with us lest we die."—Deut. 5:25.

By careless living. We cannot be obsessed with appetite, pleasure, intellectual interest, or business, and use these as an example for shirking the serious aspects of our lives without denying the spiritual facts that lie at the foundation of religion. He who is so obsessed must remain unknown to God, he must forfeit the power of seeing the invisible, and he cannot worship in spirit and in truth.

We are face to face with the fact that this kind of hiding from God is imbedded deeply in human nature. It has come out of a nature which God has given us, to be sure, but it represents a perversion and a distortion of our God-given natures. It has come by giving ourselves over to personal desires until our lives bear a fruit never intended by God and perceptions are dimmed toward the Maker of them. "Let God speak with us lest we die"—and we must hear him daily, "lest we die."

Prayer—O Lord, we come to thee for vision. We lay ourselves, our sins, our all at thy feet and pray for a whole consecration and a full baptism. This we ask for Jesus' sake.—Amen.

SATURDAY.

BETTER PLASTERING.

"Well done, thou good servant."—Read Luke 19:11-17.

The *Christian Science Monitor* puts on its editorial page the story of a fine new parish house which was opened with a banquet to which were invited representatives of the various workmen employed in the building. After the banquet, the pastor thanked all these workers, and introduced some of them. One who responded was a plasterer, who made the first speech in his life. He said that was the first time he had ever attended such a meeting, and added, "I'm pretty ashamed of myself. We skimmed the plaster in one of the rooms; in fact, we did a rush job. But I think the plasterers would like to do the job over."

That reminds us of the great meeting for praise that is to be held some day in heaven, the meeting when the Master of all good workmen is going to say, "Well done, good and faithful servants."

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

SEEKING, FINDING, SHARING, THE JESUS WAY OF LIFE.

By JOHN G. TRUITT.

"Ye shall seek me, and find me, when ye search for me with the whole heart."—Jer. 29:13.

You have assigned me a most delightful subject, you young people of this great young people's rally: Seeking, finding, sharing, the Jesus way of living. It is something we can always be seeking, always finding, and always sharing—and, indeed, I believe that either one without the other two is well-nigh impossible. However, each does have a separate and distinct place, and upon each of them we are to think this evening.

I. *Seeking the Jesus Way of Living.* One of the finest names left on the pages of history is the name of the young prophet quoted in the outset of this message. If being a young man with a deep love for his country counts for anything Jeremiah was great; if being a heroic young man who when offered soft places of security elsewhere turned them down in undying devotion to his own people means anything, Jeremiah was great; if having the courage to listen for the word of Jehovah of hosts when everyone else was discouraged, disappointed, and giving up was anything then Jeremiah was great; if having the courage to love with all his young heart, and speak with utmost conviction words displeasing to hear was anything, then Jeremiah was great. This young prophet of a great race says thus saith the Lord: "Ye shall seek me, and find me, when ye search me with your whole heart." No half-hearted hunt for God will avail! It is this whole-hearted abandon with which young people can search for God that has helped to add glory after glory to the church.

One of the heroes of our hearts is Israel's prince charming, the youngest son of Jesse of Bethlehem-Judea. Whether we look on David as a shepherd lad in the valleys and mountain passes of Palestine, or whether we see him as the sweet singer of Israel's beautiful prayers, or the mighty warrior of unnumbered battles, or the friend of Jonathan, or God, "a man after God's own heart," he is our hero. It is he who says: "But they that seek the Lord shall not want any good thing." They that seek the Lord shall not want—never shall they lack!

They are the words of a young man of experience and wisdom and bigness enough about him to keep his name fresh for three thousand years. If you are desiring the words of a lowly, humble follower of the highest known to the heart of man, you have it in David; if you are seeking the word of a royal king, and one who could envelope the nations of the earth in his thought, then you have it in David; if you are seeking the word of one who tried most of the glories and vanities, and opportunities and privileges of life, then you may hear the word of David, and he says: "They that seek the Lord shall not want any good thing." And in the 119th Psalm he adds: "Blessed are they that seek him with their whole heart." There you are again: "With the whole heart." Israel's great young men—Jeremiah and David—challenge us to a whole-hearted hunt for God.

The world has criticized many people, and many things. It has called young Jeremiah a weeping prophet; and it has not yet overlooked the sins of David; it has found fault with the Bible, and has sharply criticized the church. But whether the name of Jesus has been defended or

defied, it still stands above every name. Looking upon his perfectly holy life, and his absolutely unselfish love the world has joined its foremost spokesman in saying: "I find no fault in him." And beyond all others he has challenged us to seek God with our whole heart: "Seek ye first (above all, and before all) the Kingdom of God." And in another place he says: "He that seeketh, findeth, and to him that knocketh, it shall be opened."

II. *Finding the Jesus Way of Living.* The search is amply rewarded by the goal. And let us not think we have to mystify the search, by some special processes or paths that any and all cannot follow. Was there anything mysterious about the two disciples of John's going home with Jesus one day, and returning to their brothers at nightfall, saying: "We have found the Christ." There was nothing mysterious about that, and there is nothing mysterious about your finding him today. The paths to him are plain: private devotions, public worship, Sunday School, youth meetings, Christian fellowships and friendships are some of the beautiful paths to the presence of God. My young friends, you may seek many things, and find many pleasures and preferments in life, but you will never find more nor better than Jesus Christ. When those two young chaps returned that nightfall to their fellows and said: "We have found the Christ," they announced a new day and a new era in their lives and in the lives of the world!

There is no profit to gaining the whole world if you do not have for your friend and companion the Christ. The beauties of today become the vanities of tomorrow without Christ, and even disappointments with him become appointments of joy and peace which are beyond the measure of man. Find all you may, wherever you can, but find God first, put God first, let honor and honesty crown your acts like a sheen of glory and you, too, will be able to join with David in saying: "They that seek the Lord shall never want."

Did the two fellows who went home with Jesus that day, and returned with their faces aglow with the glory of God ever rue the find they made, or the choice they announced? Never! There came days of disappointments, and days of great sorrow; but if I turn to the Book that is honored above all books I find there their names, and in that Book we are told there that their names adorn the foundation stones of the eternal city of the New Jerusalem. Finding the Christ they found a place in making a new and better world, and while they drank the wine of sacrifice they discovered a peace which passeth all understanding.

III. *Sharing the Jesus Way of Living.* It is one thing to seek God, and seeking him is to find him, but the divinely heroic, challenging thing to do is to share him with others.

For thou must share if thou wouldst keep
That good thing from above;
Ceasing to share, thou ceaseest to have—
Such is the law of love.

When I was in Princeton I had some very fine friends. One I wish to mention here in particular: Paul Moore. Paul was a handsome chap, born and bred of fine folks in the beautiful old city of Philadelphia. He was loved and admired by a great Presbyterian Church in that city. The members of it, seeing his fine character, his Christian devotion, wished to help him along. They offered him pleasures, business, profits. But he said nay to it all and turned his charming face,

and devoted heart to follow the call of the Christ into deepest Africa. I treasure the fact that during our seminary course he chose to join with me and another mutual friend each evening at nine o'clock in prayer. And every night I still remember him by name in my nightly, private devotions. When I hear from him he is so happy making a new world, following the blood-scarred hands of Jesus across the black continent, and does he want to turn back? Never! He is seeking God and finding him, for he searches for him with his whole heart.

The pages of history, and the hearts of humanity are filled with the names of young people like yourselves who have chosen God, and have followed him through every honorable avenue of life. You are not all called to the same place or position, but you are all called to the same Christ; and in whatever walk of life you can surely share your Saviour and your Friend with others.

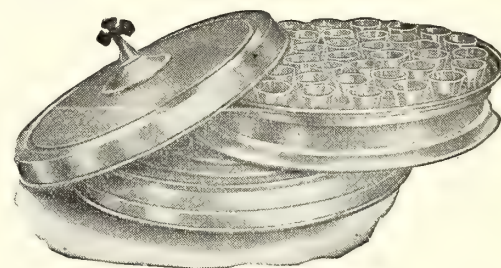
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

We have mailed a copy of our plan for the activities of the Orphanage for the special three months—October, November and December—to each pastor and to each Sunday School superintendent, with copies for each teacher. We truly hope the pastors will read the plan and give it their consideration. We want the Sunday School superintendents to read it and pass a copy on to the teachers. We do this to save expense. It is necessary that we save every penny we can.

If each Sunday School superintendent will start now and get his Sunday School organized and begin planning the special Thanksgiving offering, I feel sure we will not be disappointed. This is one year we want the united effort of each church member and each Sunday School scholar to help us raise a large Thanksgiving offering. Let everybody get to work now and do something, then all of us can justly feel proud. We may have to make some sacrifices to help the Orphanage, but if you can help some little child in real need, don't you think it worth while?

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 12, 1933.

Brought forward \$ 9,249.63

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Bethel	\$ 1.14
Lebanon	.70
Union, N. C.	1.65
Union, Va.	1.60
Happy Home	2.90

7.99

Eastern North Carolina Conference:

Catawba Springs	\$ 7.05
Sanford	1.00
Pleasant Hill, J.	1.07
Wake Chapel	5.00

14.12

Western North Carolina Conference:

Pleasant Hill	\$ 2.26
Union Grove	3.00
High Point	2.40
Antioch, R.	.25
Biscoe	3.03
Hank's Chapel	1.75
Glendon	7.66

20.35

Eastern Virginia Conference:

Berea, Nansemond	\$ 5.00
Holland	5.00
Johnson's Grove	1.00
Bethlehem	4.81
Union, Surry	3.00
Rosemont	11.20
Suffolk	25.00
Barrett's	.90

55.91

Valley Virginia Central Conference:

Dry Run	\$ 2.80
Mt. Olivet, G.	2.05

4.85

Alabama Conference:

Roanoke	\$ 1.00
Wadley	1.21

2.21

Special Offerings.

Dr. J. O. Atkinson, cash item....	\$ 10.11
Mrs. Dalton, support children....	12.50
J. T. Rawles, Holland, Va.....	10.00
W. P. Perry, support Billy Perry..	10.00
Alamance County	225.00

267.61

Total for the week \$ 373.04

Grand total \$ 9,622.67

THE FAMILY ALTAR.

(Continued from page 12.)

Looking ahead to that day, does our conscience prick us with the remembrance of any job skimmed for the Master?

Prayer—Our dear Lord, may we not lay up shame to ourselves against that day. May we ever bear in mind the great day of praise and blame, the day of just appraisal. In thy name.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

OUR ANNUAL WAR.

"The blood ran out of the wound into the bottom of the chariot."—Read I. Kings 22:29-36.

The Bible contains many terrible stories of the deadly effect of ancient war chariots, but they are all as nothing when compared with the horrible record of our modern war chariot, the automobile.

In the United States alone, 36,000 men, women and children are killed by the automobile every year. Every nineteen months our automobiles kill a thousand more Americans than were slain, with all their scientific gunnery and horrible gas, by the enemy during our nineteen months of participation in the World War.

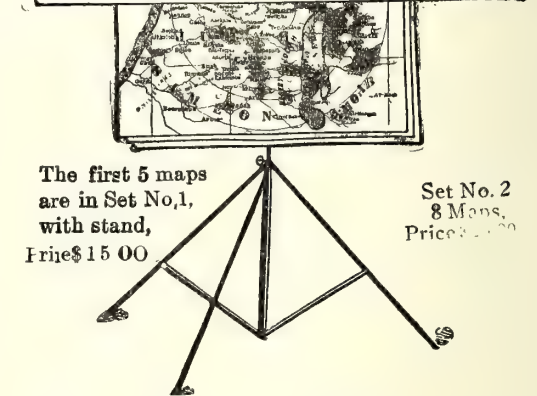
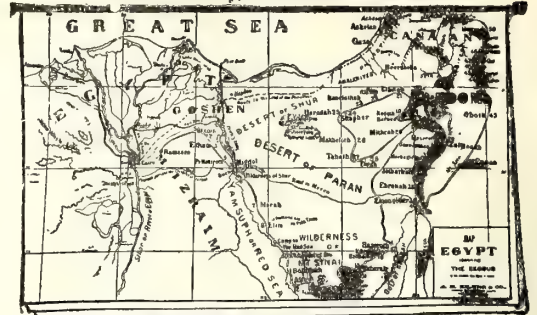
The cause? There is but one: we go too fast. We are speed mad. We are careless of life, the life of another, our own life. God has a strong word to say to every driver of an automobile.

Prayer—May we realize the responsibility of power, our Maker. May we be content to be moderate. May we never take chances with human life. In the name of Christ, the merciful.—*Amen.*

—AMOS R. WELLS.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-per'na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A. D. 31. 934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ's words on them a good example, etc.

CHAP. 4.

AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gén'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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A Story for the Children

POLLY'S PLANS.

"I'm going to make a list of one hundred plants that grow wild in our country," announced Polly. "It teaches you a lot about botany, and I do love flowers so."

"Yes, and the names of the plants are no trouble after they're written down," remarked her brother Jim, with seeming innocence. "They don't need to be weeded, or watered, as a garden bed does."

"I think you're horrid," said Polly. "How could I help that long drought last season? With just a few rains, my garden would have been lovely."

"Reba's garden next door looked all right, I'll say," said Jim, teasingly.

"Reba's a queen, isn't she?" said Polly, teasing in her turn, and silencing Jim for that time.

Polly started her list next day. She soon had over fifteen flowers and ferns listed. Then the next ten plants were harder to find. By this time, too, Polly had started to collect stamps—used ones, of course—to cut up and make colored patterns on dinner cards. It was more interesting than the plants, and all her time went to it.

Just as she had made five or six cards, more or less neatly, she went away on a visit. When she came back, she was enthusiastic over a new kind of braid embroidery that looked exactly like that lovely Italian cut work. It turned out to be very tedious work, and Polly gave out before the second yard of trimming was made.

Besides, Jean White had a wonderful pattern for a bead bag, very easy to do, and so effective. The materials were too expensive for Polly's allowance, so she asked her mother to help her out.

It was a great surprise to Polly when her mother refused. But the surprise was nothing compared to what followed.

"I have a good reason, Polly, dear," said her mother. "I have been watching you to see if you would carry out a single thing that you have started. But your list of plants is only two-thirds done, your embroidery stopped at one yard, your set of dinner cards never has been finished, and yet you have another plan on hand. I am not going to encourage you in such a lack of patience and perseverance, because I ought not to."

Polly flushed. She wanted to protest. But what could she say? Everything her mother had said was the plain truth.

"You can carry out almost anything with perseverance," her mother went on, "for you have clever brains and quick fingers. I want to help you out of this habit of planning what you do not finish. I will give you the materials for the bead bag if you will finish one of your plans thoroughly and well—any one you choose."

"I'll finish them all," replied Polly, somewhat grimly, "and you needn't give me the beads and silk till I'm through with the very last one. I'm just ashamed of myself, mother. I feel like never making a plan again."

Polly kept her word. In keeping it she found a pleasure she had never known before, the pleasure of completing a hard task. She hated plants when she was nearly through the list, but she loved them better than ever when the last name went down on it. She felt almost sick when she saw a stamp before her last card was begun, but she enjoyed the last card tremendously as she did it.

When her mother gave her the materials for the bag at last, Polly hugged her. "I'm so glad you didn't give it to me at first, mother," she cried, and she meant it.—*Barbara Griffiths, in the Girl's World.*

THE FIRST THANKSGIVING.

The Pilgrims landed on Plymouth Rock about three-hundred years ago in the cold winter. They plowed and planted in the spring, and God gave them good times. So in the autumn they thought it right to keep a day of Thanksgiving to God for his goodness. They invited the Indians to come and keep Thanksgiving with them. The Indians were heathen, and did not know about the true God, but they were willing then to be friends to the whites. King Massasoit was the chief of the Indians, and he led a band of ninety warriors into old Plymouth at sunrise on Thanksgiving Day. Each Indian was dressed in his best, with long feathers, pretty beads and bright paint.

When the drum sounded, for that was all the church bell they had, the people all went to church. Then the women and girls spread the

long table and got dinner. After that Captain Miles Standish had his soldiers drill. They marched around with the flag flying and the drums beating, and shot off a cannon.

What would the Indians think of that noise, when they had never heard a cannon fired before?

And that Thanksgiving did not stop with one day; it lasted three days. The Indians brought five deer, and the Pilgrims had turkeys, oysters, roast meats, fruits and other good things.

When you are keeping your own Thanksgiving, we are sure you will like to know about the first Thanksgiving Day in New England such a long time ago.—*The Picture World.*

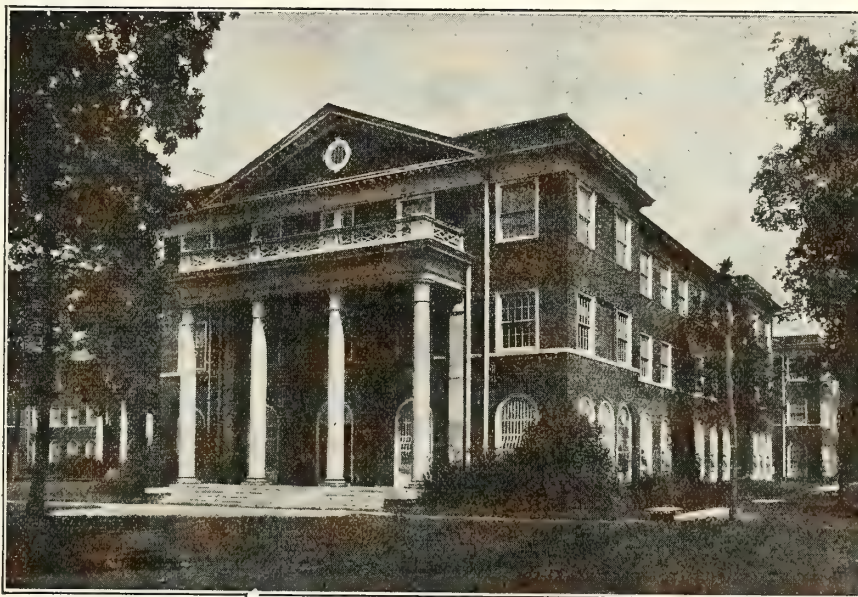
The opinions of an atheist about religion have as much value as the visions of a blind man about the colors of sunrise.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

IN MEMORIAM.

Whereas, in the course of human events, our beloved friend and brother, John Walter West, who for more than forty years was a deacon and the treasurer of the Waverly Christian Church, and over a long period of time teacher in our Sunday School, was on the 25th of June, 1933, removed from our midst; therefore, be it resolved:

First. That we, as a church and Sunday School, have sustained a great and irreparable loss, and that we hereby give expression to our feelings of sorrow, and our appreciation of his life as a Christian gentleman and citizen, a devoted and loyal member of his church and Sunday School, a kindly and affectionate husband, and a friend to man.

Second. That we extend our deepest sympathy to his wife and son, praying God's richest blessings upon them in their hour of bereavement. May they find in him that comfort, consolation and peace of mind, which we have tried to express.

Third. That these resolutions be spread upon the minutes of our church and Sunday School, a copy sent to his family, and a copy sent to "The Christian Sun" for publication.

MRS. E. L. GRAY,
MRS. J. B. LITTLE,
B. E. WHITE,

HERRING.

Edward Herring was born October 10, 1844, and departed this life August 21, 1933, at the age of 88 years, 10 months and 11 days. Brother Herring was a faithful member of our Mt. Olivet (R) Church, and did a large part toward having the present splendid house of worship built there. Brother Herring came into the church rather late in life, but from that time on he was a very active and interested member, and often expressed his regret that he had not come into the

666

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church earlier in life. During his long illness preceding his death he often expressed his readiness to go any time the Lord might see fit to call him. He realized the end was near, and said he was only waiting and ready to go.

He enjoyed the confidence and esteem

of a large number of friends who mourn his departure. Surviving are one son and one grandson. Funeral services were held at Mt. Olivet (R), August 24, 1933, and the remains were laid to rest in a mausoleum in Harrisonburg.

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NUMBER 42.

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Mission Rooms
c/o J. O. Atkinson

The Tide Turns for Telephones.—

In September, subsidiaries of the American Telephone and Telegraph Company, reported a gain in the number of telephones of 20,000—the first monthly gain to be reported in nearly three years. Towards the end of 1930, American citizens began to realize that they could do without telephones, and disconnection orders so far outnumbered connection orders that the system lost some 2,000,000 subscribers.

Holding Second Place.—

Among the list of popular exhibits at the Chicago Exposition, the Hall of Religion is holding second place, with an average of more than 10,000 visiting the hall daily. Up to the first of August, there had been three-fourths of a million registered visitors. If the interest in this building continued to increase at the rate then noted, the number of registrations may reach the two-million mark before the closing date the last of this month.

An Antidote for Ether.—

In an effort to make the use of anesthetics more safe, much experimentation has been done recently with anesthetic antidotes. One of these is a "recall acid" which when injected into the blood restores consciousness quickly to those who slip too far under anesthetics in surgery. Announcement of this phase of safety in surgery was made recently at Massachusetts General Hospital, where eighty-seven years ago the use of ether to avert pain was first demonstrated.

Disciples of Christ Meet in Pittsburgh.—

From the *Christian-Evangelist* of October 12th we clip the following: "Two days after this paper goes to press, the 1933 International Convention of Disciples opens in Pittsburgh. Many leaders of the brotherhood were already in the convention city as we went to press, and hundreds from all over the country were either on their way or getting ready to leave." A smaller attendance was anticipated than at the 1932 meeting, as Pittsburgh is further from the center of the Disciples' strongholds than was Indianapolis, the scene of last year's meeting.

Two-Hundred-Fiftieth Anniversary.—

Six thousand Presbyterians made a solemn pilgrimage to the eastmost counties of Maryland and Virginia recently, there to celebrate the 250th anniversary of the founding of Presbyterianism in the United States. In 1683 an Irish-born Scotch Presbyterian, Rev. Francis Makemie, journeyed to the colonies and established in Maryland "the first five truly Presbyterian churches." Later he established the first U. S. Presbytery and became its first moderator. He was, in 1707, arrested in New York as a "strolling preacher" by order of the much-hated Lord Cornbury. He

was jailed for two months, tried and acquitted, but was forced to pay nearly \$500 in "costs." He returned to his homestead in eastern Virginia, now known as Makemie Park, where he died in 1708. In this celebration commemorating his memory as well as the beginning of Presbyterianism in the United States, the Northern and Southern branches of the United States Presbyterian Church joined in a common enterprise for the first time since the War between the States.

Great Construction Projects of Today.—

Boulder Dam, where seven western States have joined with the United States in harnessing the waters of the Colorado River, is one of the projects about which everyone knows today. Another well known project is that of Muscle Shoals, started during the World War, and now being pushed toward completion under the re-employment program. There is, however, a third program of construction being carried out, of which little is known outside of the territory which it is to serve, that eclipses either of these in magnitude. It is the Colorado River Aqueduct, being built by Los Angeles and twelve neighboring cities of Southern California, to guarantee them an adequate water supply. The famous Boulder Dam will cost the federal Government approximately \$100,000,000, but this aqueduct will cost these cities nearly two and a fifth times that much, and is to be paid for by the citizens of the region benefitted. The territory to be served is credited with a population of 1,665,883 by the 1930 census, while in 1920, there were less than one-half of that number, 737,000; and in 1910 only 392,000. It is this constantly doubling population that started the quest for a more adequate water supply, and the Colorado River Aqueduct is the answer. The preliminary work necessary before real construction could start, involved 180 miles of water pipe for the workers and for concrete mixing; 220 miles of high-power transmission lines; a complete telephone system, and 172 miles of modern highway. Contracts for over \$40,000,000 have already been let.

The Center of the Universe.—

Pan-American Airways recently opened up a new route across Central America. Tri-motored Ford planes with capacity for twelve passengers, make weekly flights from Guatemala City on the Pacific Coast to Tela on the Caribbean Sea, returning the same day. Flying over dense jungles which hide the secrets of Mayan civilization, the plane stops midway on an island where is located the ancient city of Flores, whence comes the chicle for American chewing gum. Asked why the city was built on an island, the native gives the following explanation, which we quote from *Review of Reviews*: "Flores is the center of the universe. After Montezuma had conquered the world, he de-

sired to build a city that would be equally distant from all parts of his kingdom. Four messengers were sent to the four corners of the earth—one north, one south, one east, and one west. These four traveled inland toward one another, over mountain and through jungle, until at last they stood face to face on the shores of a great lake. Sadly they returned to the conqueror and told him that no city could be built at the center of the universe, for that point was covered with water. 'Return, ignorant slaves,' said Montezuma, 'place a leaf in the center of the lake and sprinkle it with earth. Then build me a city.' Once more the men sought out the lake in the wilderness. They carried a leaf to the middle of the water, spread sand over it, and built a city." And to this day, we are told, Flores is the exact shape of a leaf upon the waters, as can be seen without difficulty from the air; and the city still thrives, surrounded by tropical jungles.

Sea Food Contributes to Health.—

A bulletin issued recently by the North Carolina Health Department calls attention to the health-giving qualities of sea foods available in that State. What it says applies equally to other States. We quote: "In our coastal section the people of North Carolina have available an abundant supply of salt fish, oysters, and other sea food. More of it should be utilized by the up-State people. This food, together with a great variety of vegetables produced throughout the trucking belt in the eastern half of the State, is rich in natural iodine. Iodine is an element absolutely necessary to normal health. It would be impossible for a person to obtain a sufficient quantity of iodine through food consumed alone, but such food is much to be preferred and does contribute some of the necessary iodine to maintain normal health. The principal source of natural iodine for the people is found in the drinking water. The water throughout the eastern half and most of the south central section of North Carolina contains a sufficient amount of iodine to supply normal needs. When the supply of natural iodine found in the drinking water is supplemented with sea food and vegetables from the eastern half of the State, a plentiful supply of iodine is assured. In such people goiter is seldom seen. In one or two sections of north-western North Carolina, notably some parts of Wilkes County, the goiter problem among children is a serious one. If the people of that section could exchange some of the glorious Wilkes County apples for Carteret County oysters and salt-water fish it would be an exchange which would benefit the health of the people in both counties. The people of eastern North Carolina should consume more apples and other products from the western half of the State, and those of the west should eat more sea food from our coast."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

One of the most useless of all pastimes is playing with the remnants of things that might have been.—*Milton Lee.*

Rev. G. H. Veazey, president of the Alabama Conference for the coming year, wishes it announced in *THE SUN* that "we want all the ministers of our Conference, and as many laymen as possible of the Conference, to meet at the Christian Church, Wadley, Ala., at 2 o'clock P. M., Sunday, October 29th, that we may finish the work of the Conference and plan for the future." This arrangement was made owing to the fact that at the two days' annual session recently the business of the Conference and plans for the coming year were not finished.

October 1st was observed as Education Sunday at the church at St. Petersburg, Fla. The assistant pastor, Rev. Lawrence A. Gedcke, had an interesting program arranged. Miss Pattie Lee Coghill spoke at the Sunday School Rally, and also at the Rally Meeting of the Christian Endeavor Society in the evening. Mr. Gedcke preached at the morning service upon "The Educational Program of the Social Church," and in the evening Superintendent Gillette spoke on "The Larger Educational Program of the Denomination." There was a large attendance at all services.

Mr. Hermon Eldredge, of Dayton, a recent visitor to the South, writes encouragingly in this paragraph: "There is a new note of progress among the churches of the South and East that we have visited in the past ten days. It is not based so much on improved economic conditions as upon an improved morale in the churches. No longer are our best churches waiting, Micawber-like, for 'something to turn up,' but they are beginning to turn things up. Pastors and people are better adjusted to conditions and are beginning to think more in terms of Kingdom service and less about their own 'hard times'."

The Missionary Herald for October carries this item which will be of interest to many *CHRISTIAN SUN* readers: "Rev. and Mrs. A. D. Woodworth, who retired on the field two years ago, but continued teaching, had their preparations for departure from Tokyo, Japan, in September, continually interrupted by farewell meetings and parting gifts. They were each given a watch, by the theological school and the middle school, respectively. To the teachers of the latter school, with which Mr. Woodworth had been connected for nineteen years, a dinner in his honor was given. The display of affection and appreciation was very striking. There were 'about a dozen' farewell meetings and many speeches."

Writing under date of Mid-Ocean, September 25, 1933, our beloved Dr. Woodworth, coming home from Japan, where he has labored as a most faithful missionary for forty years, says: "This is simply to say that we are on the way to 'the land of the free and the home of the brave.' We are having a pleasant voyage, with six other missionaries returning on the same ship. We have had two Sundays together and a sermon on each day. Goodbye and blessings on you." Dr. Woodworth, though passed the period when missionaries remain on the field, returns to the land and the loved ones who sent him out to spend his remaining days (many, many may they be)

among those who love him for the service he has rendered in the name of our Lord and for the sake of righteousness in fields afar.

This personal is of historical interest and enthusiasm sent in by Mrs. D. A. Long, Florence, S. C.: "I regarded myself as a member of the Christian Church on the day I married Dr. Long, twenty-five years ago. My former membership was with the M. E. Church (South), at Tupelo, Miss. Dr. Long's membership dates with the North Carolina and Virginia Christian Conference, as a minister, since 1867. *THE CHRISTIAN SUN* and Dr. Long were born the same year, 1844. The above was dictated by Dr. Long last week, and soon after that he was taken with a fever that went to 104 degrees, caused by pneumonia. At this writing, October 13th, he is very much better and his physician thinks it wonderful how he rallies."

The first thousand copies of "Pioneers" (the Guest Book for 1933) allotted to the Mission Secretary's office, Elon College, N. C., have been distributed on demand of pastors and Missionary Societies, and a second thousand is expected for distribution by the time this is in print. The Guest Book carries to its readers a sketch of twelve missionary personages or projects with which all of us should be acquainted. In addition to these twelve personages, the front page is filled with pictures of a challenging and suggestive sort, while the inside cover page and the two outside cover pages are filled with essential facts that all pastors and Missionary Societies should have. The Guest Book is, indeed, a valuable contribution to our literature, and no one can become host for twelve days to the twelve guests presented without becoming more deeply interested in the work of world-wide Gospel and brotherhood.

The National Council of the Young Men's Christian Association has designated November 12-18, 1933, "World's Week of Prayer for Young Men." One could wish, because of the great need, that a full week of prayer could be given for the young men of our day who are confronted with so many problems, temptations and unsettled conditions. To observe this week of prayer, the National Council of the Y. M. C. A. has issued a booklet of twenty-two pages entitled, "The Uniqueness of Christ," in which booklet is set forth a page for each day of the week—Scripture reading, suggestions as to how the hour of prayer may be observed and special subjects for intercession. It is a most hopeful and promising event, and any pastor or layman interested who may desire to look into the matter further, may get the Week of Prayer suggestions and also the twenty-two page pamphlet by addressing his request to Geo. Irving, Secretary, 347 Madison Ave., New York City. The suggestions and the booklet are certainly worth reading, whether one may or may not follow in full the same.

Facts carry no weight and logic, no conclusive argument when appetite, passion and mania seize the people. It will do no good to herald it now from a thousand housetops, that deaths from alcoholism have decreased and are decreasing under prohibition and that Keeley's Institutes and other places of cure for inebriates have, for the most part, been put out of business. The Metropolitan Life Insurance Company issues a bulletin in which the figures are given, showing that there is a decrease in the death rate due to alcoholism of those insured. These figures given by the year for the past ten years, showing the number of deaths per 100,000 of insured persons, reveal the stubborn fact that the figures for 1932 are the

lowest since 1922. But what difference does it make? What does a subsidized press and paid propaganda and political manipulation care about the deaths of a few hundred thousand citizens? Taxes must come, at any rate, even if they have to be paid by and with the last penny of the drunken father or brother, who, rather than buy milk and bread for the family, will spend the last dollar for the demon, strong drink. But, as stated, facts in the case no longer convince and logic carries no convictions.

Rev. M. T. Sorrell and family are all smiles and happiness, and well they may be. Our Third Avenue Church, Danville, Va., of which Brother Sorrell is pastor, has now brought to completion from cellar to garret and from curb-stone to the last line in the backyard, a flawless, comfortable and beautiful parsonage. The Sorrells were installed in their new home on Third Avenue, just across the street in front of the church, Monday, the 9th, and *THE SUN*'s editor shared the joy and hospitality of the "house-warming" at a bountiful dinner with several invited guests of the congregation at the parsonage on the evening of October 12th. We were told that the congregation which Brother Sorrell serves with such acceptable fervor and enthusiasm, is as happy over the home for their preacher and his family as the occupants themselves are. Brother Sorrell is a magnanimous mania for building and expansion. Large additions to Sunday School rooms and equipment have been made to the church building since he began his pastorate, and these are all now paid for, but are already quite inadequate and more rooms must be added to meet the growing demands of the Sunday School, Young People's Society and Christian Endeavor. A revival was in progress last week, the congregations being large, the interest deep and the results gratifying.

Dr. Charles Eldred Shelton, Portsmouth, Va., was assisted by Rev. R. Lee House, pastor, First Congregational-Christian Church, Newport News, last week in observing religious emphasis. Bro. House writes of Dr. Shelton: "His sermons are charged with spiritual power and are examples of literary excellence." A further item of interest from the Newport News pastorate is that officers for the coming year were recently installed. At this service Bro. Wilbur H. Baker presided: The program included a prelude by Miss Louise Baker; the anthem, "There is a Blue Sky Smiling;" "Our Debt of Gratitude to the Retiring Officers," talk by Mrs. J. J. Baker; prayer led by A. G. Todd; "What We Have the Right to Expect from Our Sunday School Teachers," talk by E. L. Scott; response by R. O. Hitz; offertory; talk, "The Sacred Task of a Church Officer," W. L. Rilee, and response by W. B. Williams, and "Why Are You Here As An Officer?" by the pastor." In connection with the last item, the pastor placed multigraphed copies of his address, "Why Are You Here As An Officer?" on the table beside the collection plate. Each one taking a copy of the sermon made a small donation, and thus the sermon realized the church \$4.70, which is the means of raising money for paying for the pipe organ. "We plan to do this at least once each month," writes Bro. House. Evidently, here is a resourceful sort of pastor. There are many in a congregation who would like to take a sermon home with them and are willing to make for that purpose a contribution, the same to be used for church improvement. The trouble with many of us pastors is that we feel we must go on in the same old way without variation or of introducing any idea other than those used for half a century or more. Paul realized that there was need for venture when he wrote to Timothy, saying: "Be instant in season and out of season."

PROGRAM.

The One Hundred and Thirteenth Annual Session of the Eastern Virginia Christian Conference will meet at Holy Neck Christian Church, Holland, Va., November 1-3, 1933. Following is the program for the three-day session:

FIRST DAY—WEDNESDAY.**Morning Session.**

- 10:00 Call to order by the President.
Song service conducted by Rev. J. F. Morgan.
Devotional service, by Rev. H. S. Hardeastle.
- 10:30 Enrollment of ministers and delegates.
Welcome—By Miss Mary Rawles Jones.
Response, by Dr. J. W. Manning, Vice-President.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
- 11:00 Report of Committee on Home Missions, by Col. J. E. West, Chairman.
Address by Rev. H. S. Hardeastle.
Discussion and vote on report.
Announcements.
- 12:00 President's Address.
Communion service conducted by Dr. W. M. Jay.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service, by Rev. R. A. Whitten.
Digest of Church and Ministerial Reports, by Dr. I. W. Johnson, Secretary.
Report of W. E. MacClenny, Treasurer.
- 2:30 Report of Committee on Stewardship, Rev. R. L. House.
Address.
- 3:00 Report of Women's Missionary Conference, by the President.
- 3:15 Report of the Committee on Foreign Missions, by Dr. W. D. Harward, Chairman.
Address, by Dr. J. O. Atkinson, Mission Secretary.
Announcement by Committee on Entertainment.
- 4:30 Adjournment—Benediction.

Evening Session.

- 7:30 Song service, conducted by Rev. O. D. Poythress.
Devotional service.
- 8:00 Sermon, by Rev. John G. Truitt.

SECOND DAY—THURSDAY.**Morning Session.**

- 9:30 Call to order.
Reading of minutes and enrollment.
Song service, conducted by Mr. W. H. Baker.
Devotional service, by Rev. R. E. Brittle.
- 10:00 Report of Committee on Religious Literature, by Dr. Charles Eldred Shelton, Chairman.
Address, by Dr. Charles Eldred Shelton.
General discussion and vote on report.
- 10:50 Report of Historian, Mr. W. E. MacClenny.
- 11:00 Report of Committee on Education, by Dr. I. W. Johnson, Chairman.
Address, by Dr. L. E. Smith, President, Elon College.
General discussion and vote on report.
- 12:00 Devotional period, by Rev. F. C. Lester.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service, by Dr. Elwood W. Jones.
- 2:10 Report of Committee on Ministerial Ethics, by Rev. O. D. Poythress, Chairman.
- 2:30 Consideration of Southern Convention Resolutions, by Dr. S. C. Harrell, President.
- 2:50 Report of Committee on Temperance and Moral Reform, by Dr. W. M. Jay, Chairman.
Address.
General discussion and vote on report.

- 3:30 Report of Committee on Nominations.
Report of Committee on Christian Education, by Rev. J. E. McCauley, Chairman.
Address, by Rev. J. G. Truitt.
Discussion and vote on report.
Miscellaneous business.
- 4:30 Adjournment with benediction.

Evening Session.

- 7:30 Song service, conducted by Mr. W. H. Baker.
- 7:45 Address, "The Christian Orphanage," by Mr. Chas. D. Johnston, Supt.
- 8:15 Sermon, by Rev. R. Lee House.

THIRD DAY—FRIDAY.**Morning Session.**

- 9:30 Call to order.
Devotional service, by Rev. T. N. Lowe.
Reading of minutes.
- 9:50 Report of Collector, by Mr. R. C. Norfleet.
Report of the Christian Missionary Association, by Rev. R. Lee House, President.
- 10:10 Report of the Committee on Evangelism, by Rev. J. F. Morgan, Chairman.
Address and general discussion.
Report of Committee on Memoirs, by Mr. W. E. MacClenny, Chairman.

- Report of Committee on Superannuation, by Dr. L. E. Smith, Chairman.
Report of Committee on Apportionments, by Mr. A. L. Jolly, Chairman.
- 12:00 Devotional period, by Rev. O. D. Poythress.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service, by Rev. C. E. Gerringer.
Report of Committee on Place for Next Session, by Mrs. J. A. Williams, Chairman.
Report of Committee on Finance.
Report of Committee on Resolutions.
Miscellaneous business.
Announcement of Standing Committees.
Brief devotionals.
Adjournment.

NOTICE.

The Eastern Virginia Christian Conference meets at Holy Neck Christian Church, Wednesday, November 1st, 10:30 A. M. Delegates and visitors expecting to remain over night, please notify J. E. March, Route No. 1, Holland, Va. Those coming by train and desiring transportation from Holland to the church, notify the undersigned.

N. G. NEWMAN, President.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER C. REXFORD RAYMOND

S. C. HARRELL ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

UNDER CRITICISM.

Everything for which money is expended now comes under close scrutiny and easy criticism. When money is easy and abundant individuals, churches, societies and even Governments are not so particular as to why and for what. But in time of few dimes and still fewer dollars comparisons are made, often invidious comparisons, and criticisms are rampant. "I can purchase more of this with my money than I can of that. If I have money to give, I can give it and get more for it in my local church than I can by sending it to Missions or to any enterprise that I know so little about." So there you are. Meanwhile Missions suffer and the pastors who are sent out to preach the gospel, the saving gospel, either in the fields at home or abroad, must suffer the consequences—be called home, in many instances, put out of business, turn to some other occupation. If ever courage was needed on the part of the church, that need is now. It requires heroic courage to meet and face the criticism so easily and glibly made now, and to go forward with the work of Christ and the cause of righteousness.

The trouble with, and the curse of criticism is that it is an excuse for not doing. When one sets one's mind and heart against an enterprise, however unselfish and Christ-like, one immediately turns for some excuse and, as a rule, cheap criticism is the easiest and the most self-satisfying excuse. Many are excusing themselves in these days from making a contribution to the cause of righteousness by finding some fault and making some criticism of the cause and the call of righteousness. We are told that a murderer, before he commits his crime, justifies himself by some grievance or excuse. The thief who steals first

justifies his conduct by some claim of want or necessity. The dishonest man who cheats, first excuses himself with some criticism against his victim or the scheme of things under which he lives and carries on. The danger of our time is easy criticism of things that are sacred and divine by cheap excuse which only justifies him who makes it. Beware of the cheap and ready criticism heard anywhere and everywhere now of all institutions, enterprises, movements that make for righteousness, peace and virtue.

J. O. A.

CONSCIENCE AND THE CODE.

A code, like any other plan or program, will not run itself. However good a plan may be, it has to be worked in order to be effectual. We have codes a-plenty. Our neighbor, the North Carolina *Christian Advocate*, parodies a familiar spiritual after this fashion:

"I gotta a code,
You gotta code,
All God's chilluns got codes."

So, we shall not lack in codes, so far as numbers are concerned.

There is no law to enforce these codes. Our Government, which has confessed that it is unable to enforce a prohibition law, and, on that account, advocates repeal, has already recognized that it cannot enforce a code which contains a thousand prohibitions of acts touching all lines of industry and enterprise. The enforcement of the code becomes a matter of conscience. Unless a man of industry has a conscience to sustain and move him, he will find some way to evade or avoid the code. If the conscience of the American people, of employers of labor, masters and managers of industry, is sufficiently keen and alert, then the code will be sustained; otherwise, it will be evaded in one way or another, in spite of all the threats, appeals and promises that can be made. There must be an individual response to the call for the common good. All of which means that economic recovery is based on religion. If our religious training, convictions and conscience have gone far enough in America to furnish the foundation and sustain the building, then we are putting our house on a rock, for it is not conscience merely, but an enlightened, quickened Christian conscience that can supply the durable foundation. The inspired writer had in mind Governments, as well as individuals, when he said: "For other foundation can no man lay than that is laid, which is Jesus Christ." Again, let it be said that the success of the code depends upon the good conscience of Christian citizenship, and unless we have this, no code will carry.

We are in a terrible conflict. All recognize that. We are waging a battle against chaos and depression. Such a conflict calls for courage, cooperative, and sanctions of a good conscience. Unless we can cooperate now each for all, and all for each, we are headed for a fall. J. O. A.

A WAR TO END WAR.

That was the dynamic (or was it the deadly stroke of lightning?) that sent us rushing across the seas and hurled us into the maelstrom of the World War. For that awful holocaust the nations paid the inconceivable cost of: 10,000,000 known dead soldiers, 3,000,000 presumed dead soldiers, 13,000,000 dead civilians, 20,000,000 wounded, 3,000,000 prisoners, 10,000,000 refugees, 9,000,000 war orphans, 5,000,000 war widows.

But, according to latest reports, the war clouds are lowering again and threatening more human destruction and more unspeakable human misery and suffering. Those returning from Europe tell us that the nations are armed as they never

have been and, in many particulars, are better prepared for war today than they were in 1914. The armies of the nations number 5,500,000 men, ready to go to the field of blood on the briefest notice, and that there are 20,000,000 reserves held in readiness, and that these armies are better equipped for destructive warfare than ever before. Air fleets are being rapidly developed; and more money is actually being spent upon armies, navies and air forces than before the World War began. We have not kept faith with the dead who gave their lives in the "War to End War." And the only way we can keep faith with them is to cultivate everywhere and under all conditions the spirit, the life and the teachings of the Prince of Peace, who, in love for all mankind, gave his own life a ransom.

Man's greatest ingenuity, most highly developed skill, and the larger part of his public revenue have ever been used to destroy and kill his fellowman.

J. O. A.

OF WHAT WORTH HIS SILVER AND JEWELS?

"Gus Winkler," a Chicago gangster, died last week as the hunted beast dies. Before the burial of his body, one hundred and eleven shotgun slugs were taken therefrom, and then, according to the associated press, what was left of this penetrated and mangled corpse was buried in a \$10,000.00 silver coffin. When he was slain, shot in the back by other gangsters, he was wearing a jewelled belt buckle made of gold and set with twenty-four emeralds and five large diamonds; and in addition to this, he carried a platinum watch set with sixty diamonds and a gold watch chain set with ten diamonds. In his pocket-book was \$330.00 in bills. He had lived like a prince, and in recent years had fared sumptuously every day. And so ends the career of Gus Winkler, living by outlawry, mercilessly extracting millions from banks, individuals and corporations, defying the laws of man, of Government and of God!

What a travesty on this human kind! What a comment on man made in the image of God, is a character and a career like this! Surely there is nothing that can be said in behalf of such a life, for its history is its own worst condemnation. Neither gold, nor silver, nor priceless jewels could shield him, or his name, from the infamy his lawless life brought upon itself.

J. O. A.

THE PRESIDENT EXHORTS.

In these days of materialism it is good to hear the President of the United States tell his radio audience that in the tasks we all face we shall not succeed unless the people hold the spiritual values just as high as they do the economic values. I heard him say that the churches are valuable institutions and they ought to be supported adequately.

It is good to have a President who can say such things and mean them. While he was talking, I wondered if anyone was tuning in over there in Russia. I hope so. That kind of talk would do them good. I can never forget what our guide told us about churches and religion there. He said that anybody could go to church who wanted to. We asked him if anybody did, and he said that some folks do, but children and young people do not. The educational system is against it, and the young people do not want to go.

It is very important to have our children instructed concerning God and religion and brought up to observe Christian ways of living. Life without the solaces of religion is barren. One may live on, perhaps for years, with good health, a good job and a good income, but when these are gone something greater than these is needed. Religion is the answer.

E. A. K.

HOW MUCH IS LEFT OF PROHIBITION?

By REV. GEO. N. EDWARDS.

Is there any reason left for voting against the repeal of Prohibition in South Carolina?

From Maine to California, we see the mounting roll of States joining the repeal column. It is one long retreat. Why not make it unanimous? There is no use to think a few States, even a quarter of these, could enforce Prohibition on the remainder. Why not adopt the economic argument and get the revenue of the liquor business? Never mind how it is collected. "We need the money." Why not admit that the nation made a mistake when it adopted the Eighteenth Amendment, and that the liquor business should have the right of way? Put it back on the street corners; why force it into the blind alleys? The people want it, don't they? Of course, the "trade" must be made to support the government. And if we drink sufficiently deep, we can make a handsome revenue.

So runs the current argument. The States are making a *retreat*. Let us ask *from what*? From a long advance toward temperance culminating in abstinence for millions of people. Intemperance has proved itself the enemy of the human race, at least from the days of Noah. We found it not diminishing but increasing with the advance of civilization, with the multiplying of high-powered drinks, and with increasing ease of their distribution. The making of alcoholics and the care and attempted cure of them became an engrossing occupation of the nation. Bars and saloons were widely and temptingly placed by the tens of thousands. The newspapers and the countryside were placarded with invitations to drink. The saloon was advertised by its front and the breath that issued from it. Its products became a heavy charge on every city and State where it existed. The reform movement which culminated in prohibition was a resolute determination to *take away the cause* rather than to potter with the effects and pay for the consequences. Repeal is a retreat from this sane conclusion. The movement for repeal has already been accomplished in some States by the repeal of the States' own liquor laws, with an evident intention to leave the States wide open to all the old evils that promoted intemperance.

Repeal is a *retreat* from the position that the manufacture and sale of intoxicating liquors is an *illegitimate business* because too *dangerous* to the body politic to be tolerated. There has been no evidence adduced to show that intoxicating liquor is any less dangerous than it ever was. But many people have come to think that revenue and the pleasure of drinking are more important than physical health and public morality. When the amendment made liquor illegitimate, it put the business of handling it on the same plane as the smuggling of drugs and the kidnapping of children. It became the *duty of government to suppress it* rather than to *derive income from it*. To repeal the amendment is to retreat from the honest belief that the government has the power to do what we gave it the authority to do.

We believe that the government can bring us out of the depression; a group of delegates go up to Washington and demand of the President that he fix the price of cotton at a price profitable to them, and expect it to be done overnight. There are some who fondly hope that disarmament of the world may be brought about by the President's word to the Conference in Geneva, but we are making up our mind, as a nation, that the government is incompetent and impotent to enforce liquor laws among our own people. We can suppress the opium traffic to a minimum, we are finding a way to suppress kidnapping, but we expect our agents to connive with the manufacture and sale of the most dangerous drug in

the pharmacopeia of nature. John Barleycorn is too much for us. He insinuates himself into the hearts of those that love him, and feelingly persuades them that they cannot get along without him. He tickles the pocketbooks of those who will serve him, and makes them believe he has a fortune awaiting them. The nation retreats because there is dissolution in the ranks. If liquor is invited to return it is because the majority want it. They want it cheap, convenient and reputable; and a minority expect to make easy money out of it. For many it is a surrender to appetite and greed.

For others it is a kind of *moral fatigue*. The liquor evil is hard to fight. Its forces are indefatigable. It knows no law nor moral compunctions. Prohibition started on a wave of moral idealism at a time when the nation had learned to do a great many things and do them together. It had prohibited liquor in war-time conditions; most of the States had prohibited it; it seemed but a short step to make an end of it for the nation. It did succeed well for a few years. The country expected the law of the nation to be observed. But the law-breaking forces persisted—they found a market for their wares. The smart set with plenty of money to spend made a mockery of the laws. The enforcement of the law lacked the vigor of conviction and felt the full touch of money. The school and church felt that the matter was now in the hands of the government and there was little for them to do. The battle was won. Never can we think again that because the stage is set the action is over. Repeal is a retreat from *moral idealism for the nation*. It is too long and hard a task to hold this advanced stand on the liquor question. It is to admit that the wets have more endurance than the dries. It is a lot easier to yield and go backward than to hold advanced ground won with difficulty and hardihood. We are called upon to admit that we have gone too far. The rest of the world is pretty wet; why should the United States be different?

There is something to be said for the *wisdom of retreat*. Retreat is not surrender. Wise generals sometimes retire to save their armies and return with new vigor. To put the control of the liquor business in the hands of the States does not mean that most of them will give it free license to do as it pleases. But it does mean to try again a method that has already been found unsatisfactory. If a State like ours already has prohibitory laws it behooves us to see that they are maintained. If the individual State can enforce its laws in this regard so much better than the nation, here is the chance to prove it. The temperance people who urge repeal of the amendment can now prove their sincerity by supporting and observing the liquor laws of their own State. If a State has no strict liquor laws, here is a chance for new, if less noble, experiments.

Those who do not know what the legalization of hard liquor means will have a chance to learn. Those who have never seen the newspapers and roadsides vocal with invitations to drink whiskey will have a chance to learn in a new field the subtle power of advertising; and added thereto will be the power of the persuasive voice into every home that has a radio. Add to this the force of the argument "The government permits it; it must be all right!" Perhaps there is even a suggestion that the government advocates it—we had better drink to help the government get out of debt.

There is still a chance for good fighting all along the line for temperance people under State control. Maybe the responsibility may be more keenly felt and the lines more closely drawn. This is, after all, a social problem and we live in a day when social responsibility is deeply felt. We have every kind of measure for the relief of

the unemployed; we have, or should have, Workmen's Compensation Acts. A friend of mine has very pointedly suggested that "A government that legalizes the traffic should care for the wrecks of the traffic." Hazardous occupations are cared for, why not the hazardous occupation of drinking liquor? The automobile wrecks of even the slightly drunken drivers bear witness to its danger. Why not take funds from the revenue of the liquor traffic to provide for the families left destitute through intemperance, and the individuals suffering through drink-caused accidents?

There is a chance also for the re-education of the industrialists who in the decade from 1910 to 1920 were very sure that the men who used liquor even in moderation were not profitable as machinists. The railroads who refused to have engineers who even came out of saloons with the smell of liquor were solicitous for their engines and their passengers. Is alcohol any safer now than it was then? The age has become more and more mechanized. Millions of railroad passengers have left the trains to drive their own engines on the public highway. They drive on a smooth road not on tracks. The slightest swerve may mean a collision. They drive at will, not upon a schedule; almost anybody can drive, not tested engineers alone. The young people who are to learn to drink are most frequent drivers. There is an automobile to every eight persons in America. Other countries may jog along with their old drinking customs. Their speed is slow. They still use the horse and the ox, or go afoot. Eighty-five per cent of all the automobiles in the world are used in the United States. Safety in the midst of speed is one of the most pressing problems of the hour. About 30,000 deaths are caused by autos every year. It is slightly decreasing under the prohibition we now have with all its imperfections. What will it be under legalization? When Canada adopted State control and sale the number of accidents went up 42 per cent. Is it likely to go down in the United States? There never was a time in the history of the race when a steady hand, a clear eye and quick response were so needed for life and "the pursuit of happiness" as in the United States at the present time.

Even if National Prohibition is no longer feasible in the present state of the public mind, it seems to me that a State that has dry laws and means to keep them can best express itself by voting against repeal. When so many States have already voted against the Eighteenth Amendment, the vote of this State can hardly affect the national issue, but a large vote for repeal might be taken to mean that the State is ready to repeal its own prohibitory laws also.

Let the retreat end here. Let us take a stand in this State that a judgment about National Prohibition is not a decision about State prohibition; that a business that was cast out less than twenty years ago shall not be invited back, that we are more concerned about the safety of our people than about the money that can be made by pandering to their appetites. We should ill serve the State to give legal standing to a business that while it gives to the State with one hand, takes with the other from the pockets of the people ten times what it gives, and takes not only money, but life and health and happiness that it can never give back.

Charleston, S. C.

The recent progress of medical science, largely accomplished through animal experimentation, has satisfied me that even the moderate use of alcohol is objectionable; that the habitual use of alcohol in any form is lowering to the intellectual and nervous power."—Former President Eliot of Harvard.

CONTRIBUTIONS

SUFFOLK LETTER.

An old home was burned in the county last night. Hundreds of people gathered to watch the fire consume the old building. This home has protected people for many years from cold and storm. It has been the birthplace of distinguished people. Children have been cared for within its walls. Old age has looked out from its windows, and dreamed of a happy past and a glorious future prospect with abiding faith. Now the old home lies in ashes. Its day of comfort and service is done.

But the gathering of the crowd to witness the fire of destruction sets one to thinking. Why did the crowd find the fire interesting? Because it was interesting. Destruction is always interesting. Some people are more interested in destruction than in construction. The crowd will not drive many miles to inspect the building of an ordinary home. But if it is on fire they will be on hand. It is in keeping with human nature to be interested in destruction.

This is the philosophy of the present movement to repeal the Eighteenth Amendment to the Constitution. Many people have been led to believe that the Eighteenth Amendment is detrimental to the morals of our country. It was marked for destruction. This movement caught the imagination. Step by step the leaders of this movement paved the way for a final dash of destruction-repeal. It has worked. It always works. The American people could not be enlisted in a program to build up a great traffic in liquor. That would not appeal to their imagination. But they are interested in destroying an amendment which outlawed the liquor business years ago. They are thrilled with any movement which heads toward some type of destruction.

War is another illustration of this strange element in human nature. War is destructive. Every gun, every warship, every bombing plane is a potential instrument of destruction. Strong young men are induced to join the army because of this inherent interest in destroying property and human life. The immediate incentive is victory over the enemy. The objective is the destruction of the foe. Nations do not fight for peace; they fight for victory. Defensive warfare is nothing less than an attempt to destroy the enemy who threatens one's own security. If nations could lose their lust for destruction, the Prince of Peace would come to the throne with healing in his wings.

Jesus took the opposite view of life. He came not to destroy but to fulfill the law. The program of his life was construction and not destruction. "I am come that they might have life and that they might have it more abundantly" (John 10:10). Herein he differs from all other great national leaders. It is true he came to destroy the works of the Destroyer. But these works of the evil one are all destructive to human life and character. Jesus did not come to destroy anything uplifting to humanity. He came to save. When the five thousand were fed he commanded the disciples to gather up the fragments that nothing be lost. Nothing is to be wasted in the program of God.

Man may find himself, and his place, when he accepts the Jesus way of living. Human life is sacred. The property of a Christian should be as sacred as his life. All property belong to God. Man holds it in trust for the Creator. Every dollar, every home, every place of business, every factory and every life should be recognized in this spiritual relation to God. The place to begin

this recognition is in man. When man is right with God, and understands his true relationship, the whole perspective of human rights will be changed. Man needs to get right with God. Then he needs to learn God's will until he may say with Jesus: "Not my will but thine be done."

I. W. JOHNSON.

ALABAMA CONFERENCE CHANGES NAME.

I thought SUN readers would like to know about our annual conference which was held at New Hope Church, October 10th-11th. Their pastor, Rev. A. H. Sheppard, having died a few weeks ago, a cloud of sorrow naturally hovered over the community, and the entire conference as well.

The churches were well represented, only two churches having no delegates present. All of the churches sent their reports. Our pastors were all there. Reports were better than last year. Salaries increased with most ministers. There was an increase in conference apportionments of more than 50 per cent, yet a very small amount was received. Prospects look much brighter than they did a year ago.

Rev. C. W. Carter preached the annual sermon. Holy communion was administered by Revs. G. D. Hunt and F. P. Ensminger. A bountiful feast was spread that was greatly enjoyed by all present; then conference work was resumed. The work continued very harmoniously until about 3:30 P. M., when conference adjourned. Then the young people had a very enthusiastic meeting led by Miss Marguerite Davison. Among other items, Rev. J. H. Dollar delivered an able address.

At 7 o'clock conference met for another session. This session was not largely attended. Most of the people had gone home for the night. Rev. E. M. Carter preached a very able sermon on Proverbs 29:18. We were delighted to have him with us again. His presence added greatly to the success of the conference.

The second day was full of reports and discussions; in fact, we did not get through. Rev. J. H. Hughes preached the 11 o'clock sermon. We all enjoyed to the fullest extent another sumptuous dinner. Among other things, the conference passed a resolution asking the Southern Christian Convention to pass to this conference, when it is duly incorporated to include all the Congregational Churches of the State, the title of Southern Union College.

Next session of this conference will meet with Rock Stand Church, Wednesday instead of Tuesday after the second Sunday in October, 1934.

We found an increase in membership of 43, besides Beulah Church, Phenix City, with 79 members, which was received into this conference, having formerly been in the Georgia and Alabama Conference.

There are six Congregational Churches in this jurisdiction. Five of them have merged with the Christian Conference, the name of which has been changed to the East Alabama Association of Congregational-Christian Churches.

We were delighted to have with us at this session our good friend, Mr. J. T. Kernodle, managing editor of THE CHRISTIAN SUN, and appreciate very much his contribution to us. We feel that we will have more SUN readers because of his visit with us.

Officers were elected as follows: President, G. H. Veazey; Vice-President, Rev. J. P. Bean; Secretary, H. P. Beaird, Roanoke, Ala.; Assistant

Secretary, Rev. D. W. Sheppard, Phenix City, Ala.; Treasurer, J. W. Payne, Wedowee, Ala.

G. H. VEAZEY.

Wadley, Ala.

AN ECONOMIC SOCIAL CONSCIOUSNESS IS BEING BORN AMID DYING VOICES OF THE GODS OF GREED.

By TIMOTHY THOMAS.

Silently the leaves are falling, the never-failing sign that winter is on its way. By many it is a welcome season; by others it is a period to be dreaded.

The winter of 1933-34 will be an unwelcome season by millions, who, in normal times would gladly hail the coming touch of frost, the sight of snow, the Christmas time, and all of the attending thrills of nature in her full glory. These millions are the unemployed and those on almost starvation wages.

For three winters, two of which have been unusually hard, burdens have been great amid problems too difficult for the individual to solve. The patience with which these millions have borne their burdens is a loyal and lasting tribute to their love and respect for an orderly government. They are due the thanks of our national leaders as well as a just reward for their heroic part in the conflict. But the experiences through which these millions have gone, and the sufferings they have borne, can be no justification for their being called upon again to fight the battles of winter without the necessities and comforts of life. The past makes the approach of winter only more dreadful.

America has always successfully met her foes (with one exception), whether panics, depressions or alien enemies. These achievements, however, have been only by a united and concerted action.

This country is now fighting its greatest battle—the battle of economic readjustment. Poverty and tragedy stalk the earth because of hunger, and this deplorable situation is largely occasioned because of greed, selfishness and short-sightedness upon the part of a few. What a picture—the presence of hunger and plenty, while children cry for food with surplus foodstuffs going unbidden on glutted markets. Overproduction of food on one hand and empty stomachs on the other. What a shame upon civilization that proudly calls itself Christian!

America is now called to a council table to solve problems greater and more difficult than those faced by our forefathers when they met to frame our National Constitution. Theirs was a problem of making a beaten path; the problem of the hour is a complex situation aggravated by a multitude of ideas, the pressing of a social education, the awakening of a social conscience, and the dying voices of the gods of greed. It is now or never. It is a battle of ideas and ideals, principles and practices. It is the greatest gunless battle the world has ever fought.

Will America succeed? Only by united effort and concerted action on the part of every man, woman and child. This effort and action should be swift so that the possible suffering during the approaching winter may be reduced to a minimum.

Every true and tender thought is of thy in-breathing, every holy desire is the prompting of thy spirit. Too little have we sought thee; too long have we struggled and stumbled alone, when thou wert near and eager to help. Forgive our blindness and neglect, and open in our hearts a fountain of prayer for our cleansing. Thou Balm for our woes, thou Answerer of our cries, teach us how to pray for the health of our souls that we may go forth strong and joyous in thy blessed will and way, for Christ's sake.—*The Builder*.

A FLYING TRIP.

No, it was not a trip by airplane, but a flying trip nevertheless. Your managing editor left Richmond on Saturday, October 7th, going by way of the Seaboard Airline to Atlanta, and thence to LaGrange, Ga. We spent Sunday night in the home of Rev. and Mrs. Jesse H. Dollar. We found them in the midst of a campaign to pay off the last thousand dollars due on the LaGrange Church. During the two years which Bro. Dollar has been at LaGrange, this debt has, despite the depression, been reduced from \$9,000 to \$1,000, and it is expected that this amount will be raised during the present month and the church dedicated before the first of November. Our short visit with this alert pastor and his wife was most enjoyable and we hated to leave.

Our next stop was at Wadley, Ala., where we visited with the good people of Southern Union College. There is a nice group of students, numbering around fifty, at Southern Union, and one who has more money than he can profitably use for himself, could make no better investment in the future than by helping this school. We ate supper at the college dining hall that night and went to Rev. G. H. Veazey's home for the night and for breakfast. We were most royally entertained there. Mrs. Veazey knows the art of making one feel perfectly at home and making them want to come back again.

Leaving Wadley on Tuesday morning, we drove with Bro. Veazey to Abanda, where the Alabama Conference, of which he was secretary and Bro. C. W. Carter was president, was in session at New Hope Church. The conference was one of the best attended and most interesting ones that we have ever attended. A synopsis of the conference is given elsewhere in this issue by the secretary; we will not attempt to add to it. Lunch was served on the grounds both on Tuesday and Wednesday, and nothing was missing in the way of good food. We spent Tuesday night in the home of Dr. and Mrs. J. T. Clack, who also entertained Dr. F. P. Ensminger, and Revs. C. W. Carter and J. D. Dollar. Dr. Clack is one of the most remarkable men that we have ever met. Although totally blind, he carries on his ministrations of mercy to the sick throughout the entire community. His wife has truly given her eyes that he may see. She drives his car through sunshine and rain, and in many other ways makes possible the work that he does. It is truly a wonderful couple. Our life will be better through the coming years for having known them.

When we left New Hope Church Wednesday afternoon we rode with Mrs. G. L. Stephens to Lanett, Ala. With us in the car was Rev. E. M. Carter, who had gone from Eastern North Carolina to visit relatives in the conference area. Bro. Carter conducted the prayer meeting service for Rev. G. D. Hunt, the pastor at Lanett, that evening, and the writer was also given the opportunity to say a few words. The night was spent at the parsonage with Bro. Hunt. He and his good wife have certainly gained a lifelong friend by their courteous hospitality. The next morning Bro. Hunt took us for a drive around the big cotton mills of Lanett, through a vast pecan orchard, and then to West Point, Ga., where we caught the Crescent Limited back to Atlanta.

We had to change to a local train at Atlanta, and went from there to Cornelia, Ga., where Rev. H. B. Mowbray met us at the station and carried us over to Demorest, the home of Piedmont College. We were most delightfully received there by President Newell and the various members of the faculty. There are around 250 of the finest young men and young women that we have ever seen enrolled in school there this year.

It was necessary that we reach Richmond on Friday morning, and in order that we might do so, Mr. William Ensminger, son of Supt. Ensminger, carried us 55 miles over the Georgia mountains that night, to Atlanta, Ga., where we caught the 10:18 train and reached Richmond the next day at 11:30.

We believe that our readers will agree with us that it was a "flying trip." It was nevertheless one of the most enjoyable trips that we have ever made. One could talk all day about the good times that we had and yet not the half would be told. We hope to go again at a not-too-distant date.

WITH PREACHER ANDES.

"Some of us call it Autumn and others call it God."

How forcibly this line, appearing on the front page of the current issue of *Bible Class Quarterly*, came to me on that glorious first Sunday morning as we glided up and down through the hills of that most beautiful section of the State of Virginia, the Shenandoah Valley. Riding with me on this occasion was Rev. A. W. Andes. He was

preaching that day at Newport morning service, baptizing at Mt. Olive in the afternoon, and preaching again at Leaksville in the evening. Nearly a hundred miles of mountainous driving, a wonderful treat to me, but my friend, the preacher has been going over this tortuous trail these many years, through weather conditions and many other things too numerous to mention. To him it could not always have been what one would term *glorious*, especially when the sun was not there to help glorify the scene. Traveling over dangerously steep and crooked highways and by-paths, often sleety and stormy, is not conducive to high spirits, to say nothing of times when this faithful man of God left the comforts of his home to obey the call to duty when to remain would have meant much to him.

"Preacher Andes is never late," has become a byword among the good, genial mountain folks whom he faithfully serves. Not a job for a predatory animal, you say? And so say I. God bless Brother Andes, his family and his work.

R. B. Wood.

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* Ps. 96. 1.
* Eccl. 1.
* 2 Cor. 4. 1.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Great God, our Father, thy love and mercy are never failing. Continually thou art seeking to lead and help all whom thou hast called to be thine own. We praise thee that forever Jesus is interceding for his faltering ones, and that through Jesus thy mercy flows into every trembling, trusting child of thine. We pray for faith, and for light and for love and to do whatever is thy precious will. In Jesus' name.—*Amen.*

THROUGH THE KITCHEN DOOR.

Dr. John R. Scotford, writing under the topic of "Our Awakening World," in *The Congregationalist*, says that in many of our churches "Missions usually got into the church through the kitchen door, which door was held open by the good women."

In many churches the women are still holding the door open, and it is about the only door which missions enter.

Possibly this is why we are beginning to hear something about Missions in some of our churches. The women are holding open the kitchen door, and some of them, having entered, are calling quite loudly so that all in the house may hear. It is high time. "Giving," continues Dr. Scotford, "was considered a work of supererogation carried on by women, children and saints, while the hard-headed trustees concerned themselves with such essential matters as the coal bill and the pastor's salary." Missions should come in at the front door, and have the seat of honor at the table, since it was the chief concern of our Lord in his most emphatic and parting command to his disciples. We have not made it the chief concern, but many of our women are determined that we shall do so, and, even against the will of many, they are giving Missions a place in the center of the picture at the very heart of church life and activity, and this is as it should be. The task is not yet accomplished, and the good women have a long way to go, but they have never tired of the journey, provided they could realize that their Lord was at the other end of that journey beckoning and calling them on. After all, the men folks still feed from the kitchen table and maybe they will get some (spiritual) nourishment in the kitchen whose door is held open by the Woman's Missionary Society.

J. O. A.

STOP THE DROP.

Dr. Chas. C. Merrill, of our Board of Commissioners for Foreign Missions, sends this challenging appeal to all of our Congregational-Christian forces, an appeal which we must hear and heed if we are as a church to shoulder the responsibility that our Lord laid upon us, his church, when he said: "Ye shall be my witnesses unto the uttermost parts." We can only share the joy and the rewards of victory as we shoulder and carry with our Lord this weight of responsibility. Read and meditate upon Dr. Merrill's clarion call to conflict and conquest:

"The loss in apportionment contributions for the first eight months (up to September 1st) of the calendar year is \$302,191.00 or 30.1 per cent. The American Board had a loss of 29.6 per cent, the Home Boards 32.1 per cent, the States 20.7 per cent. The loss during the summer months (June, July, and August) was 23.6 per cent,

which substantiates previous indications that on account of the bank holiday in March and its consequences, there was of necessity in the first months more serious falling off in giving than has more recently been the case.

"If our people can give the attention to the matter which its importance demands, it seems clear that before January 10th, when the books for the year close, we can bring down this percentage of loss in a very perceptible way. At the same time we can be organizing the finances of the church for 1934 so that the drop in giving shall be wholly stopped.

"Washington Gladden once used this phrase: 'It is better to say, This one thing I do, than These forty things I dabble in.' So our Congregational and Christian Churches throughout the country must gird themselves for this very definite goal: Every church will exert itself to the utmost between now and the end of the year to bring its giving for 1933 up to its giving for 1932. 'This one thing I do'."

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 14, 1933.

Sunday Schools.

Previously acknowledged	\$ 295.15
Winchester, Va.	4.42
Zion, Sanford, N. C.	3.10
Mt. Carmel, Carrsville, Va.	2.28
Apple's Chapel, Brown Summit, N. C.	3.83
Wadley, Ala.	1.00
Leaksville, Luray, Va.	1.86
Lawrence Memorial Bible Class, Elon S. S., Elon College, N. C.	3.85
Union Grove, Seagrove, N. C.	.53
Antioch, Elams, N. C.	2.25
Mayland, Broadway, Va.	1.00
Total	\$ 319.27

Individual and Church Offerings.

Previously acknowledged	\$ 36.80
United Congregational-Christian Church (Rose Hill), Columbus, Ga.	15.00
Rev. J. Ray Dickens, Nashville, Tenn.	1.00
Total	\$ 52.80

Specials.

Previously acknowledged	\$ 28.57
C. E. Society, Hebron Church, Nelson, Va.	1.00
Bertie Johnson, Class, Liberty Spring S. S., Whaleyville, Va.	3.00
Total	\$ 32.57

Coin Card Offering.

Previously acknowledged	\$ 22.00
Lanson Granger, Elon College, N. C.	1.00
Liberty Spring Church, Suffolk, Va.	2.00
Young Women's Bible Class, Liberty (Vance) S. S., Henderson, N. C.	1.00
Total	\$ 26.00

Summary.

Previously acknowledged	\$ 382.52
Sunday Schools, Regular	24.12
Individual and Church Offerings	16.00
Specials	4.00
Coin Card Offering	4.00
Total to date	\$ 430.64

J. O. ATKINSON, *Mission Sec'y.*

PROGRAM.

Following is the program for the Twenty-First Annual Session of the Eastern Virginia Woman's Missionary Conference, to be held Friday, October 27, 1933, at the Cypress Chapel Christian Church:

Theme—"Adventuring With Christ in Missions."

Morning Session.

Call to order.

Morning Session—10:30 O'clock.

Hymn—"All Hail the Power of Jesus Name."

Quiet Hour—Mrs. H. S. Harcastle.

Report of District Superintendents, Local Adventures:

Norfolk, Mrs. J. E. Cartwright.

Nansemond-Franklin, Mrs. B. D. Jones.

Waverly, Mrs. E. T. Atkinson.

Reports of Department Superintendents:

Life Memberships and Memorials, Mrs. H. P. Harrell.

Spiritual Life, Mrs. O. M. Cokes.

Young People, Mrs. E. L. Beale.

Cradle Roll, Mrs. F. M. Nelson.

Report of Editor for the Southern Convention, Mrs. W. M. Jay.

President's Message—"Excuse or Reason," Mrs. R. T. Bradford.

Recognition service.

Report of Findings Committee and Literature, Mrs. J. E. Cartwright.

Appointment of Committees and Announcements.

Report of Treasurer, Mrs. W. V. Leathers.

Offering.

Special Music.

Memoirs, Mrs. E. L. Beale.

Address—"The Romance of Responsibility," Dr. J. O. Atkinson.

Afternoon Session—2 O'clock.

Call to order.

Hymn—"Jesus Shall Reign Where'er the Sun."

Address—"The Open Window," Rev. J. G. Truitt.

Special Music.

Open Forum.

Reports of Committees.

Installation of Officers—Dr. I. W. Johnson.

Minutes.

Closing service.

"The world sits at the feet of Christ,
Unknowing, blind and unconsoling;
It yet shall touch his garments' fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

MRS. R. T. BRADFORD, *President*,
MRS. L. W. STAGG, *Secretary*.

A LIFE INCOME.

During the few months in which I have been connected with the Laymen's Advisory Committee, I have become much interested in the annuities which are being obtained through our various Congregational Societies. I feel strongly that these annuities constitute a safe and reliable investment with an adequate return.

The history of all our Societies in the handling of their invested funds has been exceptional, and their record over the last three years compares more than favorably with that of financial institutions.

I will be pleased to send more information about these annuities to all persons who desire it and who send me their name and date of birth.

DONALD A. ADAMS, *Chairman*,
The Laymen's Advisory Committee,
152 Temple Street,
New Haven, Conn.

A VISIT TO THE HOLY LAND.

By REV. ROY C. HELFENSTEIN, D. D.
Minister, People's Church, Dover, Del.

ARTICLE IV.—"CHARACTERISTICS OF THE PROMISED LAND."

Palestine has always had but two seasons—the rainy or winter season beginning in November and continuing until May—rain and snow characterizing that entire period. Then the summer season lasts from May until November, during which time there often is not a single rain. The days are hot and the nights cool all through the summer season. If it were not for the relief given by the long cool nights, the summer season would be almost unbearable.

Much of the land in Palestine is useless for agricultural purposes, the great number of rocks, large and small, making much of it absolutely useless even for pasturage purposes. But the land that is tillable seems to be remarkably productive. The hills and mountains and the valleys provide pasture that keep the thousands upon thousands of herds of sheep and goats in excellent condition.

The fact that the land is without any rain whatsoever for six months of the year during the growing season would naturally cause one to wonder how the people can raise anything at all in such a country. The answer is that because of the extremely hot days and the unusually cool nights, the dew is extremely heavy each night. The moisture from the nightly fall of dew is the secret. Then, too, irrigation is used in many instances, the soil thus being made very productive. The long, dry season, the intense heat of the dry season, the scarcity of water and the heavy dews that in the past and in the present characterize Palestine, are often reflected in the Bible as the writers have expressed in simile their thoughts of God. A glance in the concordance at the words mountain, hills, sun, heat, dew, water, etc., will impress this fact upon one's mind.

The valleys and mountains, the hills and the plateaus of Palestine are all said to be covered with green grass and beautiful wild flowers of every color during the months of April and May, the whole landscape looking like a fairy garden.

But by July, the wild flowers have faded and died, and the green grass has become parched by the hot sun. Nevertheless, the grass though crisp from the prolonged drought, seems to have an unusual amount of nutriment as judged by the thousands of fat herds of sheep and goats and cattle that depend upon it for food.

During all the past of Palestine, the people were such as they are today—a pastoral people—living in the open country, caring for their herds, keeping watch over their flocks by night and by day.

In the Old Testament we read of the huge bunches of grapes that the spies who had been sent out by Moses to explore the Promised Land, brought back. It was the Valley of Esheol where they found those great bunches of grapes, the pomegranates, and the figs of such marvelous size. The Valley of Esheol mentioned in those early days of Moses so many centuries ago, has seemed to many people but a name in the fairy land of the world's yesterdays. But the Valley of Esheol still produces its prize specimens of fruits of many kinds. The Valley of Esheol has surprises for visitors in our day the same as it had for visitors in the days of Joshua and Caleb. Nowhere in all the world will you find larger grapes or grapes sweeter than you will find today in the Valley of Esheol a few miles out from Hebron. Never have I eaten elsewhere such delicious grapes of such large size as I ate in the Valley of Esheol.

And all down through the centuries past, the grapes in Palestine have been grown in the same manner—namely, the vines left to grow flat on the ground, no trellis support of any kind being used. When I first saw the vineyards in Palestine with the grapevines running along the ground, I thought how stupid to fail to give the vines a chance on stakes or on wires that would keep the vines up in the air off the ground. And then I learned that if they put the grapevine on stakes or wires the vines would not be able to stand the heat, much less bear fruit. But by allowing the vines to run along on the ground as squash or pumpkin vines do in this country, the moisture from the heavy dew which falls each night is held longer in the soil and thus the vines, being better protected from the terrific heat of the sun, are able to produce such wonderful large bunches of marvelously big grapes. For more than three thousand years, grapes have been raised in this manner in Palestine.

Palestine has always produced besides wheat and barley and certain vegetables, many of the most delectable fruits, such as dates, bananas, figs, olives and grapes, and in the recent past, orange growing has been instituted by the Zionist movement with great success by the aid of irrigation in the coast region around Jaffa which in Bible times was called Joppa. A group of us procured a box of fine oranges at the cold storage plant in Jaffa, and they were indeed delicious. A tropical climate exists in parts of the Jordan Valley where the tropical fruits are found in great abundance and with rare quality. However, where anything grows in Palestine great labor and attention is required from man in his co-operation with nature. But with that cooperation because of certain chemicals in the soil, marvelous results are accomplished in some localities. In other sections of the country, the barren hillsides and bleak rocks defying man in any attempt he may make to wrest a living from the soil, make one marvel at the faith and hope the children of Israel cherished for their Promised Land. When one travels over the Bible lands which look so unpromising for the most part, he ponders: "If Palestine was a Land of Promise for the children of Israel—think what a Land of Promise America is for our generation and the generations to come." And one concludes that the only reason the barren rocky lands of Palestine held promise for the children of Israel was the fact of God's promise that he would be with them. And without an appreciation of that promise of God to every people and every generation that seeks to please him, there is little promise for any people of any land, regardless of the wealth the land may possess in material resources.

DOWN IN DIXIE.

Mr. Hermon Eldredge, associate editor of the *Congregationalist* and *Herald of Gospel Liberty*, visited Elon College on a recent Sunday, when both faculty and students heard his stirring messages with hearty and happy approval. The writer (who was not present on the happy occasion), was told by many that no visitor of recent months had moved his audience with such inspiration and hearty appraisal as had Mr. Eldredge, and he himself seems likewise to have been moved, as the following from his pen in the *Congregationalist* of October 12th indicates:

"If one wants a note of cheer for these days of depression he can get it by spending a day or two on the Elon College (N. C.) campus. In five quite varied group meetings we were able to catch the spirit of a new Elon in hope and in purpose.

"This does not mean that Elon has solved all her problems or that she is not in dire need of

students and finances, but it does mean that with the coming of its new president, Dr. Leon Edgar Smith, there is a note of joy and of optimism in the faculty and among the student body which is a delight and inspiration to behold.

"Dr. and Mrs. Smith have made a real sacrifice in leaving their great work at Christian Temple in Norfolk, and taking up the work at Elon in splendid love and loyalty of the faculty and student body in a way and to an extent seldom found on any college campus.

"Incidentally the student body is ten per cent increased in number over last year, and if we are any judge, we would say that it has increased more than that in quality. It is indeed a delight to see the splendid Christian cooperation between college and president, which is only possible in a smaller Christian college (of less than 300) where the president *knows* every student individually and is considered a friend and adviser. All this is said with fullest recognition of the splendid backing of Dean Hook and the faculty, which have carried on through the years in most strenuous times.

"But our two days convinced us that there were better days ahead for Elon if the church and friends carry on in any way commensurate with the college force."

He that will believe only what he can fully comprehend must have a very long head or a very short creed.—C. C. Colton.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

HOW CHRIST HAS CHANGED LIFE IN MISSION COUNTRIES.

CHRISTIAN ENDEAVOR TOPIC FOR OCT. 22, 1933.
Scripture: Acts 19:9-20.

(For daily Bible readings, see THE CHRISTIAN SUN for October 12, 1933.)

Most missionary hymns are appropriate. Some of them are: "Jesus Shall Reign Where'er the Sun," "We've a Story to Tell to the Nations," "Lead On, O King Eternal," "The Whole Wide World for Jesus," and "The Morning Light is Breaking."

Helpful information can be found in the *World Call*, *Missionary Review* and the *Missionary Herald*. Our Mission Board furnishes a great deal of helpful information. Interesting books along this line include the "Survey of Service," "The Preacher and His Missionary Message," "Roads to the City of God," "The Rural Billion" and "Christ Comes to the Village."

The chapter headings of "Christ Comes to the Village" indicate something of the results of mission work. These headings are: "He Enters the Homes," "He Heals the Sick," "He Gives Skill to the Laborer," "He Trains the Mind," "He Offers Eternal Life."

The meeting can be made very helpful by having different people bring concrete information similar to the stories which are given on this page. Most of us have little idea concerning what Christian workers have done in non-Christian lands. The books listed above and many others tell in a graphic way things which all of us should know about the progress of Christianity. *The Christian Endeavor World* gives a number of interesting incidents which can be used in the meeting. Some of them are given below on this page.

Abolishing Ancient Evils.

In 1804, William Carey discovered that within a radius of twenty miles of Calcutta, India, 300 widows had been burned to death within six months. He made a report of this to Lord Wellesley, which was the first protest against this practice of burning widows ever placed on the records of India. In 1829 the law ended this ceremonial crime.

Carey reports on the burning of a leper in this way: "A pit about ten cubits in depth was dug and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again, and thus a man who might have survived several years was cruelly burned to death. I find that the practice is not uncommon in these parts. Taught that a violent end purifies the body and ensures transmigration into a healthy new existence, while natural death by disease results in four successive births, and a fifth as a leper again, the leper, like the even more wretched widow, has always courted suicide."

Carey did not rest until he had brought about the establishment of a leper hospital at Calcutta, near what became the center of the Church Missionary Society's work.

Changing India.

Dr. E. Stanley Jones in "Christ at the Round Table": "There are many fine movements for reform going through India, and Hindus and Moslems are carrying them on. Caste is being challenged and modified; the low caste are being raised; widow's homes are being established;

widow-remarriage is beginning to take place; hospitals are being established; orphanages have been set up; woman is being emancipated. It is a glorious list, but the disturbing thing is that their religions do not seem to be backing the finer movements going through the soul of India. These movements are carried on in spite of them . . . for religion says that the world is 'maya' or illusion, while the patriot feels that the conditions can be changed and that the kingdom of God should come on earth. The country should be united, but religions seem to be keeping it divided. One was constantly impressed with the fact that the power of (non-Christian) religion was on the whole not with reform, but against it."

Changing the Customs of China.

Tyler Dennett in "The Democratic Movement in Asia," relates this incident of the twentieth century:

"A few years ago the mayor of the city of Yenping of the Province of Fukien, came to Dr. James E. Skinner, the physician in charge of its mission hospital, and asked his advice concerning the health of the city. What could be done to improve the health conditions? Dr. Skinner pointed out how the filthy conditions of the streets facilitated the spread of disease, and explained how every American city has a street-cleaning department. Immediately a street-cleaning brigade was organized and set in operation.

"Then the doctor took the magistrate out, and showed him where the city was drawing its water from contaminated sources. He explained how western cities protect their water, even bringing it long distances from the mountains to insure pure and ample supplies. Yenping immediately started the development of a new water supply under the direction of the medical missionary.

"At length the doctor approached the most difficult problem. 'How about all these unburied coffins?' he inquired. It is the custom in China to delay burial until the astrologer can name an auspicious day and place. The result of this custom of delayed burial is that China is cluttered up with an enormous number of unburied coffins. One finds them in back yards, by the roadsides, and in every field. The doctor explained how dangerous to public health were these unburied coffins in Yenping. The magistrate had a census taken, and discovered sixteen thousand of them, the population of the city being only about twenty-five thousand. The disposal of this obstacle to modern progress was a delicate question. It would not do to attack the validity of the astrologers' judgment, nor to blast away the solid rock of Chinese traditions and sentiment. But it was entirely within the mayor's province to levy taxes. Forthwith he issued a proclamation fixing a tax of fifty cents on all unburied coffins. The Chinese may be superstitious, but they are even more thrifty. Therefore, Yenping cast astrology aside for a while, and devoted itself to funerals at the rate of a thousand a week. Today this little isolated Chinese city in the wilds of Fukien is on the road to health."

Marriage in China.

Despite the fact that the family has been the center of the social system in China, family life was anything but ideal. There was a terrible amount of "suffering, friction, suppression, and injustice due to the nature of family life." Miss Mary Kelly, a missionary in China, tells us that according to the Chinese custom, "the wife was purchased to serve her mother-in-law and bear

sons to her husband. If she were successful in this last venture, she could look forward to respect and love from her sons and service from their wives. Should no sons be born to her she must expect her husband to take wives to bear sons for him."

Childhood and Christianity.

Since the day Jesus took little children in his arms and blessed them and said to his disciples: "Suffer the little children to come unto me and forbid them not; for to such belongeth the Kingdom of God," childhood has occupied a central place in Christianity. In a series of talks by Dr. Stanley High over the National Broadcasting Company's network on the topic, "The World of Religion," the speaker gave a fascinating account of the influence of Christianity for the protection and well-being of childhood since the days of the Roman Empire. We quote a few lines from that address:

"I've seen children and I've seen religion on four of the earth's five continents. Take it from one newspaper man, who went to find out and did—that there are no Fabiolas and Robert Raikes where there has been no Christianity. There's China. Who unbound the feet of China's girlhood? The Christian missionary. Who built rescue stations for the unwanted children of China's famines? The Christian missionary. Who started China's first kindergarten, its first nursery, its first orphans' home, its first children's hospital? The same Christian missionary. Or take India. Who started the now growing movement against child marriages? Not Katharine Mayo or the British Government—but the missionary. What is the first higher institution of learning for young women in all of Asia? The Isabella Thoburn College—a missionary institution in Lucknow, India."—*The Christian Endeavor Guide*.

PROGRAM.

The following is the program for the three-day session of the Christian Life Conference at Southern Union College, Wadley, Ala., October 27-29, 1933:

Theme—"Our Responsibility."

FRIDAY.

Registration and assignment to homes.
Supper at Southern Union College, Cafeteria Style.
Welcome, Dr. F. E. Jenkins.
Business session.
Social in charge of the Langdale group.
Group stunts by all delegations.
Addresses:

"Our Responsibility for Preparing Ourselves Educationally," Rev. G. D. Hunt.

"Our Responsibility for Preparing Ourselves Spiritually," Rev. H. M. Gray.

SATURDAY.

Devotions, conducted by Pleasant Grove.

Discussions—Choice of one:

"Our Educational Preparation for Life," Dean Satterfield.

"Our Spiritual Preparation for Life," Dr. W. T. Morgan.

Recreation conducted by Wadley.

Devotional service conducted by Phenix City.

Address—"Our Responsibility for Our Influence," by Rev. David W. Shepherd.

Picnic Lunch.

Business Session.

Devotional service, conducted by Rock Stand.

Discussions:

"Our Responsibility for Our Friends," Rev. Jesse Dollar.

"Our Responsibility to Our Country," Rev. G. W. Fenn.

Address—"Community Responsibility," Rev. G. H. Veazey.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN ASIA MINOR.

LESSON IV.—OCTOBER 22, 1933.

GOLDEN TEXT: "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

LESSON TEXT: Acts 13:1-5, 13-15; 14:19-23. Study also Acts 13:1-52.

The foreign missionary enterprise was born in the mind and heart of God. From the beginning he had included in his redemptive plan the whole world. The Old Testament is the story of the unfolding and development of this plan. Jesus gave new emphasis and meaning to it. And the Holy Spirit was patiently and progressively leading the early Christian Church into a recognition and adoption of it. From Jerusalem, into Judea, and in Samaria, and unto the uttermost parts of the earth was the order according to Jesus (Acts 18). When Paul and Barnabas set out from Antioch the larger program of Christianity began. It was in a sense the real beginning of "unto the uttermost parts of the earth." It is significant that from Antioch where Jewish Christians and Gentile Christians met on an equality, there began the world mission of Christianity, especially to the Gentiles. The story of the beginning and the development of that movement is suggestive.

"As They Ministered to the Lord, and Fasted."

These men were serving the Lord. They were definitely giving themselves to his service. They were trying to do what they could for him. It was no mere coincidence that there came to them the vision of the larger work. The reward for work well done is the capacity to do more work and to do it better. The man who is not serving the Lord as best he can, need not be surprised if he does not have given to him the blessings of the Lord, and the vision of spiritual things. Willingness, obedience, service, these are the pathways to vision and to power.

It is no coincidence, either, that the vision came as they "fasted." Full stomachs, comfort on the mere physical plane, and a Spirit-filled mind seldom go together. Simple living is an aid to the spirit life. It is usually among those who live simply that one finds high thinking. "Greater simplicity of living would be more conducive to a clearer perception of the mind of God."

"The Holy Spirit Said."

The foreign missionary enterprise as we know it, was born of the Holy Spirit. It was the Holy Spirit which told the church at Antioch to send Paul and Barnabas to the Gentile world. The Spirit of God was simply making known the will of God. We do not know how the Spirit spoke to the church. It may have been in an open vision or by an audible voice, or it may have been by an inner compulsion. In either event the church knew that God had spoken, and they made haste to obey. God has not left himself without witness. And to those who will to do his will, he makes his will known. Obedience is the organ of spiritual knowledge.

"Barnabas and Saul."

Barnabas and Saul were undoubtedly the best and most valuable men in the Antioch Church. But God laid his hand upon them. His foreign missionary work demands the best. How easy it would have been for the church at Antioch to say that they could not spare these two men, that they could not think of giving up their best leaders, that there was no sense in such a thing! If ever a church had an excuse for not doing foreign missionary work, it was the church at Anti-

och. Think how much poorer the world would have been if the church there had kept its best. And think how much poorer the church itself would have been if it had kept its best. The Antioch Church found itself because it lost itself.

"Being Sent Forth by the Holy Spirit."

They fasted and prayed and laid their hands upon them, and sent them away. It was a high enterprise upon which these men were entering. The church, therefore, made it deeply religious and impressive. Conceived by the Spirit it was sanctified by him. These men were indeed and in truth sent forth by the Holy Spirit. That is the secret of their success. They were men who were filled by the Holy Spirit, they had been sent forth by him, and they continued in him. That is the formula for any successful religious work. It is the Spirit that quickeneth.

"They Proclaimed the Word of God . . . They Preached the Gospel."

These men went to strange countries and among strange people. But wherever they went they proclaimed the Word of God, they preached the gospel. And that gospel had power. It was the power of God. It struck a responsive chord in the hearts of the people who heard it. And to those who accepted it, it became unto them a power unto salvation, the word of life that was life. But to those who because of envy or hardness of heart, rejected it, it became as it were a sentence of death. Wherever Paul went he seemed to have a revival or a riot, or both. The gospel in its true power divides men. It does not leave them the same.

Persecution.

Wherever Barnabas and Paul—this name is given him during the journey—went they stirred up opposition and hatred and persecution. But they were made of stern stuff. They were heroes in a true sense. They are later referred to as men who have hazarded their lives for Jesus' sake. How pale our lives are as tested by their lives.

Confirming the Souls of the Disciples.

When they started back to Antioch they went back to the cities from which they had been driven, and they visited the churches which they had established. They confirmed the souls of the disciples, exhorted them to continue in the faith, warned them that through much tribulation they should enter into the Kingdom of God, appointed elders, "older men," in every church, prayed with them, and then commended them unto the Lord, on whom they had believed. It is not enough to get new members of the church. They must be trained, looked after, encouraged, exhorted, helped, commended to God, who alone is able to keep them.

CHRISTIAN LIFE CONFERENCE.

(Continued from page 10.)

Vesper service, conducted by Roanoke delegation.

Message, Rev. Millard W. Stevens.

Banquet—Hallowe'en:

Toastmaster, Rev. D. W. Shepherd. Toast by one member from each delegation.

Address—"Building Leadership Among the Young People," Rev. J. D. Dollar.

SUNDAY.

Morning service, conducted by Lowell delegation.

Breakfast out-of-doors.

Church School devotions, conducted by Antioch.

Discussion—"Our Responsibility to Our Church," Dr. F. P. Ensminger.

Mission play, Roanoke young people.

Church service, conducted by Lanett young people.

Sermon—"World Responsibility," Dr. W. T. Morgan.

Communion service, conducted by Rev. E. H. Sperow.

Dinner at the church.

Song service—Contest between delegations.

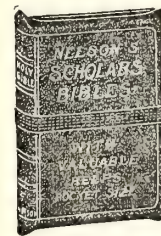
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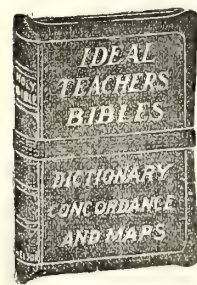
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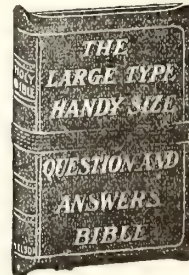
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

THE DIVINE INFLUENCE OF THINGS.

Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."—Luke 12:27.

There is a divinity and an expression of the Supreme Being in nature. It is called "the handiwork of God." There is likewise this Divinity about the commonplace things of everyday life. To have such a view and such a faith in things has a primary influence on character. That character is the basis of man's enduring happiness in this life as well as the basis for eternal happiness.

What is the glory of man's character? One may have all the virtues that appeal for their quality, but if strength is lacking to put those virtues in action, one stands condemned. To whom does the country look for help in the time of need? Is it the brilliant speaker, or is it the man who knows, and, through opposition and contempt, can carry his knowledge through to achievement? Who is the woman looked to for true companionship in the battles of life? Is it the brilliant woman, the gifted talker and the charming ornament, or is it the woman of fidelity who is true and loving when all others have deserted you? The answer is universal; it is the latter to both these questions. These are the first things, and, having them, one can build on them afterwards anything he wishes. Without them anything one may build will fall to ruin.

Thus the glory of character is strength. But strength comes only from a great experience; and, in the highest sense the greatest experience is a vision of God in everyday life.

TUESDAY.

A PRAYER.

Our Father, we desire to be blessed with a vision of that reality of thyself in life as we meet it today. In the storms and stresses of life grant to us the assurance of thy will to bring color to our souls; in time of cloud grant us to feel thy heartbeats for glory as well as in times of sunshine; be with us in the night as well as in the day; come thou to us in everything we see and dwell with us in every passion; make every pain, sorrow and suffering a gift of thy hand; set our hearts on fire with thy spirit and warm us by thy love of humanity which finds its common ground in the cross of Jesus. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

GOD'S LANGUAGE.

"If any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me."—Rev. 3:20.

The only tongue that God can speak, the tongue by which he can fling the fire and the flame of truth into the inmost soul, is his written word. There are many ways by which we can recognize his voice, such as in the appeal of right, the charm

of love, the ministry of justice, the establishment of peace, etc., but they all are couched in his written word.

We are often failures in life and especially in religious experience, and the reason is not far to see—we do not open his Book to our hearts, then, when we do, it is often with doubt. We allow men to hold it up and tell us that it is not free of errors, and another to tell us that it is a composite of divine foolishness. We even dare to exalt such men to places of honor and control, and call them our saviours. Russia has abolished God. Germany calls Hitler the Messiah. If God's word is right, and, from what we know about the history of the world, such cannot be done. It must stop; a crash is imminent and terrible conditions will follow, but when it is over we believe that out of the debris will come the silent, glorious figure of our Lord, and men will fall down and cry, "My Lord and my God."

Prayer—O Lord God, our Father, we would abuse no earthly friend as we do thee. We pray for that something that acknowledges thee in all thy ways. We pray for that something of thee that makes us know thy will. We pray for ourselves for divine submission that thy will may be done on earth as it is in heaven.—*Amen.*

THURSDAY.

THE ENDURANCE TEST.

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Heb. 12:1.

Paul had been an athlete and in describing the course of Christian living he used terms of the race course to convey the idea to his hearers. He said the same sort of training, discipline, energy, ambitions, and perseverance is necessary in Christian experience.

Thus, as a vision of the goal is the athlete's inspiration, so a vision of God is the essential goal to life's works. That vision gives willingness, ambition, courage, continuance, tenacity, and perseverance. We said that strength is the glory of a man's character. In winning the race, perseverance is the glory of his life's work.

Would you see this more clearly? Observe two young men going to the city for their life's work. One is brilliant without tenacity and perseverance; the other is plodding but tenacious. What do you find after a few years? Almost invariably the plodding one wins his race and makes his mark over the other.

If this be true of common life, how much more so of the Christian race! "The Christian life is not a hundred yard dash, but a marathon race in which they alone can win who run with patience, endurance and perseverance."

FRIDAY.

A PRAYER.

"One step more, and the race is ended;
One word more, and the lesson's done;
One toil more, and a long rest follows
As the set of sun.
"Who would fail for one step withholden?
Who would fail for one word unsaid?
Who would fail, for a pause too early?
Sound sleep the dead.

"One step more, and the goal receives us;
One word more and life's task is done:
One toil more and the cross is carried
And sets the sun."

—*Rossetti.*

"Take my feet and let them be
Swift and beautiful for thee.
Take my lips and let them be
Filled with messages from thee.

"Take my hands and let them move
At the impulse of thy love.
Take my voice and let me sing
Always, only, for my King."

Prayer—Our Father, be then our strength, our buckles and shield; be then our courage, fortitude and endurance; be then our perseverance until the last step is taken, the last word is said and the last act performed, and then at the goal grant us to be ready to say, "Lord Jesus take us," and in our bonds receive thy reward of, "Well done, good and faithful servant."—*Amen.*

SATURDAY.

DROWNED IN SAND.

"Set thy house in order; for thou shalt die, and not live."—Read II. Kings 20:1-7.

A man in Newport, R. I., was working on a sand pile on the city dock. Suddenly the sand began to slip and swept him into the sea. He was dead before his body could be recovered.

Daeth has a way of coming unexpectedly and strangely. We can never be too ready for it. However sure and safe is our path, we can never be certain that death is not just around the corner.

It is not morbidness to be always ready for death, it is only ordinary prudence. We do not call it morbid to lock our house at night, or to put out fire in the woods, or to take out a life insurance policy. We provide carefully for every contingency, and we avoid thinking of that as long as possible. This is the central folly of humanity.

Prayer—Lord of life, thou art also Lord of death. Thou art as friendly and loving in one aspect as the other. Grant that we always may be ready for thy coming.—*Amen.*

—*AMOS R. WELLS.*

SUNDAY.

TWENTY-NINE BUYERS.

"Go ye, therefore, and make disciples of all the nations."—Read Matt. 28:16-20.

A Massachusetts swindler probably made a record when he succeeded in selling the same house in Salem to twenty-nine different persons. He is now in Canada with his ill-gotten gains.

What a contrast is this to our gospel transactions! We are to sell the same thing to all men in the world. It is the free gift of salvation through Jesus Christ. It is to be bought "without money and without price." The more rejoicing passengers there are, the more there may be and will be. That is the wonderful difference between Christianity and worldliness.

We have the greatest thing in the world to offer and we are keeping it to ourselves. There is not a Christian in all the world but believes all this with his head, but how many believe it with the belief of their deeds?

Prayer—Help us to be evangelists, dear Lord, bearers of the evangel, of thy good news. Oh, grant that we may understand and practice the blessed paradox of thy truth!—*Amen.*

—*AMOS R. WELLS.*

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsation of joy, the feverish inquietude of hope and of fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellowman with him from whose hand it came.—*Longfellow.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

SUNRISE IN A SACRED CITY.

By JOHN G. TRUITT.

"The dayspring from on high hath visited us."—Luke 1:78.

To watch the sunrise is an experience. To see the day spring from dawn is inspiring. I have watched it rise across the mighty expanse of the Atlantic and marveled at its beauty. I have watched the mountains and valleys of the Blue Ridge come to golden glory under the breaking of a new day. I have watched the sunrise in open plains, and in congested cities. Everywhere it is a glorious sight. You know that. You have experienced it, too.

Our text says there was a sunrise in old Jerusalem. "The dayspring from on high hath visited us." Would you not like to watch the sunrise over that sacred old city? In the half-dawn one would watch the outstretching hills, and see the city lacing their borders about the brook of Kidron as it cut its way to the sea. In the half darkness one would see the narrow streets like dark lines of a giant's jig-saw puzzle, and strange flat roofs, with here and there a round, dome-like one; and standing high toward the top of the hill would be the great temple taking upon its topmost parts the first gray dawn of the coming day. Quiet! The moving, glowing quiet of a springing day!

And then the full, resplendent glory of the sunrise!

"The dayspring from on high hath visited us."

We have been recounting the whole life of Jesus, from Christmas to Easter. Christmas brought that first great sunrise of which we are thinking, and Easter the second. In the light of the first sunrise, "Zacharias was filled with the Holy Spirit, and prophesied" what the second sunrise would be like. And in that prophesy he prophesied: "The dayspring from on high hath (shall) visited us." There shall be a sunrise in a sacred city, "a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32).

"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (Mal. 4:2). "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). "In him was life; and the life was the light of men" (John 1:4). "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" John 8:12).

The dayspring from on high was Jesus. The sunrise in that sacred old city was his coming forth from the tomb. The light of that day has shown across the lands of the earth, and into the realm of the eternities.

II.

The promises and prophecies are beautiful. Did they work? And how? We have said the light of that dayspring has shown across the lands of the earth. Not so, until it had first shown very definitely in the hearts of a few individuals.

It drove out the darkness of the souls of such men as Peter, James, John, Paul and others. Had it not shown in their hearts and the hearts of their contemporaries, and successors, we should not have its glory today. It drove clouds of despair from their souls. Had it not driven the darkness from their souls it would have driven them into a darkness greater still. Witness Judas.

It drove false hopes from their hearts. High places in some political kingdom were no longer

sought after the Dayspring arose in their hearts; rash, but unkept promises, were no longer made after the Dayspring arose in their hearts; the value and place of their own lives were lost in the value and place of the life of Jesus Christ after the Dayspring arose in their hearts.

For instance, the disciple Peter was afraid of the simple accusations of a little girl before Jesus was crucified—after he arose Peter was unafraid of the severest condemnations of the authorities of Jerusalem. Before the resurrection of Jesus, Peter was not able to win one word of sympathy for him; in fact, his own words belied his heart, and denied his Christ. But after Jesus was resurrected, Peter told the authorities and the masses to their very faces that they had crucified him for whom the whole world had waited—and they fell at his feet crying, "What must we do to be saved?" That is the written testimony of Luke, a real historian, and the facts were not, and are not successfully disputed. It worked. "It was finished." And when tested, the resurrection of Jesus availed with power to change the heart and hopes of men!

That spiritual sunrise in that sacred old city had begun to shine already in the uttermost parts of the earth. But as I have said, it had to shine first in the hearts of a few followers. It had to shine so effectively that they were willing to risk their lives in the belief that witnessing it to others would bring results. They did risk their lives, and the world is indebted to them for their courage and faith.

III.

A lie will not do as much to the world as the story of the resurrection of Jesus Christ has done. But that sunrise, or dayspring, may be darkened with clouds of doubt today unless it shall directly into the hearts of those who love him, and give them a new courage and a new faith. The fact still remains that the "dayspring from on high hath visited us." The facts are there. The New Testament, and world history have attested it. But it must be a glowing, resplendent fact within before we may have the fruits of it.

As a young man, I have often come home to my father's house late at night, and have felt hungry for the fresh ripe fruit in the apple orchard. On dark, cloudy nights I have sought it from the trees. There they were, so far as my eye could detect, *nothing but leaves*. A great bulk of leaves! But let the fresh glory of the morning sun fall on that orchard and once more it hung full of luscious red apples. It took the dayspring from on high to show me the fruit.

Yes, from Christmas to Easter we have gone over the whole life of Jesus; we have recognized the fact that so far as the pages of history are concerned the "dayspring from on high hath visited us"; and now from Easter to Pentecost Sunday let us set ourselves to the task of opening the windows of our individual lives to the shining within ourselves of that ancient, yet ever new Sunrise!

Let us seek to see in what ways we may make risks for the sake of that "dayspring from on high." Let us seek to see how we may cause the visitation to be extended as the disciples extended it.

And if, and when there are days of darkness, even the thick black darkness of night, crowding upon us let us know that on the tree there is more than leaves—that there is real fruit, and that "the dayspring from on high" will reveal it to us.

Again that "dayspring from on high" will drive out darkness and doubt; we who may be weak in our witness for him will be mighty through him both in deed and in word. We may never see the sunrise over the sacred city of Jerusalem, but we shall see it rise over a New Jerusalem where "the city hath no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof . . . and the kings of the earth do bring their glory and honor into it."

Until that time may we hear him saying, "Ye are the light of the world."

Let us not forget that life is brief; that time hurries, and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous forever, must be done at once.—*The Presbyterian Record*.

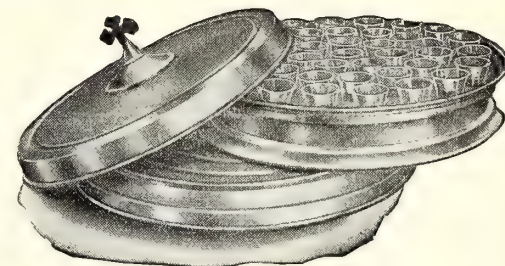
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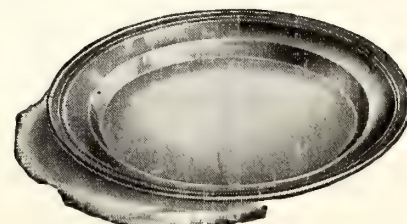
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

We have mailed to the superintendents of the Sunday Schools a copy of our plan of organization for our Thanksgiving offering and a copy for each teacher. We trust each teacher will begin now to get his or her class enthused over raising a large Thanksgiving offering this year. Start in time to sell something to get money to put in the offering. One of the little boys at the Orphanage got a little job to do some work for a lady in town and on the following Sunday contributed a good portion of what he made to the Sunday School. That little boy has but little chance to make money, but he gladly contributed his mite.

Every little boy and girl can contribute something to earn a few dimes to help the little fellows here. Give the little fellows a chance in your school to do something between now and Thanksgiving and you will be surprised at the results.

Some years ago I knew a little girl five years old who was interested in the Orphanage children and wanted to help them. She would go down the street with her mother shopping, and carried a Thanksgiving envelope with her and asked those whom she met to give her some money for the orphans, and she raised twelve dollars. She was given a chance to do something and she accomplished something worth while.

We received the following letter a few days ago and we give it here as it comes unsolicited and from one who spent a day and night with us to see the Orphanage as it is:

Corapeake, N. C., October 9, 1933.

Mr. Chas. D. Johnston,
Elon College, N. C.

Dear Mr. Johnston:

I feel ashamed of myself for waiting so long to write you and tell you of my trip to Elon on Homecoming Day. It is such a busy time on the farm.

I certainly did enjoy every minute that I was at the Orphanage and must say that you have a very nice place for the homeless children. Everything is so clean and plenty to eat, besides so much courtesy. All of these put together couldn't give anything but a nice enjoyable time.

I am glad there is such a nice home for the fatherless and motherless and homeless children, so that they may be taken good care of and given the right kind of training.

I had never seen our Orphanage before, but since I have seen it, and the way it is carried on, should a boy or girl of my church or community have to go there, I will feel that they will be cared for in the right way and get the right kind of training. I don't think anyone could say too much for the Orphanage after seeing it as much as I did.

Wishing you a better success in the future, and may the children be cared for as well as they are now, I remain,

Sincerely yours,

B. B. FRANKLIN.

We are always glad to have people visit us and see what we are trying to do here for the fatherless and then when they go back to their church, tell them something of the impressions the Orphanage made on them.

Begin now to work for the Thanksgiving offering in your church and Sunday School.

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 19, 1933.

Brought forward \$ 9,622.67

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Apple's Chapel	\$ 3.77
Greensboro, Palm St.	6.00
Durham	15.35
Salem Chapel	1.60
New Lebanon	5.90

Eastern North Carolina Conference:

Piney Plains	\$ 7.75
Oak Level	2.51
Antioch	2.25

12.51

Western North Carolina Conference:

Burlington	\$ 28.33
Pleasant Cross	1.50
Pleasant Ridge	2.06
Ramseur	3.00
Seagrove	2.50
Ether	.55

37.94

Valley Virginia Central Conference:

Leaksville	\$ 1.69
Timber Ridge	1.34
Mayland	1.00

4.03

Alabama Conference:

Beulah	4.47
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Special Offerings.

Refund on freight	\$ 17.10
T. B. Roberts, support children..	24.00

41.10

Total for the week \$ 132.67

Grand total \$ 9,755.34

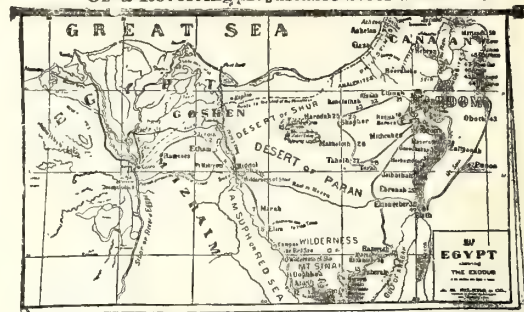
NOTICE OF CONFERENCE MEETING.

The Eastern North Carolina Conference will hold its annual session with the Wentworth Christian Church, at McCuller's N. C., November 21st and 22nd, beginning at 10 o'clock, A. M. All churches are urged to send up full delegations, all delegates and ministers are requested to be present at the opening session and remain until the close of Conference.

W. C. WICKER, President,
Eastern North Carolina Conference.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-per'na-úm, which is upon the sea coast, in the borders of Zab'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9, 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

And seeing the multitudes, he went up into a mountain.

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Christ's sermon on the mount.

15 The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.
Is. 9, 1, 2.
Is. 42, 7.
Luke 2, 32.
Mark 1, 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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A Story for the Children

GIVING.

Monty Price became a Christian when he was quite a youth; and, as he sang the consecration hymn:

"Take my silver and my gold,
Not a mite would I withhold,"

Monty really meant it!

He hadn't any gold, but he earned twenty shillings in silver every week. Out of that he had to give his widowed mother as much as she wanted, and she wanted a good deal; but he had made up his mind to give God one-tenth of everything he earned.

In ten weeks he had a pound saved. Just then the people at the chapel got up a scheme to build new Sunday Schools, and it was well they did, for they were needed, and Monty never forgot how glad he was when he was able to say he would give a pound towards it. His mother was present at the meeting when he not only promised it, but handed it over, and when she got home she was quite angry.

"It's far more than you can afford, you silly boy," she said. "You know you'll want it before the winter to get yourself an overcoat."

"Don't worry, mother!" was his cheerful reply. "That overcoat will come all right!" And it did.

He was going through a small passage in an old-fashioned street leading from Holborn, in London, when he caught sight in the window of an old furniture shop of a small metal pot which looked very dirty. He took it up and examined it carefully. It had a beautiful shape, but my, it was grimy, too grimy to touch.

"I don't think you'll sell that," he said to the man. "It's far too dirty!"

"I don't suppose I shall. But it came in with a lot of other things, and I may get a few pence for it."

Monty pricked up his ears, and at once offered the man sixpence, which the latter gladly accepted.

Monty took the pot home, and the first thing he did was to wash it thoroughly, and when he had dried it, he looked at it again.

Yes, there was no doubt about it, it was beautifully engraved. If only he could bring those lines up!

So he stood the pot in hot water with just a little soda in it, and when he took it out most of the dirt in the lines had come away. Then he rubbed some grease into it. Then he got rid of the grease with more hot water, and by this time the beautiful lines began to show up very clearly. But it was not enough for Monty. He took a very fine penknife and deliberately set to work to trace every one of those beautiful lines more clearly still.

It took a long time, but when he had finished he polished it up with some metal polish and a bit of washleather, and there at last, it stood, a really beautiful thing. He gave it to the bazaar, and to his delight it took the fancy of a rich woman who was very keen on brass work, and she gave him two guineas for it.

That sacrifice of Monty's time and trouble was a real gift, and it made his heart glow. But it did more than this, it opened his eyes to the value of other old things he might pick up and restore in the same way, and by the time winter came he had made so much money at it that he could have bought two or three overcoats.

This convinced even his mother, and, as the years passed on, Monty got more and more money, and gave more and more away, she never grumbled a bit. The more he gave, the more he seemed to get. Something was always happening to help Monty. It seemed as if some invisible

hand were pushing him along. He called it "God blessing me," and I think it was as good an explanation as any other.

That was the spirit of Barnabas.—By Wolfe Street in Baptist Times.

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Tuesday, Wednesday and Thursday, November 7th, 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd. Place to be published later.

The Georgia State Conference will meet with the United Church, LaGrange, Ga., Tuesday and Wednesday, October 31st and November 1st. Rev. J. H. Dollar, president of the conference, is also pastor of the entertaining church.

The man who toots his own horn soon has everybody dodging when he approaches.—*Boston Transcript*.

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FALL TERM OPENS SEPTEMBER 7th.

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OBITUARIES

HESTER.

On July 17, 1933, God in his love and wisdom called Mrs. Dora Lee Hester to mansions above. We, the members of the Ladies' Aid and Missionary Society of Long's Chapel Church, of which Mrs. Hester was a most loyal and faithful member, wish to offer the following resolutions:

1. That the members of the Aid and Missionary Society feel that her going from us was the will of our heavenly Father, who doeth all things well.
2. The Society feels that we have lost a true and faithful member, always loyal to her church which she loved so well. She will be greatly missed and long remembered for her good deeds.
3. That her children have lost one from their circle whose life was a benediction. With sympathy we commend them to the Lord, who promised to never leave nor forsake us.
4. We extend to the church, the Society and her dear family our deepest sympathy.
5. That these resolutions be recorded on our minutes, a copy sent to the family, and a copy to "The Christian Sun" for publication.

MRS. P. R. WEAVER,

MRS. W. E. BARNETTE,

MRS. J. A. WYATTE,

MRS. J. WALTER JOHNSTON.

RESOLUTIONS OF RESPECT.

We, the members of Johnson Grove Church and Sunday School humbly bow in submission to God's will in removing by death from our midst one of our most loyal and faithful members, Mr. Alex Bradshaw. Mr. Alex, as he was familiarly called, had served as Treasurer and Deacon of the church, and superintendent of the Sunday School for twenty years, and taught the Men's Bible Class for twenty years. Forty years of loyal and faithful service to Johnson's Grove Sunday School and Church.

Therefore, be it resolved:

1. That we, as members of Johnson's Grove Church and Sunday School seek

to emulate his noble example, that we keep before us the memory of his loyalty and devotion to Christ and his teachings. records, a copy sent to "The Christian Sun" and a copy sent to his sister. always with his loved ones. Grace and strength protect by all that was good in his life.

M. H. DOYLE,
H. V. THORNTON,
MRS. B. F. HANCOCK.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, OCTOBER 26, 1933.

NUMBER 43.

.. THE SUN'S OBSERVATORY ..

The Rockefeller Plan of Control.—

The Liquor Control Plan of John D. Rockefeller, Jr., one-time "Dry," contains the following recommendations: State control and monopoly of liquor sales; elimination of profit; liberalization of control of beer and wine; avoidance of high taxes, taxing for control rather than for revenue; rigid control of liquor advertising; abolition of license systems; and the avoidance of an attempt to be bone dry.

Deladier Resigns.—

The French Cabinet, headed by Premier Deladier, resigned on last Tuesday, after being refused a vote of confidence by a vote of 328 to 241. The premier went down to defeat fighting for a balanced budget for the French Government, and his defeat was probably brought about by his insistence that the salaries of government officials be cut. The entire socialistic ballot was thrown against him.

The Farmer Must Be Better Off.—

According to figures sent to the White House during the past week, the average prices which the farmer received for his products from March to October of the present year were 32 per cent higher than they were for the same period of 1932. Prices of the things which he buys have gone up in the same period only 11 per cent. These figures are for the entire nation, and there may be certain sections in which they do not hold good, but taking things as a whole, the farmer's condition must be somewhat improved.

William Doak Victim of Heart Attack.—

William N. Doak, labor leader, and Secretary of Labor in the Hoover cabinet, died at his home at McLean, Va., on October 23rd. His death occurred in his 51st year. Doak was legislative representative of the Brotherhood of Railroad Trainmen from 1916 until his appointment to the cabinet, and was opposed in that appointment by William Green because his union did not affiliate with the American Federation of Labor. He was the first Secretary of Labor to be born in the United States, his two predecessors, Senator Jas. J. Davis, of Pennsylvania, and William B. Wilson, having been born in the British Isles.

Deposit Insurance.—

January 1st is the dead line for banks to qualify to offer deposit insurance to their customers. Application blanks were sent out to the various banks on September 16th, and one month later 2,725 out of the 8,509 non-member State banks had returned their application for membership in the fund. Others are returning theirs at the rate of 200 a day. Wall Street takes the rather gloomy view that there will be many banks that cannot qualify, but the Administration does not

agree. The policy in determining qualification is expected to be lenient, and "the test will be solvency rather than liquidity," we are informed.

District of Columbia Would Be Dry.—

Strange as it may seem, the District of Columbia will be continued to be governed by the Volstead Act, even though the Eighteenth Amendment be repealed. Attorney-General Cummings is the authority for the statement that "he is of the opinion that after repeal of the Eighteenth Amendment" the present dry law would still be in "full force and effect" in the District of Columbia, Alaska, Hawaii, Puerto Rico, the Virgin Islands and the Canal Zone. There is, of course, small doubt that the Volstead Act will be rescinded by the next Congress.

Moses' Grave Marker Found.—

The Franciscan archaeological expedition now working on Mount Nebo claim that they have found a stone which was said by early Christians to have marked the grave of Moses. The Bible states that he was buried on Mount Nebo after having led the children of Israel within sight of the Promised Land, and a church was established on this mountain some time in the fourth or fifth century, A. D. This church, we are told, was visited by St. Sylvia of Acquitain, an early Christian pilgrim, and the stone found in front of the pulpit was pointed out to him as the tomb of Moses. The above is the story as the writer found it, and he does not vouch for its truth.

North Carolinians Might Consider This.—

Those "Drys" in North Carolina who have decided to stay at home next Tuesday week, might well consider the following: "Hard liquors are to be sold in Virginia through a system of State dispensaries . . . and in all probability there will be no limit on the amount that may be purchased." In Virginia, there has been appointed a Liquor Commission to work out the system to be used in dispensing liquor, and the quotation above is given as the probable recommendation of that commission. Beer, ale, wine and champagne are likely to be sold by private licensees. These, also, will have no limit in quantity. There is little choice between the above and the old time bar. Don't blame the wets if you stay at home and they do something that you don't want done.

The New York Mayoralty Fight.—

Entering its last fortnight, the campaign for the Mayoralty election in New York City waxes warmer and warmer. The Tammany candidate must be enjoying the viciousness with which the Fusion nominee, Fiorello H. LaGuardia, and the independent Democrat, Joseph V. McKee, are attacking each other. Among other things, the religious issue has been introduced into the campaign. It is quite a pity that Mr. McKee did

not signify that he wanted the post of Mayor before the fusionists decided upon LaGuardia, or remain out of the campaign. Either of these candidates would be preferable to Mayor O'Brien, and with the other out of the race, would have run a good race. Only by barest chance or a stampede can either hope to win without the other's support. It looks like Mr. O'Brien will keep his job. The Tiger's claws are still sharp.

A Bear Story.—

On an August visit to the Montana Summer Assembly grounds on the Boulder River, Supt. Claton S. Rice discovered that the assembly hall had been broken into. He wrote at the time, "Recently a great grizzly bear has been terrorizing that section, and may have broken into our cabin, but I can't see why he should want to sleep on a mattress." The rest of the story comes from a local newspaper: "After providing a three-week reign of terror to residents along the upper Boulder River, Old Scarface, ex-king of the Yellowstone Park grizzlies, was killed Friday. Sheriff Floyd Bailey and Oscar Falling of Big Timber trapped the huge silver-tip grizzly that weighed between 800 and 1,000 pounds. The death of Old Scarface, chased out of the Yellowstone Park last spring when a younger male defeated him in combat, was not accomplished until he had caused the killing of a horse by a marksman who mistook it for Scarface. The bear was trapped Friday morning at the Jarrett cabin, two or three miles above the Fleming ranch."—*Congregationalist and Herald of Gospel Liberty*.

An Undivided Denomination.—

There seems to be at least one denomination in our country that is not divided on questions of faith. All other denominations, of which we have any knowledge, have a liberal and a conservative wing. The differences are more pronounced in some denominations than in others. The United Presbyterian denomination seems as near a solidarity in opposing liberalism and all its implications as can be found. Because it found the theology and trend of "Re-Thinking Missions" so distinctly rationalistic it rejected it as a whole, refusing to concede its values along practical lines. The United Presbyterian ministers in Buffalo and vicinity have issued a statement affirming their unwavering faith in the virgin birth of Christ, the deity of Christ and the atonement wrought by his blood shed on Calvary. The statement also says, "Furthermore, there is no division among the ministers of the United Presbyterian Church on these doctrines." In such a day as ours it is good to hear of one undivided denomination. Beyond all question, the divided condition of our leading denominations goes far toward explaining the deficits in our missionary treasuries.—*Watchman-Examiner*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. and Mrs. Lewis H. Keller have taken residence at Penney Memorial Foundation, Penney Farms, Fla. Dr. Keller was formerly Extension Board Secretary for the Southeast, later becoming President of Atlanta Seminary. Dr. Keller will be available for occasional supply preaching. The Congregational colony at the Penney Memorial is steadily growing.

Rev. D. M. Spence, Lillington, N. C., one of our good Elon College graduates, and also a graduate of the Vanderbilt School of Religion, Nashville, Tenn., will be glad to correspond with a church or churches now open for and desiring a pastor. Prior to beginning his post-graduate work at Nashville, Brother Spence was pastor at Henderson, N. C., and at Ocean View, Va., at both of which places he was held in high esteem.

From Dr. G. O. Lankford comes the following: "Mrs. Lankford, Wilbur and I arrived at Memorial Home Community, Penney Farms, Fla., on Friday, October 20th. We have been most cordially received, are comfortably and pleasantly situated and I am ready for that rest and recreation in Florida's balmy breezes and invigorating sunshine, that I hope will return me in vigor and strength to the work of the ministry which I love so much."

Rev. R. E. Ward, of the Mt. Airy Circuit, M. E. Church, South, writes with deep appreciation: "Rev. H. C. Caviness held a two weeks' meeting at Salem Church on the Mt. Airy Circuit, which meeting closed September 10th. Bro. Caviness is a great preacher and Mrs. Caviness does wonderful work with the women and young people. There were thirty-five professions in the meeting and fifteen gave their names for church membership. The meeting was a great blessing to the whole community."

On a recent Sunday, Rev. Russell J. Clinchy, pastor of Mt. Pleasant Congregational Church, Washington, D. C., was the preacher at the 11 o'clock hour at the Elon College Church. Dr. Clinchy's visit, though brief, was greatly enjoyed and his message was an exceedingly timely one from the topic, "Great Needs of a Modern Era." The manuscript, on request, was given us and we are pleased to print the same in THE CHRISTIAN SUN, and it certainly will more than repay any SUN reader to take time to go carefully through this sermon preached from the text: "Make me as one of thy hired servants." All of us need discipline of our spiritual lives, and in this sermon, Dr. Clinchy speaks grippingly of that discipline, of its restraints and its conquests.

Dr. Martyn Summerbell, president, Palmer Institute, Starkey Seminary, writing under date Lakemont, N. Y., October 13th, sends the encouraging news: "Our school is doing well with the fine class of students," and then a further note is given touching a matter of interest to some SUN readers: "Am just back from Fall River, Mass., where the directors of the Christian Camp Meeting Association met Tuesday, the 10th, Dr. Sargent of Providence, president. Routine business was transacted and arrangements made *in extenso* for the next summer, both for the Association and for the Summer School, which is held early in July. As is well known this is one of the most popular beach properties on the Atlantic Coast, with hundreds bathing every day

during the season. Plans were presented for considerable improvement in the approach to the beach and the arrangement of the bath-houses. As usual there was a full attendance at the meeting and a harmonious session."

The Christian Century, October 11th, has the following interesting paragraph: "Dr. M. Ashby Jones, noted Baptist minister, will assume the pulpit of the Central Congregational-Christian Church, Atlanta, on October 1st. This announcement will be of wide interest for many reasons. Dr. Jones, long a leading thinker and outspoken advocate of social application of the Gospel, retired two years ago from the pastorate of the Second Baptist Church, St. Louis. He has been living in Atlanta since that time. The invitation from the Congregational church pulpit committee stated the case as follows: 'While Dr. Jones is a Baptist minister, a former pastor of the Ponce de Leon Baptist Church here, his teachings have been so liberal and his activities so largely interdenominational, that his congregations both here and elsewhere have been made up of many with no regular church affiliations. That this will likewise be the case at Central Congregational Church is the expressed wish of the church.' Of interest in the acceptance of this invitation to become guest preacher of the church is the fact that Dr. Jones will be returning to his old pulpit, since the present church building of the Congregational Church was purchased from the congregation of the Ponce de Leon Baptist Church about a year ago. Dr. Jones succeeds the late Dr. William T. McElveen, who died last April."

REPLENISHED.

Last Sunday, October 15th, my automobile at Bethlehem Church was moved by someone, and I know not by whom.

To my great surprise and delight, it was found. Yes, it had been moved right up to the church door. But that was not all. It was packed full of various and sundry kinds of food, suited even to the appetite of an epicure. Sugar, honey, ham, molasses, flour, preserves of various kinds, and various kinds of jelly, canned and uncanned fruits and canned vegetables, white and sweet potatoes, box of socks and toilet articles, money, and little Robert Faucette, bless his heart, gave pop-corn and peanuts.

Saturday, at quarterly meeting, Sister R. V. Moore, treasurer, paid me a nice amount of money on salary. I tell you it did not look like hard times to Mrs. Patton and me. The truth of it is, the blessed Lord is so good to people that many of us do not know how to appreciate his loving benedictions.

I stood upon the rear bumper of the car, called the large audience, standing around, to attention, and began to try to talk. I tried to thank the people; I tried to tell them how Mrs. Patton and I were so grateful; but as I spoke, the tears fell, my voice was choked with deepest emotion, my heart overcome with thankfulness. So, I just stepped down, knowing that the gratitude of the receiver is a prayer to God for the giver, and God hears it.

Into that loaded car I crawled, and was going to start. And, lo! One came up and said, "Are you going?" And he brought me another sack of flour. I started, winding my way through the crowd, and behold, here came Brother Clyde Iseley with one dozen cans of canned goods. What was I to do? Mrs. Patton had not yet gotten into the car. What was she to do? Walk?

Well, we went home with brother and sister John Cantrel for dinner. Oh, my, what a dinner! We enjoyed that dinner; I'll say we did!

But the biggest, sweetest, most lasting gift of

all was the gift of love. Things that are seen are temporal, but the things that are not seen are eternal.

Love lifts the fallen, sustains the weak at heart, and spreads man's pathway with flowers and his table with plenty and his soul with salvation.

Some of the packages bore the names of the donors, but upon many there was no mark. I would like to mention here the names that I have, but space will not permit.

May God's richest benedictions rest upon these dear, good people of Bethlehem and community, and may they finally receive a crown of glory.

J. W. PATTON.

PROGRAM.

Following is the program of the Sixty-Third Session of the Western North Carolina Christian Conference, to be held at the Ramseur Christian Church, Ramseur, N. C., November 8-9, 1933:

FIRST DAY.

Morning Session—10 O'clock.

Call to order, by the President, Rev. E. C. Brady.
Devotional exercises, Rev. M. A. Pollard.
Address of welcome, Mrs. T. A. Moffitt.
Response, Rev. T. J. Green.
Enrollment of ministers and delegates.
Reception of visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Annual sermon by the President.
Communion service, Dr. Stanley C. Harrell, Convention President.
Adjournment.

Afternoon Session—2 O'clock.

Call to order.
Devotional service, Rev. J. U. Fogleman.
Report on Evangelism, Rev. M. A. Pollard.
Convention Resolution, Dr. Stanley C. Harrell.
Report of Nominating Committee.
Report of Committee on Foreign Missions, Rev. T. E. White.
Address, Dr. J. O. Atkinson, Mission Secretary.
Report of Committee on Social Service, Rev. J. U. Fogleman.
Reports from ministers and churches.
Report of Committee on Home Missions, Rev. H. V. Cox.
Miscellaneous business.
Adjournment.

Evening Session—7:30 O'clock.

Program in charge of the young people.

SECOND DAY.

Call to order, by the President.
Devotional service, Rev. H. V. Cox.
Enrollment of ministers and delegates.
Reception of visitors.
Reading of minutes of previous day.
Report of Committee on Religious Literature, Rev. T. E. White.
Report on Sunday Schools, Geo. T. Gunter.
Report on Christian Endeavor, J. Roland Farrell.
Report on Education, Rev. T. E. White.
Address, Dr. L. E. Smith, President of Elon College.
Benediction.

Afternoon Session—2 O'clock.

Call to order.
Devotional service, Rev. T. J. Green.
Our Orphanage, Supt. Chas. D. Johnston.
Report on Superannuation, I. H. Foust.
Report on Apportionments, W. H. Freeman.
Reports of Special Committees.
Miscellaneous business.
Reading of minutes.
Final adjournment.

PROGRAM.

The One Hundred and Thirteenth Annual Session of the Eastern Virginia Christian Conference will meet at Holy Neck Christian Church, Holland, Va., November 1-3, 1933. Following is the program for the three-day session:

FIRST DAY—WEDNESDAY.**Morning Session.**

- 10:00 Call to order by the President.
Song service conducted by Rev. J. F. Morgan.
Devotional service, by Rev. H. S. Harcastle.
- 10:30 Enrollment of ministers and delegates.
Welcome—By Miss Mary Rawles Jones.
Response, by Dr. J. W. Manning, Vice-President.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
- 11:00 Report of Committee on Home Missions, by Col. J. E. West, Chairman.
Address by Rev. H. S. Harcastle.
Discussion and vote on report.
Announcements.
- 12:00 President's Address.
Communion service conducted by Dr. W. M. Jay.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service, by Rev. R. A. Whitten.
Digest of Church and Ministerial Reports, by Dr. I. W. Johnson, Secretary.
Report of W. E. MacClenny, Treasurer.
- 2:30 Report of Committee on Stewardship, Rev. R. L. House.
Address.
- 3:00 Report of Women's Missionary Conference, by the President.
- 3:15 Report of the Committee on Foreign Missions, by Dr. W. D. Harward, Chairman.
Address, by Dr. J. O. Atkinson, Mission Secretary.
Announcement by Committee on Entertainment.
- 4:30 Adjournment—Benediction.

Evening Session.

- 7:30 Song service, conducted by Rev. O. D. Poythress.
Devotional service.
- 8:00 Sermon, by Rev. John G. Truitt.

SECOND DAY—THURSDAY.**Morning Session.**

- 9:30 Call to order.
Reading of minutes and enrollment.
Song service, conducted by Mr. W. H. Baker.
Devotional service, by Rev. R. E. Brittle.
- 10:00 Report of Committee on Religious Literature, by Dr. Charles Eldred Shelton, Chairman.
Address, by Dr. Charles Eldred Shelton.
General discussion and vote on report.
- 10:50 Report of Historian, Mr. W. E. MacClenny.
- 11:00 Report of Committee on Education, by Dr. I. W. Johnson, Chairman.
Address, by Dr. L. E. Smith, President, Elon College.
General discussion and vote on report.
- 12:00 Devotional period, by Rev. F. C. Lester.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service, by Dr. Elwood W. Jones.
- 2:10 Report of Committee on Ministerial Ethics, by Rev. O. D. Poythress, Chairman.
- 2:30 Consideration of Southern Convention Resolutions, by Dr. S. C. Harrell, President.
- 2:50 Report of Committee on Temperance and Moral Reform, by Dr. W. M. Jay, Chairman.
Address.
General discussion and vote on report.

- 3:30 Report of Committee on Nominations.
Report of Committee on Christian Education, by Rev. J. E. McCauley, Chairman.
Address, by Rev. J. G. Truitt.
Discussion and vote on report.
Miscellaneous business.
- 4:30 Adjournment with benediction.

Evening Session.

- 7:30 Song service, conducted by Mr. W. H. Baker.
- 7:45 Address, "The Christian Orphanage," by Mr. Chas. D. Johnston, Supt.
- 8:15 Sermon, by Rev. R. Lee House.

THIRD DAY—FRIDAY.**Morning Session.**

- 9:30 Call to order.
Devotional service, by Rev. T. N. Lowe.
Reading of minutes.
- 9:50 Report of Collector, by Mr. R. C. Norfleet.
Report of the Christian Missionary Association, by Rev. R. Lee House, President.
- 10:10 Report of the Committee on Evangelism, by Rev. J. F. Morgan, Chairman.
Address and general discussion.
Report of Committee on Memoirs, by Mr. W. E. MacClenny, Chairman.

- Report of Committee on Superannuation, by Dr. L. E. Smith, Chairman.
Report of Committee on Apportionments, by Mr. A. L. Jolly, Chairman.
- 12:00 Devotional period, by Rev. O. D. Poythress.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service, by Rev. C. E. Gerringer.
Report of Committee on Place for Next Session, by Mrs. J. A. Williams, Chairman.
Report of Committee on Finance.
Report of Committee on Resolutions.
Miscellaneous business.
Announcement of Standing Committees.
Brief devotionals.
Adjournment.

NOTICE.

The Eastern Virginia Christian Conference meets at Holy Neck Christian Church, Wednesday, November 1st, 10:00 A. M. Delegates and visitors expecting to remain over night, please notify J. E. March, Route No. 1, Holland, Va. Those coming by train and desiring transportation from Holland to the church, notify the undersigned.

N. G. NEWMAN, *President.*

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117 W. Forsyth Street, Jacksonville, Fla.

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE RESPONSIBILITY OF RIGHTEOUSNESS.

The call to righteousness is the challenge of responsibility. One never makes an adventure in righteousness without shouldering responsibility. And the more righteous the cause, the more weighty the responsibility. When our Lord commissioned his followers to go forth and make disciples of all the nations, he laid upon them and their successors the most weighty responsibility ever placed upon the shoulders of mankind. The church is still having to carry that responsibility. It has meant adventure, hazard, danger, torture, self-denial and death. The only institution on earth strong enough to bear up under the weight of such a responsibility is the church. The only reason the church is strong enough is because it is sustained by the power and presence of our Lord. This is the reason why Missions have called down upon themselves so much criticism and abuse, and explains why those in the church and out of it are indifferent to Missions. They are not willing to bear the responsibility. They excuse themselves. They shirk. They ignore. They criticize. However, our Lord does not lift the responsibility, for responsibility carries both resources and rewards. In order to share the rich resources of our Lord, and have the rewards of his fellowship and presence, we must share with him the burden of responsibility that he has laid upon us. "How can I," asks one, "be responsible for the condition and the need of the heathen on the other side of the globe? What have I to do with relieving that need?" The reply to that inquiry is unmistakable. No human being laid that responsibility upon another human being, but our Lord Christ did put that responsibility upon us in the most emphatic command that ever fell from his lips.

"We have heathen here at home. We have the poor and the needy at our very doors. We have beggars and fatherless children and those in want of food and clothing around about us." Of course, we have. Our Lord Christ knew that, and said: "The poor ye have with you always, but me ye have not always." Though our Lord rebuked those who said such things in his day, many of his professed followers are excusing themselves from assuming the responsibility the Lord laid upon them by still repeating the old slogan and the old excuse of the poor and needy around about us. The poor and needy were crying aloud in Christ's day as they cry aloud yet. Still, in face of this and knowing this, he said: "Go, preach, teach my gospel, not only here in Jerusalem, not only around here in Judea. That is not enough. If you are to share my presence and have the power to sustain the onslaught of wickedness and the wiles of the world, you must be courageous enough, bold and daring enough, to go to the uttermost parts." This was the call to high adventure in the name of the Lord, an adventure in righteousness which was to receive the rich rewards of his blessed power and presence. The call of righteousness, I repeat, is a call to the burden, and also to the bounty and, furthermore, to the benefits of responsibility.

J. O. A.

EUROPE PROTESTS.

England protests, Scotland emphatically resents, France protests, and threatens. And they have a right to protest. They put (their brewers did) \$5,000,000 to be used in breaking down prohibition in the United States, and the repeal of the Eighteenth Amendment. Now, when victory seems to be assured, as a reward for their merciless propaganda, President Roosevelt is reported ready to place an embargo on foreign liquor in order to give the breweries of America a free and open market for their brew, so as to get revenue, as soon as the sale of whiskey is legalized. Several nations of Europe protest on the ground that they have gone on manufacturing their liquors and holding the same against the day when it could be legally shipped to America, and they do not now propose to be defeated, especially since they have largely paid the bills. Reports come from France that if this embargo is placed on shipments of liquor from the French breweries into the United States, the United States may not expect its next payment due in January on the war debt, for the simple reason that France was counting on the revenue from its liquor shipments, in a large part, to pay this installment of its national debt. So, there you are.

Meanwhile, stocks in breweries in this country are soaring, and the distillers of liquor are showing great activity and accumulating stock and machinery for a great increase in manufacture as soon as the Eighteenth Amendment is repealed.

Meanwhile, the bootleggers are reported to be happy, as well they may be, since in all reason their numbers and their trade will be greatly increased under repeal. The Government is declaring its object in bringing back liquor is to increase revenue in the form of taxes from liquor. This will make liquor, legally, much higher in price than the same quality made by the bootlegger could sell for. If taxes are as low as \$2.00 per gallon, the bootlegger can sell the same grade of stuff \$2.00 cheaper in the gallon than the one can who abides by the law in manufacturing and selling. But this is only half the story. Every one knows that when whiskey is legally sold and there is an open market, the appetite for liquor will be keener and more widespread. And the bootlegger rejoices even now that he is to share in the sale of his product with the increased demand

that will naturally come when the manufacturing and sale of liquor is legalized. No wonder the bootlegger rejoices and is happy and is everywhere begging his friends and associates to go to the polls and vote for repeal.

It is all a sickening, gloomy, heart-rending mess that the lovers of rum and the greedy for gain have led us into. We see from the papers that many churches have called upon their members to pray for the dry cause. Bishops in the Methodist Church (South), for instance, the Baptists in their conventions and associations, Presbyterians and Christians in their gatherings have passed strong resolutions against repeal and have prayed earnestly that our people may be spared from the chaos and the curse that the legalized sale of liquor will surely bring. Has one heard of a group of wets, who are clamoring for repeal, calling upon any of their number to pray that the wet cause may prevail? Has one seen where any group of wets have gathered themselves together and petitioned the God of righteousness and the benevolent Creator of us all to guide them and direct them in their propaganda and in their plea for the wet cause? Has one heard of prayer meetings, assemblies, gatherings in the name of the wets, who, in opening their meetings or in closing them, invoke light and wisdom from on high to guide them and sustain them in bringing back the legalized sale of liquor? One day when this mania "for repeal" is over, some of these questions will come home to us, and we will wonder how it all happened and what led us to undo what the devotees of sobriety and temperance had taken a half century or more to do.

J. O. A.

REPEAL AND REFORM.

There is no argument that will stop the tidal wave of the repeal mania. Millions of wet money started the tide rolling and it rolls. One might as well try to sweep back the ocean tide with a broom. Repealists, of course, are using the plea, "We need and must have temperance and not prohibition." Let us hope we shall have temperance. Heaven knows that is a needed virtue in the world today. But what have those who have led the repeal movement ever done for temperance? Who began and who have been the leaders and agitators for repeal? What leaders have we followed in bringing about repeal? Cale C. Burgess, of Raleigh, speaking at Elizabeth City, October 8th, gave the facts showing who have been our leaders and why:

"Before the Eighteenth Amendment," he declared, "forty foreign nations were selling the United States millions and millions of dollars in liquor each year. They admitted that their sales were cut 75 per cent during the first five years of prohibition. They met in London and organized the International Association Against American Prohibition. They raised a campaign fund of \$5,000,000 and said: 'We will spend this money in a merciless fight to destroy prohibition in the United States.' Strange to say, it looks as if the American people are about to permit this foreign association to achieve its ends.

"But they would not have succeeded without help here at home. A few multimillionaires, brewers and distillers in the United States organized to help foreign nations in their fight against the Eighteenth Amendment. Nearly a million a year is contributed to control the press, including both magazines and newspapers, news agencies as well as journalists, to put out propaganda that liquor laws are not enforced and that prohibition is a failure."

And so, however good a thing repeal may turn out to be for the United States, and we are told by Postmaster-General Farley, that it is to be one of the saving graces of the present situation, we

will not have Mr. Farley and the present administration to thank, but the International Association Against American Prohibition, of London, and a few multimillionaires, brewers and distillers in the United States. Not arguing now for or against repeal and the good or ill it will do, one can but wonder how any good thing, anything of virtue, sobriety or temperance can come from following such a leadership as that which instituted and, with their millions, have carried on the propaganda and the campaign for repeal. What reforms have repealists ever brought about in this world?

J. O. A.

BECOME A SPECIALIST.

If I were writing to ministers only, I would say, make a study of some one subject and master it. There is much satisfaction in knowing everything about something. Ministers, as well as lawyers, are expected to know something about everything, but I have in mind the mastery of some one thing, some interesting field of knowledge. Perhaps it's botany, possibly it may be art (either painting or sculpture) or archæology. Perhaps one might specialize in music. In other words, it is worth while to cultivate a hobby that may grow into a specialty, making the person an authority in some important department of knowledge.

This idea is splendidly illustrated in the case of my friend Dr. J. Edward Kirby, of Raleigh,

N. C., who became interested in studying the development of Puritanism in the South. The results of this study, covering several years, are to be found in a volume of 144 pages entitled, "Puritanism in the South," published by the Pilgrim Press in 1908. Since then he has continued his investigations.

Each year, here in Florida, we hold a ministers' Convocation and invite some minister who has a real message to give his brother ministers, to come and lecture to us. This year we invited Dr. Kirby. He gave us five splendid lectures on "The Growth of Religious Independency in the South," and as a result everyone of our ministers understands, better than ever before, the task of the Congregational and Christian Churches in this Southland. I am using Dr. Kirby as an illustration of what can be done by a minister who magnifies his calling and realizes the value of such research.

This does not detract from one's ministerial efficiency or serve as an obstacle to his spiritual usefulness; rather it enhances his value to society.

A layman may do the same thing, as many of them have done, making themselves doubly valuable to the church. Somewhere in the Bible, you know, it says, "This one thing I do." Perhaps that means specialize—know everything about something.

E. A. K.

UNCLE SAM—PEACE MISSIONARY TO THE WORLD.

By TIMOTHY THOMAS.

Many church people will have occasion to express themselves on the Government's contemplated recognition of Russia. The issues involved are manifold, delicate, far-reaching and vital. Two of these issues are outstanding—commercial advantage and moral influence. The church, as an institution, is primarily interested in the latter.

To Understand Russia is first to understand her history, but even a brief of that is not permissible in the space here. We should remember, however, that she has had a long and troublesome history, dating back to the Grecian period.

Russia was once a Slavic empire. Since 1917, it has been a confederation of socialist republics, occupying most of Eastern Europe and all of Northern Asia. Officially, it is now known as the Union of Soviet Socialist Republics. There are seven capitals to embrace these republics. The total population is greater than that of the United States. Moscow is the capital of the largest republic, the population of which is a hundred million.

We are labeled Christian in the United States because of the ideals and teachings of our founders and forefathers. Russia may not be labeled Christian, but that does not necessarily mean that all Russian people are not Christian. The peoples of that land are today in their ideals what they have been taught, just as we are because of our teachings. Be it said to the credit of our own government that one of the points of understanding, and doubtless a definite agreement in case of restored relations with the Russian people, is the control of propaganda which may be contrary to our tenets and teachings. The Russian ideals do not fit in with ours, but this should not be the basis of continued official separation. Any official recognition of Russia should not be construed as expressing or implying our approval of her socialistic or religious doctrines and teachings.

Trade advantages would have their telling effect, no doubt; and in the case of any Japanese aggression, the United States would have a strong ally in Russia. A consensus of opinion so far on the problems involving official recognition is that our leaders will decide the issues on their

face value and in the light of all problems concerned, giving the material advantage its proper consideration along with other advantages as well as disadvantages.

The moral point at issue is a friendly relation with all peoples of the world if the United States is to be the nation to lead all others in a program of world peace. That this nation is qualified in spirit and character to promote such a program no thoughtful mind can fail to comprehend. In this respect the United States is to be a missionary to the world, and as such, should have and maintain friendly and cordial relations with every nation.

Prejudice still abounds in the human heart; lack of national confidence is yet in great evidence; underlying suspicion among individuals as well as nations is far from being removed. But as the human race progresses morally, educationally, and religiously these barriers will be broken, and it is to be hoped at this time that their elimination has sufficiently progressed so that Russia may be recognized by our Government.

A LETTER OF INTEREST.

San Diego, California,
October 12, 1933.

Mr. John T. Kernodle,
Dear John T.:

You may be interested to know that I attended the San Diego Association of Congregational Churches, on October 9th, held at Lemon Groves, a small settlement about ten miles from San Diego. Practically all ministers were present, twelve churches being represented by from three to fifteen delegates. I spoke on the subject, "The Significance of the Union of Congregational and Christian Churches to the Great Commission and to the Prayer of Our Lord 'That They May All Be One'."

Chaplain Elder of the Naval Hospital, San Diego, Calif., and my wife were also present.

The convention was a good one, the discussions were good but calculated to make one sad, for there was a distinct note of something lacking to make the influence of the church felt among the people, to induce them to attend church and to manifest a consciousness of the reality of God in their souls; and the saddest thing was that nobody was able to put his finger upon what was lacking.

I am sending this letter to you that mention be made in THE SUN of our attendance at the convention, for it might be of some interest to the people East to know that the Christian Church was given a place in their platform.

Very truly yours,

H. E. ROUNTREE.

MINISTERIAL ASSOCIATION.

The Eastern Virginia Congregational-Christian Ministerial Association held its regular monthly meeting in the First Christian Church, Portsmouth, October 16th. Among the guests were: Dr. Frederick L. Fagley, of New York City; Dr. W. Knighton Bloom, of Washington, D. C.; Dr. L. E. Smith and Miss Priscilla Chase, of Elon College, N. C.

The morning session was devoted to a "Minister's Retreat," conducted by Dr. Fagley. Following the devotional period, Dr. Fagley spoke on the theme "The Enduring Quality of Spiritual Resources."

Dr. L. E. Smith presented the needs of Elon and spoke concerning an intensive campaign, as suggested by the Executive Committee of the Board of Trustees to raise \$25,000.00. It was voted by this Association to cooperate with and support the College in this effort.

R. A. WHITTEN, Secretary.

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SUFFOLK LETTER.

"Follow me, and I will make you fishers of men" (Matt. 4:19). That was a great challenge. But Jesus knew his own power. And as he watched Simon and Andrew casting a net into the sea, he measured the possibilities of these two fishermen. He discovered their skill, their energy and their patience.

Fishing is more than an innocent pastime. It is a great industry. Thousands of people go out in their boats to gather food for millions of people. Fishermen must have equipment, and they must know something about fish, their habits and their places of abode. The art of catching fish with hook and line involves a knowledge of bait as well as many other things. All fish do not take the same kind of bait. Big fish are attracted by large bait. Small fish take small bait. Bait must be attractive and acceptable to the fish. The successful fisherman must fish. Dropping a line overboard, and waiting, may attract a few fish, but the most successful method is to go after them, until you find them. Success may not come until the last hour on the lake, but one should fish until the last opportunity passes, hoping for good luck.

Jesus knew the fundamental principles of good fishing. He knew how to fish for men. In the kingdom of God, fishing for men depends upon following Jesus Christ. "Follow me, and I will make. . ." is the first lesson in this great school of the Master. How soul fishermen need to follow Jesus! How little do we know, and how insignificant is our power in this great soul task! But what infinite possibilities in this field to stir our souls and thrill our hearts. "The harvest truly is plenteous, but the laborers are few." Only a small percentage of the church members seem to be actively interested in fishing for new members. Here is an opportunity to be winsome for the kingdom. To test your own life and your own attitude, get out a calendar and mark the last date when you really tried to win some one for Christ and the church. Mark all the possible dates you can recall. You may be surprised. And, yet, every day may be a good day for fishing for men. Who knows when you may find one who is seeking salvation?

Fishing for men should be the chief objective of all church members. Christians should be warm hearted, cordial and sincere in their attitude towards others. Every effort should be directed to the one aim of winning the soul to Jesus. Some church members do not seem to care whether other people are saved or lost. They assume an attitude of indifference. If people unite with their church, they hesitate to give them a handshake and a cordial welcome to their fellowship. Now, this is not following Jesus. The Master rejoices when the wandering sheep returns to the fold. "Rejoice with me, for I have found my sheep." There is much room in the church for cultivating the spirit of rejoicing with others. It is a great joy to be saved. And it is thrilling to be an instrument, in the hands of God, to win others from death to life.

"He that winneth souls is wise." Wisdom is not an essential qualification in making money. Some very ordinary people have become rich, and this will occur again. But it requires wisdom to win souls. That is the highest art and the sublimest effort to which the soul may aspire. For this end Jesus came into this world. For this purpose he lived and died. "The Son of Man is come to seek and to save that which was lost"

(Luke 19:10). Jesus prepared himself for this work. When the opportunity came he gave himself to this cause without any reservation. Follow him and fish for men. Seek to win them. Seek to bring them into the church. Seek to train them for this glorious work of becoming fishers of men.

I. W. JOHNSON.

A CLUB THAT COUNTS.

A little more than a year ago we organized a Dollar-a-Month Club for Elon College. The purpose of the Club was to give support to the College. A plan for advance was laid and appeals for membership made. The first few months of the Club, members joined rapidly. The number increased until we had passed the 600 mark in memberships. This number is far short of the original goal, but this membership has meant a great deal to the College. If others who are interested in the College would join, this, of course, would mean additional strength. However, \$600.00 would more than pay three professors' salaries. If we could increase the membership to 4,000 members this would meet the entire faculty budget. It does seem that there are 4,000 people in our entire church who could and would give \$1.00 a month toward the College.

Now that conditions are improving the time would seem ripe for all the friends of the College to put forth every possible effort to induce new members to join and pay their dues regularly. Our expenses at the College are monthly. This plan of support will provide funds according to our needs.

Objection is raised that a Dollar-a-Month is too small a gift for an institution like Elon College. We would welcome larger gifts but until we, ourselves, get in the habit of doing what we can, it is not likely that larger gifts will be possible. Support for the College will likely come by the promptings of the Lord. He will hardly influence others to give until we have exhausted our own resources. Let us not despise small gifts, if small gifts are all that we can bring. We can hardly expect others to give largely unless we, ourselves, have given according to our ability.

I am in favor of the Dollar-a-Month Club and I am calling on the members of the church, the Alumni of the school, and the friends of the College to put forth united effort that we may make memberships in the Club take a turn upward as we go into the winter season.

A number of our members have been sending in their dues recently. If you are behind in your payments this is a splendid time to catch up. Notices will be mailed out to members who are in arrears. If you, my dear reader, are behind with your dues, payment of the same would be greatly appreciated. Our needs at the College are keen and pressing. November and December are among the most expensive months for us. Winter supplies are to be purchased and other expenses are rather heavy.

I am appealing to those who are not members of the Club to join with us and to those who are members, but are in arrears with their dues, to assist us as early as you can by making payment.

The following have sent in payments since school opened:

H. L. Barney, New York, N. Y.	\$ 6.00
J. W. Barney, Elon College, N. C.	2.00
Mrs. Annie Staley Calhoun, Suffolk, Va.	2.00
Dr. and Mrs. W. A. Harper, Nashville, Tenn.	25.00
R. H. Peel, Gasport, N. Y.	3.00
H. E. Rountree, Charleston, S. C.	4.00

Zac T. Walker, Virgilina, Va.	1.00
Miss Nellie Flossie White, Norfolk, Va.	2.00
Alfred Apple, Elon College, N. C.	1.00
Mrs. J. P. Barrett, Elon College, N. C.	2.00
Mrs. H. L. Bondurant, Norfolk, Va.	2.00
Mrs. Mary V. Chapman, Suffolk, Va.	3.00
B. L. Coggins, Suffolk, Va.	2.00
Class No. 3, Rosemont S. S., Norfolk, Va.	1.00
Dr. P. H. Fleming, Burlington, N. C.	12.00
Mrs. Willie Rawls Gatling, Suffolk, Va.	8.00
Mrs. W. E. Gladstone, Norfolk, Va.	2.00
M. S. Harrell, Holland, Va.	2.00
Rev. and Mrs. H. S. Hardcastle, Norfolk, Va.	5.00
R. E. Hedgepeth, Holland, Va.	1.00
Mrs. Job G. Holland, Holland, Va.	1.00
Mrs. J. T. Jones, Holland, Va.	1.00
Wm. Jay, Holland, Va.	2.00
Junior Philathea Class, Suffolk, Va.	6.00
Mrs. Sue Jones, Durham, N. C.	6.00
Junior Dept., S. S., Norfolk, Va.	1.00
Mrs. E. R. Laine, Windsor, Va.	5.00
Ladies' Bible Class, Holland, Va.	2.00
Men's Bible Class, Holland, Va.	2.00
Dr. & Mrs. C. W. McPherson, Burlington, N. C.	15.00
Mrs. N. G. Newman, Holland, Va.	5.00
R. M. Norfleet, Holland, Va.	1.00
J. B. Robertson, Burlington, N. C.	10.00
J. D. Rawls, Holland, Va.	2.00
Mrs. F. H. Taylor, Suffolk, Va.	2.00
Z. Turner and Family, Suffolk, Va.	12.00
Truitt Philathea Class, Greensboro, N. C.	2.00
Miss Edith Walker, Burlington, N. C.	3.00
James Walton, Griffin, Ga.	1.00
W. C. Wampler, Harrisonburg, Va.	5.00
Mr. and Mrs. Holland Ballard, Holland, Va.	2.00

If, when you receive your statement, there is any mistake will you please write me at once? We try to keep our records straight, give proper credit, and use money sent in to the very best advantage.

L. E. SMITH, *Pres.*

FLINT HILL REVIVAL.

Our first revival after the organization of the church was held at Flint Hill Christian Church, four miles east of Biscoe, N. C., beginning Sunday, September 17th, and closing Tuesday, September 26th.

Rev. Ferman Solomon, a Baptist brother from Carthage, N. C., was secured to do the preaching. Bro. Solomon is a very interesting and forceful preacher of God's Word, and is extremely interested in the salvation of the young people of the country, as well as a firm believer of the older church people living a Godly life and using the means that God has blessed them with to support the church and its work.

God blessed the meeting with 21 conversions, mostly young people, who made their way to the altar, weeping over their sins in the old fashioned way and that without much pressure save the power of the Holy Ghost. There were 18 new additions to the church as a result of the meeting, and on Sunday, October 1st, the pastor had the pleasure of administering the ordinance of baptism by immersion to 16 candidates.

The dedication services of this church were conducted by our Brother T. E. White, of Sanford, N. C., on the 5th Sunday in July. He is expected to serve the church as pastor the coming year.

God has graciously and wonderfully blessed the church since its organization, as well as the efforts put forth by several brethren from Biscoe some months before the organization was established, who had a burning desire to do something in the Master's service, went out in the hedges and byways and Flint Hill Christian Church is the result of their efforts.

A short historical sketch of the origin of the church was prepared by Brother O. H. Lambert, of our Biscoe Church, who together with Brother S. P. Deaton, a Baptist brother of Biscoe, was the first to become interested in religious services for the community.

REV. W. C. MARTIN, *Pastor.*

Biscoe, N. C.

WHY ARE YOU HERE AS AN OFFICER?

By REV. R. L. HOUSE, *Pastor,*

First Congregational-Christian Church.

1. Because some person or persons had confidence in you, you have been nominated and duly elected. Your reputation in respect to character, and in regard to ability was taken into consideration. And someone had enough confidence in you to nominate you. I pray that you may never prove unfaithful to that confidence. Your past record has been worthy of commendation and emulation, and this splendid record paved the way to your election.

2. Possibly you are an officer because someone sensed the possibilities of your life. The first pastor of the Newport News Christian Church at one time in his ministry saw possibilities in a young man and made him superintendent of Sunday School. His faith was justified. That man has already held positions as professor in Columbia, Yale and Duke Universities. There are great possibilities in some of these officers. And with that in view you have been elected to an office.

3. You are an officer because there is work for you to do. There are no figure-heads in this church. If you have been elected to an office, it is because there is something to be done. Let no one feel that just because his position is small that it is not worth filling. Anyone who takes the attitude that his job is too small for him, at once reveals the fact that he is too small for the job. Christ reminds us of two brothers: one promised to do a job and failed to do it; the other didn't promise to, but went and did it. Now I think the Congregational-Christian Church has the right to expect that you serve promptly and faithfully, or resign immediately. Now, I'm serious in that. If a person holds a position and does nothing about it, the church is handicapped. But if a person absolutely will not do anything, then the least thing one could do is to resign and give someone else a chance.

4. You are an officer here to set an example. Ten men could have saved the city of Sodom. I declare to you that oftentimes the unquestioned example of one person may be instrumental in saving a church or a Sunday School. In a time when so many are careless, indifferent and irresponsible, it is the chance of a lifetime for you to set an example that will be as a shining light in this church and community. I am trusting that you will set an example by being punctual, by being sincere and dependable. The privilege is yours of conducting your office in such an exalted manner that you may be the superb example of a workman who need not feel ashamed.

5. Moreover, you are here as an officer to set up a standard, a precedent. That, my friend, is one of the highest privileges of life. Someone will come after you. And I pray God tonight that you will fill your office in such a unique way and to such a high degree of efficiency that your successor may feel that he has something to live up to; a reputation to uphold, a standard which must not be lowered. If so, you shall have not lived in vain.

When Elisha was about to become Elijah's successor he came and requested a double portion of Elijah's spirit. That was the greatest tribute ever received this side of Eternity! I bid you look down the avenue of time. Some day you must lay aside the duties which you have now assumed. Someone else will take them up with one of two feelings. Either he will be disgusted with your own indifference and inefficiency, or in eternal gratitude for the noble example you have set.

6. You are here as an officer because you had first become affiliated with the church in some way. You are not only a member of the church,

you are the church! Some people call me Mr. House and some call me Mr. Church. That's all right. I am Mr. Church, and so are you. All that I do is a reflection on the Congregational-Christian Church. Let us realize now that when we indulge in questionable conduct it does not only affect our own character, but also drags the name of this church down to the same level.

7. And, finally, we are here to make this a better church. We labor here under some very definite handicaps, but that is the test of a real Christian. This isn't the biggest church in town, but what does that matter unless you had rather ride an elephant than a horse? I am unable to understand the apologetic attitude of those who refer to "our little church." After all, if it is little, whose fault is it? It may be little in size, but not in spirit. It is big enough to train the children and young people in the way of the Lord. It is big enough to win souls to Christ. Little church! It is big enough and strong enough to share in the support of Elon College, and the fatherless and motherless children at the Christian Orphanage. It is big enough to send out a minister of the Gospel to proclaim the Way Everlasting. Its strength has been felt by the missionaries in the far places of the earth. How

can you say "little church?" The deep injustice of your accusation should blast your lips beyond expression or seal them in the anguish of silence. This is not a perfect church, but it does have its virtues. And we are here to emphasize them, to proclaim them. We are here dedicated to the high purpose of making this church a better church, and thereby a bigger church.

Newport News, Va.

SHALL I PRAY ON?

For years I've prayed, and yet I see no change. The mountain stands exactly where it stood; The shadows that it casts are just as deep; The pathway to its summit e'en more steep.

Shall I pray on?

Shall I pray on with ne'er a hopeful sign? Not only does the mountain still remain, But while I watch to see it disappear, Becomes the more appalling year by year.

Shall I pray on?

I will pray on. Though distant it may seem, The answer may be almost at my door, Or just around the corner on its way, But whether near or far, yes, I shall pray—

I will pray on!

—*Edith L. Mapes, in Sunday School Times.*

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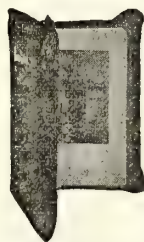
Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Great God, our Father, thy love and mercy are never failing. Continually thou art seeking to lead and help all whom thou hast called to be thine own. We praise thee that forever Jesus is interceding for his faltering ones, and that through Jesus thy mercy flows into every trembling, trusting child of thine. We pray for faith, for light and for love, to do whatever is thy precious will. In Jesus' name.—*Amen.* "L."

WE DO OUR PART.

That was the theme of the 21st annual session of the North Carolina Woman's Missionary Conference at Turner's Chapel, Sanford, N. C., Friday, October 20th. And the good women burdened, beaming and anxious, from all over the State, and several from Virginia, gathered in their annual session to hear their reports from district meetings, churches and societies, to learn whether they were doing their part, and how, in the coming year, they might the better do their part. It is safe to say that all of the women who attended that conference and the sixteen ministers who gathered with them to get inspiration, and the dozen or more men who came along as chauffeurs or helpers, will all be better and will be more anxious to do their part after the experience of that good and glorious day.

Miss Ruth Sargent of Southern Pines, in conducting the devotionals at the beginning, felt that the women had met to wrestle with God, even as Jacob wrestled, and that the whole missionary enterprise was a wrestling with God, that his strength might be made manifest, and that his will might overcome and be done throughout all the world. If the women really meant to conquer in the conflict of their missionary endeavor, they would have to wrestle with God, because after all the cause of missions belongs to God, the cause is his, the "call" was from him, the strength was his, and if we are to prevail in the holy task to which we are called, we must wrestle with God and have his blessing and approval. Our missionary strength and guidance must come from God and can only be effectual as we prevail with God and God is realized in expressing his will through us. It was a fitting devotional period.

There was a very large enrollment at this session of the conference, some members coming as far as two hundred miles and not a few coming one hundred miles or more to enjoy the fellowship, the inspiration and the blessings of this one-day conference.

Four out of the seven district superintendents were present, and certainly gave stimulating reports of the work done in their districts. One of the outstanding and exceedingly helpful events of the day was the report of the literature secretary, Mrs. W. T. Scott. Hers was a report that reported. She laid before the conference, in an exceedingly concise and illuminating manner, the character of the rich literature now available for all societies, and especially of the Mission Study Books which are recommended and which are available for all societies. In no year of our missionary history has the literature on Missions been so rich, so varied and so informative. If one remains ignorant of the magnitude of the world-wide movement for Christ, and the thrilling experiences that men and women are having in carrying on this movement for world-wide brotherhood and fellowship, one will certainly

have to ignore much of the very best literature and many of the best volumes that are coming from the printing presses of the day. Missionary literature is no longer pious platitudes for saints, women and children (if it ever was that); the missionary books of the present are among the best volumes that one can read of heroic adventure, of glorious endeavor, of splendid achievement. Mrs. Scott, in her report, certainly must have impressed all present with the worth and merit of the literature on Missions.

Mrs. O. H. Paris made a report and a plea for the Cradle Roll and Mrs. W. H. Carroll emphasized the necessity of the spiritual life in each society. Mrs. W. R. Sellars, the faithful and efficient treasurer, was burdened at her report, lacking some \$500.00 of showing as much collected this year as last, and made a plea for the women to begin now and not wait till the second or third quarter to pay in their dues and make their contributions to their societies. She plead with the women that we could not afford to further retreat, and that in order to stop the retreat the women must discover the weakness in their lines that caused the retreat and plan an advance. Mrs. C. H. Rowland, the president, gave an inspiring message, calling upon the societies, one and all, to do their part and for every member in every society to determine within themselves that "the line shall not break where I stand." It was a thrilling appeal to a great body of women for individual effort to face about and to go forward in the great task to which we are called in Missions. The morning session closed with an address by the Mission Secretary, on the topic, "The Responsibility of Righteousness."

A bountiful luncheon was spread and an hour of fellowship was enjoyed, it having been announced that while twenty-five cents was charged one for lunch, the money would go to help complete the church building. Turner's Chapel has certainly erected a beautiful brick structure and one that would do credit to any community. The interior is not yet finished, though seated and made possible for regular service and worship.

In the afternoon, Rev. W. T. Scott insisted in a helpful address that "We Do Our Part in the Home Field," and Rev. A. G. Swartz that "We Do Our Part in Other Lands." His was a plea that while we have demands for material and physical relief at home, we do not forget to do our part in the spiritual task of carrying the gospel to other lands. Mrs. W. R. Sellars was again called to the floor to lay before the Conference "Plans and Programs for Doing Our Part in 1934." She stated that while they had not reached the goal the past year, the Board had recommended the same apportionments be on all societies, and we begin at once to raise our apportionments so that we shall next year reach our goal. A very interesting discussion followed, after which the report was unanimously adopted, all present feeling under the inspiration of the discussion that the societies would reach their goals and go forward in achievements for the coming year.

It was a glorious October day, the feeling of fellowship was delightful, the sixteen pastors present gave inspiration to the occasion, and all seemed to be in a most happy frame of mind in the house of the Lord, as we took counsel together as to how to go forward in the fields of conquest and righteousness for God.

J. O. ATKINSON, *Mission Sec'y.*

A dead church never represents a living Christ.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 21, 1933.

Sunday Schools.

Previously acknowledged	\$ 319.27
Third Ave., Danville, Va.	9.40
Berea (Nansemond), Driver, Va.	5.00
Happy Home, Ruffin, N. C.	2.90
Mt. Auburn, Manson, N. C.	4.20
Berea (Norfolk), Norfolk, Va.	6.50
Roanoke, Ala.	1.00
Morrisville, N. C.	1.36
Flint Hill, Star, N. C.	1.00
Hopedale, Burlington, N. C.	1.01
Liberty (Vance), Henderson, N. C.	2.62
Total	\$ 354.26

Specials.

Previously acknowledged	\$ 32.57
Burlington S. S., Burlington, N. C.	51.60
Total	\$ 84.17

Coin Card Offering.

Previously acknowledged	\$ 26.00
Class No. 2, Auburn S. S., Manson, N. C.	1.00
Caraleigh Church, Raleigh, N. C.	1.00
Total	\$ 28.00

Summary.

Previously acknowledged	\$ 430.64
Sunday School, Regular	34.99
Specials	51.60
Coin Card Offering	2.00

Total to date \$ 519.23

The cause of Missions is that cause instituted and carried on by our Lord that he may give spiritual relief and salvation to hearts that are hungry and souls that perish. Will you help now in this time of great need?

J. O. ATKINSON, *Mission Sec'y.*

OUR UNALTERABLE CONVICTIONS.

"After retrenchment and retreat—better planning and deeper consecration for our Unfinished Task." These are the words of courage and of conviction. Some of the greatest victories of all time have been won after retreat. Sometimes retreat has been necessary in order to collect scattered forces and to better plan for a braver and more determined attack and for a bolder and more determined onslaught.

It cannot be that we of the churches will continue to retreat. Our mission work at home and abroad has suffered till the heart can stand it no longer. Cutting budgets, decreasing goals, lower standards will not cure and will not save. They will only cause further retreat and retrenchment. We wish every SUN reader would carefully digest the words that Rev. Raymond Calkins, D. D., writes in behalf of our American Board in its world-wide task:

"The American Board was born of the conscience and deep spiritual convictions of our Congregational Churches in America. That conscience and those convictions remain today unaltered and unalterable. We believe that in Jesus Christ and in him alone full salvation is to be found for human life and for human society. Believing this, it is impossible to keep to ourselves our best possession. We must share with our brethren everywhere the 'good news which is for all people.'

"The changes which have come are on the circumference only. They do not touch the center of the missionary motive, of the missionary enthusiasm which are the same today as when our first missionaries went forth in faith: The heralding of the good tidings that in Jesus Christ is to be found redemption from sin and misery, and the

power to recreate the human soul into the likeness of God.

"The American Board is today sounding this ultimate Christian message in all of its missions all over the world. The churches must and will give to it loyal and unstinted support. At this crisis in the moral history of mankind, we cannot be less Christian than were our fathers over a century ago."

THE GUEST BOOK: PIONEERS.

By ARTHUR W. BARWICK.

If one did nothing more than look at the pictures on the striking cover of the new Guest Book, gathered as they are from widely scattered sources, it would be time well spent. They make one want to pick up the book and see if the contents are as interesting as the cover.

One is not disappointed. Rightly, it begins with youth, with an emphasis on young people's conferences and what is being accomplished in

the training of the youth of today for the leadership of tomorrow.

The work of a home missionary in Nebraska gives an intimate story of what Congregationalists want to know about their work in our own country. The idea of definite goals, with planned effort to realize those goals within a given time is surely something new in home missionary activity to most people.

If the story "When Christ Takes Root" were the only one in the book it would be worth all effort expended on this issue. It illustrates the ultimate aim of missions—"the development in every land of independent and self-supporting churches, devoid of sectarian divisions"—as being realized in Japan, and "Vanishing Denominationalism" does the same for India.

At Boulder Dam is being exhibited a bit of real home missionary statesmanship and Christian cooperation. When seven Protestant denominations can get together and support a great church in a town large enough to support but

one adequately, it is a long step in advance.

The book would not be complete without the story of the older pioneers who have had their day on the firing line and who should now be resting from their strenuous labor. We are not proud of the way we have neglected these old soldiers of the cross.

Read your story of the "Pioneers." The writer is going to see that it gets into every home in his parish.—*Missionary Herald*.

A Story for the Children

THE ROMANCE OF INK.

If you were asked what was the greatest traveler on earth, what would you say? You might say the steamships, or the railway trains. But no, the greatest traveler of all is ink. At first you think that ink is a very common thing. It is, but that is why there is so much romance about it. Ink is the greatest traveler on earth. It goes everywhere, into all countries. Let's see some of its travels.

After it is made in the factory it is packed in boxes, and shipped to the stores where it is sold. It goes by railways, trucks, and automobiles to the stores in the country. And in this day it is shipped by steamships to other countries, and from there it rides again to the stores. Many boxes of ink ride on a camel's back for miles in some strange country. In some places it is carried on an elephant's back for miles in other countries. In some places it is carried by the natives to the stores. In South America the llama, a sheep-like animal, carries the ink over mountains to the people who use it.

This is not all the journeys it gets. The one who buys this ink carries it to his home. Then it goes in letters to the mailman, and to long journeys over the sea and on the land, wherever the sender wishes it to go.

Ink goes on every long exploration to far-away places, and records the trip. It went to the North Pole in the big balloon-airship, and even down to the South Pole with Commander Byrd.

When we use a bottle of ink it travels thousands of miles for us, unless we spill it on our clothes, or on the floor.—*Chester W. Colburn in Junior Weekly*.

THE BOY WHO RECOMMENDED HIMSELF.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful."

"He gave his seat instantly to that lame, old man, showing that he was kind and thoughtful."

"He took off his cap when he came in, and answered my questions promptly, showing that he was polite and gentlemanly."

"He picked up the book, which I had purposely laid on the floor, and replaced it on the table, showing that he was orderly. All the rest stepped over it. He waited quietly for his turn, instead of pushing and crowding."

"When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, and his finger nails clean. Do you not call these things recommendations? I do."—*Selected*.

We would see Jesus.—*Bible*.

The Conscience of America Protests!



The arch-enemy of every good impulse of mankind lurks stealthily in the background and whispers. He would gloat in ghoulish glee to see the rotten apple dropped into the good barrel. The conscience of America protests!

In the first fifteen weeks of beer nearly \$500,000,000 was diverted from the channels of useful industry. Milk was the first to suffer. (Statement from Business Men's Prohibition Foundation.)

"The liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive but will aggravate the evil; there must be no attempt to regulate the cancer; it must be eradicated; not one root must be left behind."—Abraham Lincoln.

No nation, people or community ever drank itself into prosperity, and none ever will.

Every dollar spent for beer and whiskey weakens

by that much the spender's buying power to purchase the useful products of industry.

The saloon business, no matter by what name it is called, is a destructive enemy of all other lines of business.

The liquor traffic has always and everywhere made a few immensely rich and the many degradedly poor.

Prohibition has a cash value of two billion dollars to the purchasing power of the country. You can't cure business depression by turning the stream of the people's money into a parasite business like the liquor traffic.

Prohibition has outlawed the biggest and worst enemy of all legitimate businesses. Let us keep such an enemy forever outlawed in North Carolina.

Merchants, farmers, laboring men, business men of every calling, let's work against the whiskey business now, and vote against it in November.

From United Dry Forces, Raleigh, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

NOT MUCH OF A WEEK.

Did you ever feel that way? If so, you know something of how I feel this Friday night after spending most of the week in bed—a week in which I had expected to attend the Leadership Training School at the Christian Temple, visit a number of new homes in this city by the sea, prepare two sermons for Sunday, assist in a funeral, hold the annual meeting of the church, think out the talk I am to make at the Tidewater C. E. Convention which meets in Norfolk next Saturday night and Sunday, get my material for this page ready in time so the printer will not have to wait for it, and perhaps do a few other odds and ends that might bring a bit of happiness to someone. But these things have gone undone, and I just now thought, "It hasn't been much of a week."

But has the week been wasted? I wonder. Dr. Frederick L. Fagley, of New York City, told our group of Eastern Virginia preachers on Monday about the radio of the soul. He told of ministers in the Catholic and Episcopal Churches who gather for days at the time and have no speaking. They simply sit quietly together in their house of worship and give the soul a chance to commune with each other. Perhaps some of you who read this will experiment with the radio of the soul until you can tell the restless world how to get spiritual strength from the radiating souls of their Christian friends. We have not yet learned what Jesus meant when he inquired who had touched him and gave as his reason for knowing that someone had touched him the fact that virtue had gone out of him. As I heard Dr. Fagley talk I received something more than the words he spoke. His words are mostly forgotten, but there remains more courage, faith, hope, and love because I shared with this man the hours of worship.

From Monday until Friday a cold has kept me down. I have been too stupid to talk, and my eyes too weak to read much. But there has been an excellent opportunity to think, to rest, to pray. When everything moves so rapidly it is impossible to get all the beauties of life. Now I visit old friends at Schultsville, N. Y., where I preached during student days, or wander through those ancient halls of learning at Yale. Or I go again to Seattle for the union of Congregational and Christian Churches. Or why not sit on the shores of the Pacific and see the new moon sink to rest beyond the western sea? Or why not rest in the springtime shade while listening to the beautiful music that rings out from the Singing Tower in Florida? Or if one prefers, one may play snowball on Pike's Peak in the middle of June.

Who can say that to remember interesting places, people and circumstances is to waste time? Perhaps it is then that we really live. Here is a true story:

About five years ago I shared with a neighbor preacher the task of taking a woman and four children out of a cabin in the woods where they had been left by a drinking husband and father. For weeks at a time they had no food. We succeeded in getting the children in an orphanage. The woman spent several days in my home. She had clung to a worthless husband and starving children until her mind was about to slip. She was hungry, and weak, and worried. She had been beaten, and starved, and neglected by the one who had promised to love and keep her. But it was not easy to leave him forever.

For days we tried to help her forget the tragedies life had brought to her and to bring to her a new hope for life. After she had learned to eat a little, she left us and started out alone. We lost track of her until recently.

Today she came to visit us. She looks young again. There is gayety in her voice. She is well dressed. She is happy about the children who were in the orphanage. She now has one in school and is paying her way. She has money saved. Maids and butlers serve her. She is a nurse for an invalid in one of the fine homes of Norfolk. It is a blessing to have her come into our humble home.

No week is worthless in which an angel of mercy comes to your home bringing sincere friendship and appreciation. Happy, indeed, are those whose experiences have been such that many weeks can bring these benedictions. Out of such experiences grow prayers of appreciation that rise up from the hearts of those who have time to pray to him who guides in the destinies of those who seek his way. Prayer becomes natural in the presence of those whose lives have been transformed because of their belief in a God of love, even though human love has been a complete failure.

And to pray is to live. Then perhaps this week has meant more of life than some in which there was more activity. Who knows?

COMMERCE AND MISSIONS—ALLIES OR ENEMIES?

CHRISTIAN ENDEAVOR TOPIC FOR OCT. 29, 1933.
Scripture: Acts 19:21-29.

(For daily Bible readings, see THE CHRISTIAN
SUN for October 12, 1933.)

In selecting the hymns remember "The Old Rugged Cross," "Dear Lord and Father of Mankind," and "'Tis So Sweet to Trust in Jesus."

"The saddest thing for a heathen people is to come into contact with civilization without Christianity."—James Alexander.

The cause of Christian missions had to win its way against great odds. As late as 1796, three years after William Carey arrived in India, it was moved and seconded by the General Assembly of the Church of Scotland that "To spread abroad the knowledge of the Gospel amongst barbarous and heathen nations seems to be highly preposterous." In the year 1812 the East India Company made a standing order for the deportation of all newly arriving missionaries which was mercilessly enforced. Such obstacles as these have to be gallantly faced by those who, hearing the call, go to serve; they have and are giving their lives in overcoming these obstacles.

FACTORS THAT ALLY MISSIONS AND COMMERCE.

1. *The missionary as an aid to commerce.* "The missionary is the representative of a higher civilization. His teaching and his manner of living create wants and introduce goods. He lights his house with a lamp, and straightway thousands of the natives become dissatisfied with a bit of rag burning in a dish of vegetable oil. So foreign lamps are being used by millions of Chinese, Japanese, and Siamese and East Indians. Clocks, bicycles, and sewing machines are similarly introduced." *Arthur J. Brown, in the Foreign Missionary.*

2. *Missionary training aids in readjustment.* "As the commercial prosperity of the white man develops, greater and greater demands for more

workers and more skilled workers follow. The teaching of English, French, or Portuguese is demanded by the pupils, for these are essential qualifications for advancement. The trades, such as printing, carpentry, building, which the white man requires are taught to apprentices. A new idea of a house, of clothing, of food, of family life, of home, may be born more naturally from the things that they see than from the lessons taught in school and church."

3. *Combating the slave trade.* "In the heart of Africa, David Livingstone saw with his own eyes what a trade in murder this traffic carried on. He helped the West to appreciate that not by policing the coast, but by occupation and administration of the interior and by the development of legitimate commerce, would it be most effectively checked. The call for legitimate trade was answered by several trading companies who found in commerce a holy instrument for Africa's redemption."—*The New Africa.*

4. *A concrete illustration.* (From a recent article in *The Literary Digest*). "The heathen are happy as they are: why bother them?" So says the cynic on Christian missions. But he entirely disregards the fact that civilization, as represented by commercial firms seeking markets for the white man, is still pushing vigorously into less civilized countries, and uprooting the customs, tradition, religion and working methods of the people. The cynic never condemns these agencies for forcing themselves and their wares upon a native people.

"The Christian missionary, on the other hand, desires only to help these people to meet the new conditions of life to the best advantage and to help them in developing an adequate religious foundation. Reminding us of all this quotes an American missionary in East Africa, thus:

"In our community, which we call the Chikore Larger Parish, we are educating the hearts, hands and heads of more than two thousand five hundred children, not to mention their fathers and mothers. Jesus said that he came that people might have life; he came to save for life, not for death. We desire to give the African life, a life of hope instead of despair, of health instead of sickness, of knowledge instead of ignorance and superstition, or industry instead of idleness, a God of love instead of the fear of evil spirits; a monogamous home instead of a polygamous kraal, and the principles of Jesus so that they may build a Christian church, African in form and spirit."

These things shall be—a loftier race than e'er the world hath known shall rise,
With flame of freedom in their souls, and light of knowledge in their eyes.
They shall be gentle, brave and strong to spill no drop of blood, but dare
All that may plant man's lordship firm on earth, and
And fire, and sea, and air.
Nation with nation, land with land, unarmed shall live as comrades free;
In every heart and brain shall throb the pulse of one fraternity.
New arts shall bloom of loftier mold, and mightier music fill the skies,
And every life shall be a song when all the earth is paradise.
—John A. Symonds.

NORTH CAROLINA AND VIRGINIA CONFERENCE ARRIVALS.

Those coming by train or bus to the North Carolina and Virginia Christian Conference which meets at Union, November 14th, will get off at Burlington, N. C., and if they desire transportation from Burlington to the church they will please notify J. H. Wilkins, chairman of the Transportation Committee, Burlington, N. C., the time of their arrival, and arrangements will be made to meet them. Trains and busses will be met only upon notification.

P. H. FLEMING, *Pastor.*

Sunday School Lesson

By REV. H. S. HARDCASTLE.

WORLD'S TEMPERANCE SUNDAY.

LESSON V.—OCTOBER 29, 1933.

GOLDEN TEXT: "Love worketh no ill to his neighbor; love, therefore, is the fulfillment of the law."—Romans 13:10.

LESSON TEXT: Romans 13:12-14; 14:7-9; 15-21.

The "wets" are insisting that the liquor problem should be returned to the States, and to the cities and the counties of the States. The "drys" insist that the liquor problem is not only a national problem, but a world problem. "World's Temperance Sunday"—there is a challenge in those words. The Kingdom of God involves, not only a nation in which there is no legal status for liquor, but a whole world in which it shall be an outlaw. The liquor traffic is doomed. As the kingdom of righteousness increases, the liquor traffic shall decrease. Those of us who believe in sobriety, and righteousness, have not lost the campaign; we have simply lost one battle. We shall win eventually. It is going to be a long, hard, slow process. But we shall win eventually. God is for us. He is against the liquor traffic in every form. The time will come when he will find enough people to do his will in this matter, and then—and not until then—the liquor traffic will be struck down.

The Day is at Hand.

The race has made progress slowly and painfully. There have been many evils that it has tolerated, either because the race did not recognize them as evils, or because the race did not have the moral resources to rid itself of them. But those who were instrumental in writing the Eighteenth Amendment into the Constitution, thought that "the night was spent, the day is at hand." They thought that the race, at least the American people had passed out of the night of darkness and ignorance as concerning the true nature of alcoholic beverages, and had come into the day of knowledge of their true nature. It would seem that the fact that alcohol is a poison, a habit-forming poison, that we live in a machine age, that life is becoming more complex and inter-related and inter-dependent, and that the use of liquor is contrary to the spirit of Christ, and a sin against personality—for these and other reasons it seemed that the day had come. But alas, the American people are still in the night, in the darkness as concerning this monster evil. One tragic factor in the whole situation was the failure of the American people, and the church people, to see the moral issue involved. One becomes somewhat concerned about a nation that will respond to the appeal to repeal the Eighteenth Amendment "because of party loyalty or regularity," or "for revenue." The drys must begin all over again the tedious process of education or enlightenment. We are not nearly so well educated in morals as we are in science.

Not in Rioting and Drunkenness, Not in Chambering and Wantonness, Not in Strife and Envy.

Rioting and drunkenness go together. Chambering (sexual sin), and wantonness (licentiousness) go together and with drunkenness. Strife and jealousy (envy) are the natural fruitage of drinking. Drinking is the root of all kinds of evils.

In Good Form.

The words, "Let us walk honestly," really mean, "Let us walk in good form." It is quite the thing now to drink. It is considered good form to drink, according to the etiquette of many. But it is bad form from the standpoint of God.

When one thinks of Jesus Christ and drinking, one somehow feels that for the Christian, at least, total abstinence is the only good form. We need to fear this one thing when liquor becomes legal—drinking will become respectable. As a matter of fact, it ought to be considered bad form for the Christian to drink.

None of Us Liveth to Himself.

There has been so much said about "State's rights" and especially about "personal liberty." It is a lot of bunk, and the folks who insist upon either know it is bunk. In the presence of a great Social Evil, how dare any man, especially any Christian man, talk about personal rights. One drunken driver on the road becomes a menace to every other driver on the road. The evils of liquor cannot be kept within the bounds of an individual's life, or the boundaries of a State. The governing principle of a Christian should not be his personal, selfish interests or tastes, but the greatest good for the largest number.

For Whom Christ Dies.

Human personality takes on new significance and new value in the light of Christ's death on the cross. No man is worthless in the light of that tremendous fact. The man who sells liquor to another man, or the man who gives another man a drink, is doing a terrible thing in the light of the Cross.

Not Meat and Drink, But Righteousness and Peace and Joy in the Holy Spirit.

The Kingdom of God does not consist of the physical appetites. It is a spiritual kingdom, a realm in human life, right here in the world in which we live, where the will of God is done. It is righteousness—the realm where men do the right, and where they do the will of God; it is peace—war has no place in it; it is joy in the Holy Spirit—a clean, wholesome, pure, unselfish, loving joy. Joy in the Holy Spirit leaves no aftermath of regret, no body of pain. It is the happiness experienced in having the Divine Presence in all human endeavors.

The Things that Make for Peace—The Things that Edify.

Intemperance promotes quarreling, bickering, strife, confusion, dissension, trouble, fighting. It does not edify. There is nothing about it that permanently enriches life, that builds character, that promotes godliness, that ennoble human life. It debases, deludes, destroys.

Anything Whereby Thy Brother Stumbleth.

One must consider his influence on others. One must think of those who will be caused to stumble by something which they can do in comparative safety. One's responsibility for others is a serious fact in life. "Am I my brother's keeper?" said Cain with a sneer. Perhaps not our brother's keeper; but we are our brother's brother. And that is something to think about.

The Larger Aspects of Temperance.

Of course, temperance is an inclusive word. One can be intemperate in word, in work, in pleasure, in many things. But just at present we need a great deal of teaching on temperance as applied to drinking. The writer believes that for the Christian at least temperance here means abstinence.

LIBERTY VANCE HOMECOMING DAY.

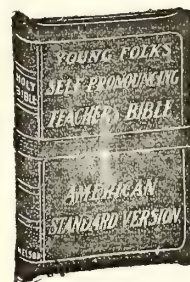
Liberty Christian Church wants all old and new members and friends to be present with her Sunday, October 29, 1933, to unite with us in worship and fellowship.

A cordial welcome awaits you, and the day will not be complete without your presence.

S. E. MADREN, Pastor,
MISS MARGARET ALSTON,
President W. M. U.

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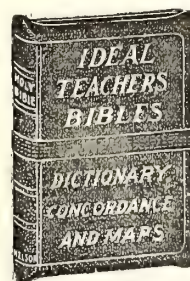
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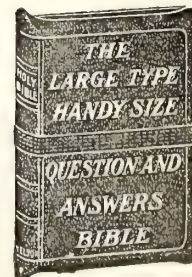
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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

A CONTEMPTIBLE GIFT.

"But unto Cain and his offering he had not respect."—Gen. 5:5.

Why was Cain's gift contemptible? Halderman says, "Because he denied any difference between himself and God; because he denied that he was a fallen man and needed to be reconciled to God; because he did not recognize that the ground he used was cursed; asserting that any ground was good and should be acceptable to God."

There are those who deny that man is a fallen being, but claim that human nature is inherently good, and that by culture, man can bring himself to acceptance unto God. This is the cursed ground of man's life. There are some things that are sinful, judged of God, condemned and set aside, and one cannot indulge these things and offer them to God for blessing. To offer our own righteousness, our mere human goodness, to indulge the pleasures of sin for a season and then say, "What harm? Everything is good and sin is what you make of it," denies God's judgment and tramples under foot his word, because we offer him that which he has himself condemned. What can "consecration" mean, if it does not mean the acceptance of God's will and way, and living the conformed and the transformed life in him to the best of our ability?

Prayer—

"I am thine, O Lord,
I have heard thy voice,
As it told thy love to me,
But I long to rise in the arms of faith
And be closer drawn to thee."

—Amen.

TUESDAY.

THE ACCEPTABLE GIFT.

"And the Lord had respect unto Abel and to his offering."

"And the Lord said . . . if thou doest well, shalt thou not be accepted."—Gen. 4:4, 7.

Abel offered a slain lamb, and the above text is the record of God's blessing upon him. What is the difference between his offering and Cain's? He believed just the reverse of the things said about Cain. His offering of the slain lamb was a real sacrifice—a blood sacrifice, the symbol of his own heart's devotion.

Thus it is affirmed that the difference between the two men was not in the difference of the men but in what they offered—the blood of the lamb. Cain's offering neither represented his own sacrifice nor the blood sacrifice.

Remember then that the difference of acceptance or rejection before God all hinges on the question of the blood of the lamb.

And so it has been throughout all ages. It was the difference between the Egyptians and the Children of Israel on the night of the passover; it will be the difference between the saved and the lost to the last; and it is the difference between heaven and hell.

Prayer—O Lord, our Father, help us to see and understand and preach Christ and him crucified in all that we do and say. This we ask for Jesus sake.—Amen.

WEDNESDAY.

"And Cain went out from the presence of the Lord, and dwelt in the Land of Nod."—Gen. 4:16.

We are told that Cain himself named this land which he occupied, Nod. That is to say, "Vagabond." A vagabond is now what he is before the Lord, so he dwells in the land of the vagabond.

We are told further that the type of civilization which Cain established was society, music, art, manufactories, polygamy and murder. It is not to be believed that music and art and business are godless and result only in immorality; but it is believed that culture and embellishments alone cannot produce a godly civilization, nor a perfect society. When God cursed Cain he told him that "When thou tillest the ground, it shall not henceforth yield unto thee her strength."

If these things be true, it would not be hard to look into present-day conditions and put the finger on some of our failures. Statesmen labor and patriots die in the cause of national welfare and recovery, but stable society does not follow; crime is rampant, sin flaunted in public gaze beggars description, drought is impoverishing, and starvation knocks at the door right in the midst of plenty. Only the church cries, "Turn to God," but the church pews are vacant and the church treasuries are empty, for civilization does not believe that such is the answer. It is the great fight between the flesh and God. The man of the flesh lives for this world. The man of God worships God and lives for his spirit in the world to come, looking for a city whose foundation and whose maker and builder is God.

Prayer—O Lord, we are so guilty of living apart from thee, and we do not know how to pray. "O Lord, have mercy upon us sinners."—Amen.

THURSDAY.

THE PLACE OF PRAYER.

"Then began man to call upon the name of the Lord."—Gen. 4:26.

This is the first mention of prayer in the Bible. According to the Scriptures, it must have been the first instance of prayer in human kind. It was under the rule of Seth, whom God gave Eve as a substitute for Abel, and it appears to be the first step of civilization to bring up a society according to the will of God.

Prayer is the first expression of every soul that turns to God. When Paul was converted it was said of him, "Behold he prayeth"; when Jesus turned from his work, "He continued all night in prayer." This is not because prayer is mandatory in Christian experience, but it is because the first thing that claims a new born soul's cry is the claim and authority of the Lord upon it. It is the first look toward heaven; it is the first rung of the ladder heavenward; it is the pressure of the heart-springs coveting the companionship and fellowship with God. He who is born again and for a vision of these things is compelled to pray. Without prayer, there is no vision.

Prayer—Dear Father, though we do not know how to call upon thee, and are ashamed to offer thee our sinful selves, we are thankful that thou art calling us, and through Christ we may come to thee for succor. O God, bless us with thy companionship every day. In Jesus' name we ask it.—Amen.

FRIDAY.

WALKING WITH GOD.

"Enoch walked with God."—Gen. 5:24.

Walking with God signifies a lot, and yet not more than is plain and possible in everyday life. It signifies:

1. Believing in God and loving God in life.
2. Committed to God's will.
3. Going in God's direction.
4. Keeping the mind in harmony with God through constant prayer.
5. Listening to God through spirit, through his word, through the voice of conscience, through the claims of love, peace, gentleness, meekness, justice and righteousness.
6. At ease in God's presence.
7. Pleasing God.
8. Allowing no separation from God.

Prayer—Our Father, we want to walk with thee. We want to feel thy spirit, thy passions, thy love, thy life as it is in Jesus. Grant this this day. We ask for Jesus sake.—Amen.

SATURDAY.

WOULDN'T SAY "HELLO!"

"Love suffereth long."—Read I. Cor. 13:1-7.

Divorce court judges have to listen to tragic stories. One woman's husband wouldn't say "Hello" to her when she had a terrible toothache. When she was blue he would go around the house singing, just to tease her; and when she felt happy he was blue. And so the testimony went.

It doesn't take much to make a happy household. It is usually just a matter of saying "Hello." It is usually just such little bits of sympathy and cheer and comfort and comradeship. It costs nothing but thoughtfulness and not much of that; but, alas, how often it is forgotten!

It is easy to slide down the hill. Injured feelings soon become mean suspicions and mean suspicions soon slip into the divorce court. And it is not easy to climb up again on to the heights of sunshiny affection. Just a little application of the thirteenth chapter of I. Corinthians.

Prayer—Christ of love, may we love one another. Plant thy gentle spirit in our breasts. Make us kind in the little ways which are the big ways.—Amen.

—AMOS R. WELLS.

SUNDAY.

THE DEATH GRIP.

"Ye will not come to me that ye may have life." Read John 5:30-40.

A man jumped into a river, seeking to commit suicide. A letter carrier jumped after him to save him. The drowning man locked his arms around the would-be rescuer in a death-grip that was impossible to loose. Life line and life preservers fell short. Finally, rescuers reached the two just in time to save their lives, but the end is not always so fortunate.

A fatal instinct prompts this death grip whenever a rescue from spiritual death is attempted. The sinner welcomes the opportunity of company in his death. Ministers and evangelists often meet this hostility. But what else can be expected? Did not the Son of God himself meet it? And is not the servant as his Lord?

Prayer—Let us stretch out grateful hands toward thee, our Saviour, like Peter when he was sinking in the waves. Let us not be bent upon our own destruction, but yearn for eternal life from thee.—Amen.

—AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

GREAT NEEDS OF A MODERN ERA.

By REV. RUSSELL J. CLINCHY.

"Make me as one of thy hired servants."

Luke 15: 19.

Of all the requests which the Prodigal Son could have made of his father, there was only one he wanted to ask, and he pleaded, "Make me as one of thy hired servants." When he was in the far country he was under no restraint. He wanted to be free, and by free he meant the absence of any necessity. With that license he played fast and loose, giving vent to every desire. But after every want had been appeased he found he only wanted one thing, "Make me as a servant."

That was the recognition of the demand of the spiritual nature of man for a discipline that is as rigid and as vital as the discipline imposed on any other sphere of life. Sometime, sooner or later, life has a way of going about the task of making us serious and thoughtful. It gives us a chance for foolishness, if we insist upon being so foolish as to want such a chance, and then it pulls us up short with either satiation or disgust, as it did with the prodigal son, as if to say, "It is enough."

We seemed to have arrived just now. A short while ago one of our leading newspapers opened one of its editorials by saying, "We had grown flabby. We had let the money changers become our monarchs. Then the crash. We have learned; at least for a while, we have learned."

It was only recently that Walter Lippmann was outlining some of our modern problems, and he mentioned the same thing when he said this. "There remains one other thing, which in a sense, underlies everything else, and that is the problem of the individual himself who tries to take his part in the solution of these matters. The constant danger is that the disorder in the outside world will produce disorder in our own spirits."

Then if that be our problem the future depends upon whether we have the ability and the insight to perceive that the request we must make of life is the one which Jesus saw that the boy must make of his father—that of desiring with his whole heart the self-discipline of his spiritual life. Jesus saw that amid the license of the far country the soul of the boy was at loose ends, at the mercy of every whim and desire. He could meet no problem of life with any hope of solving it, or no antagonist of the spiritual life with the hope of conquering it. It was not the desire to return to his father's house which made the difference in him. That could have been just a sentimental homesickness with no real power in it. The change from weakness to strength came with his desire and willingness to place himself under the constraints of discipline.

The necessity for this is obvious in the realm of the physical and the mental. The demands for the discipline of the physical body are enforced by the edicts of pain and disease and no one can ignore their laws for long. We may decide that we shall not discipline ourselves regarding exercise, and cleanliness and nourishing food, but it is not for long.

The task is a bit more difficult mentally, but the very necessity of learning how to keep alive and keep our places in the working world, forces us to at least a limited discipline of mental attainment. But if we wish to go beyond the average, both in the physical and the mental areas, we well understand that such accomplishment

can only be won by the earnest and constant discipline of our bodies and our minds. Have you read what discipline even a prize fighter undergoes to secure brute strength? Why even a monk in a cell is a novice in self-discipline compared with him! Or there was John Stuart Mill who was considered to have the best equipped mind in the Victorian Age. But Mill read and studied so constantly that he never allowed himself a day's vacation from reading and study until he was 25 for fear of breaking the habit of work. We know what it takes to achieve power in body and mind.

But consider what we rely upon for spiritual resources. We are, of course, only thinking of those who are actually aware of their need of spiritual resources, for those who are not aware of them would not even depend upon these ways. But those of us who are so conscious of the great spiritual problems of life that we have come in contact with the church need to remind ourselves that we have not placed ourselves under a spiritual discipline comparable to our physical and mental discipline.

Consider from where we seek our spiritual resources. Mostly, of course, from our inheritance. We had a father or a mother, or a family circle, that was deeply ingrained with a sense of spiritual and moral reality, and we still seek to live upon that inheritance. But think of a boy who went out to try for his college football team with no physical stamina of his own, but only the plea that his father had played on that college football team twenty years before! Well, most of us are trying to play the game of life on the memory of the spiritual power our fathers possessed.

Or we attempt the other endeavor of grasping at spiritual resources at random. Suddenly life brings us up against stark reality, and we know that we must secure power. We thrust out toward God and seek to secure something immediately. We are like a boy who dallies and plays through all the school year, and then suddenly the day of examination looms ahead of him. He crams for the examination hoping to secure something which will enable him to meet it. So do we. We pray in a storm, we repent when an earthquake strikes us, we attempt to know God when our human power fails. Then we find that the power we received is only that which can be secured from a random thrust in a moment of necessity.

Or else we are deluged into believing that moral and spiritual power is something which is in the atmosphere as a general sort of experience and does not, therefore, have to be a particular and a personal one. It is just here that most of us face disaster in possessing a great spiritual consciousness. The general atmosphere in which most of us live has a vague moral and spiritual tinge and we somehow feel that we absorb it. It is part of the danger of living in what is nominally called a Christian community, because we then lead ourselves to believe that we really have a Christian sense of things. We take on the protective coloring of environment. If we were calling ourselves Christian with the kind of lives we have while living in the frank honesty of the utter paganism and materialism of ancient Rome, we would readily discover our lack of moral and spiritual integrity. But we are part of a general vague atmosphere which goes under the name of Christian and which gives just enough normal adherence to spiritual names and forms to give

us the sense that we are therefore Christian.

This has been made so apparent for us in the examination of our business leaders before the Senate investigating committee. These are not what we call bad men. There is nothing in their personal lives which would ostracize them from society. Every one of them nominally calls himself a religious man because he is part of the general atmosphere which is supposed to be moral and spiritual in name. But Mr. Lippmann has again reminded us that "the shocking thing about the Mitchell testimony, for instance, was not merely what was revealed about his conduct, but something much more disturbing than that. The general character of Mr. Mitchell's operations had long been known to the banking community, and Mr. Mitchell was, nevertheless, permitted to continue as a banking leader. That was utterly destructive of confidence. But how can confidence be restored? Not merely by laws, for laws cannot be written and enforced which will automatically produce a banking system worthy of confidence. Beyond the laws there must be bankers whose code is higher than those laws."

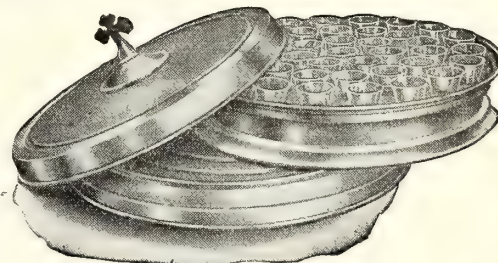
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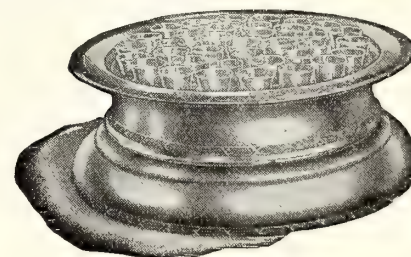
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear friends:

The Christian Orphanage is the champion sweet potato raiser this year. It has harvested and stored 675 bushels (winter food). Our largest one weighed seven and one-half pounds. We had sixteen that filled a bushel crate. I believe if we could have had rain during the month of September we would have probably made a thousand bushels. But the weather was very dry during the entire month.

We are short on corn and oats. It has been so dry this year that our corn for the crib was almost ruined and we had to take most of our corn to fill the silo. I am happy that some sections have had good seasons and the corn crop is good. If these sections would send us some corn and oats it would make us happy. This suggestion is for the men.

I have one for the good women, too. We are short on sheets. They will wear out. It takes quite a lot of sheets to keep the beds nice and clean. Don't forget.

Have you started to form your organization for your Thanksgiving offering in your church? We hope our churches and Sunday Schools will put some enthusiasm in the offering this year. Make a real offering—the Orphanage needs it!

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 26, 1933.

Brought forward \$ 9,755.34

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Elon College	\$ 12.50	
Lawrence Memorial Bible Class...	2.25	
Third Ave., Danville	9.40	
Mt. Zion	1.21	25.36

Eastern North Carolina Conference:

Fuller's Chapel	\$ 2.58	
Mt. Auburn	4.25	
Clayton	1.00	
Cary	1.00	
Damascus	1.57	
Liberty Vance	4.48	14.88

Western North Carolina Conference:

Flint Hill	\$.55	
Wentworth	7.17	
Shiloh	1.00	8.72

Eastern Virginia Conference:

Holy Neck	\$ 5.73	
Berea, Norfolk	6.50	
Wakefield	1.77	
South Norfolk	5.64	
Cypress Chapel	5.14	24.78

Valley Virginia Central Conference:

Winchester	\$ 3.53	
Newport	1.37	4.90

Alabama Conference:

Mt. Zion	2.57	
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Georgia and Alabama Conference:

Vanceville	1.00	
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Special Offerings.

W. D. Hall, Ruffin, N. C., Happy Home Church	\$ 5.00	
Mrs. Dalton, support children...	12.50	
Porterville Christian Church, Eaton, Ill.	1.08	
Damascus birthday offering.....	1.17	19.75

Thanksgiving Offering.

Mrs. J. E. Vincent, Suffolk, Va.....	10.00
Total for the week.....	\$ 111.96
Grand total	\$ 9,867.30

CONFERENCES WILL MEET.

The Eastern Virginia Conference will meet with Holy Neck Christian Church, near Holland, Va., on Wednesday, Thursday and Friday, November 1st, 2nd and 3rd. Opening session 10 o'clock Wednesday morning.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Wednesday and Thursday, November 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

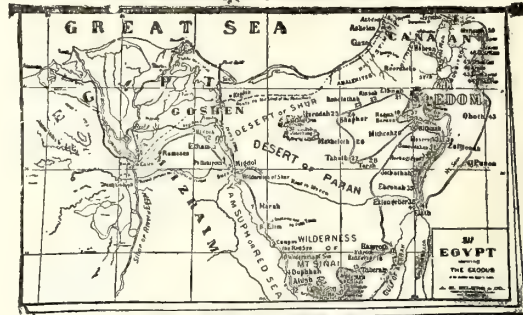
The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd, at Wentworth Christian Church, McCuller's, N. C.

The Georgia State Conference will meet with the United Church, LaGrange, Ga., Tuesday and Wednesday, October 31st and November 1st. Rev. J. H. Dollar, president of the conference, is also pastor of the entertaining church.

There are sermon tasters—those who love to hear preaching and know how to listen; and there are sermon critics—those who do not enjoy preaching and cannot listen because they are cynics. The one type is spiritually minded, the other spiritually without any mind at all.—*The Christian-Evangelist.*

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-pér-na-úm, which is upon the sea coast, in the borders of Zab'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ's words on them a good example, etc.
AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.
Isa. 9. 1, 2.
Isa. 42. 7.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT.

(Continued from page 13.)

We must recognize that with the possession of this code which is higher than our laws we need the possession of a recognition of the unity of our social life. Whether we like it or not, we now realize that we are living in a world in which we are all bound together as closely as though we were living on the same street, and that we cannot live that way unless we give thought to it. We can live in a wilderness without thought of others, but we cannot live that way in the modern world. On all sides this is recognized and we have all kinds of plans and blueprints for it. They range all the way from those of the liberal based on persuasion to those of the Communist based on compulsion. But they all pre-suppose the fact that the social and economic traffic of an interdependent world must be planned and guided by wisdom and by insight.

These are the two necessities of life in the modern world, therefore, the possession of a code which is higher than our laws, and a plan for social advance which includes all of us. But the mere mention of these needs brings us to the realization that they demand for their accomplishment something which we do not possess—the power of self-discipline. Jesus recognized where the secret of such possessions lay when he said: "Such things come by prayer and fasting." That is a dedication of oneself to the ideal by the discipline of one's mental and spiritual nature. It is the lack of such ability which leaves us so helpless today, not the lack of knowledge or of technique. Our schools, our radio talks, our pulpits, our magazines, our scientists, are all pouring out their instruction to us today as to what we should do, and how we should do it. And they believe if only the way is announced, mankind will organize and carry out the program. What they forget is that though the proclamation may be made with clarity, the power necessary to incorporate it into life comes only with the prayer and fasting of eternal discipline, and we have not been willing to give either ourselves or our social order, over to such discipline. The consequence, is, then, that when we are called upon to face the stern demands of life for a code that is higher than our laws, and the creation of a social order that is aware of our common relation, we find ourselves unable to control either our natures or our social action along any other line than that of selfish desire and individual action. Prayer and fasting in the interest of spiritual and social discipline are as alien to most of us as the ritual of a Chinese temple.

Our prayer and fasting would begin, then, with the command over our wants and desires. It is obvious that either we control our wants and desires or they control us, but what is harder for us to appreciate is how easily our necessities grow without our being aware of them.

How truly Jesus touched the reality of our need when he said that the disciplines of the spirit are obtained only when we prayerfully consider them, and create a fact from the multitudinous desires so that we can give attention to them. We have failed to use the ideas of prayer and fasting with the broad comprehension that Jesus gave to them. We think of prayer as the repeating of certain words, and of fasting as the cessation from food and drink at certain periods. These efforts, good in themselves, do not create great discipline of life. We grow into great energies of spiritual and mental power only when prayer has pierced through all the extremities of life and given us a new appreciation of values; when we have fasted from all the great lures of self-interest and action on individual motives, and from all the tawdry and worthless wants. Out of such prayer and such fasting arises life which is fused with those spiritual disciplines which

Jesus possessed so that power lay within his hands to say, "Not my will, but thine, be done."

That is why a newspaper can tell us we are flabby, and in reality speak to the church and say that it has allowed the age to grow flabby and soft. We have allowed them to think that religion is beautiful incense and rich soft color, and have forgotten to point to John the Baptist crying in the wilderness, "Repent ye, for the kingdom of heaven is at hand." Above all we have forgotten to point to Jesus alone on the mountain-side through the whole night receiving that power and insight which comes only through prayer and fasting.

That is the spiritual discipline which holds on till death, even with the endless moral earnestness of George Whitefield. There is that glorious description of Whitefield on the evening he died.

He had poured forth his great life through all the long years. He had preached for two hours that morning, and then that evening, being too weak to stand, he started up the stairs to his bedroom with his candle in his hand. But the crowd thronged the hallway, eager to hear the man they loved. "Preach to us," they cried, and the broken frame of the old man blazed again with the undying fire of his spirit, and holding the candle aloft, he made his voice speak of the faith which burned within him. The candle burned lower and lower, and as the light flickered and went out George Whitefield sank down upon the stairs.

The candle of the Lord is in our hands, and life asks that we will dedicate our lives to the eternal spirit of God until the light for us goes out.

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGES

HILLIARD—GUPTON.

Miss Thelma Gupton and Mr. Walter Hilliard were united in marriage by the writer on Wednesday, October 4, 1933, at the home of his brother, Mr. J. F. Hilliard, Cary, N. C.

The bride wore a pretty frock of dark blue triple crepe, with black accessories. She is the daughter of Mr. and Mrs. J. F. Gupton, Louisburg, N. C.

The groom is the youngest son of Mr. W. A. Hilliard, also of Louisburg.

Their many friends wish for them much success and happiness.

H. C. HILLIARD.

OBITUARIES

BLACK.

William Henry Black was born in Guilford County, October 15, 1864, and died September 10th. He was the son of the late John and Sarah Ann Hudson Black.

He was quiet and unassuming in all his ways, tender in his home and to his family, and kind and obliging in his community and to his neighbors.

He was a faithful, liberal and devoted member of the Providence Memorial Church, and his presence and influence will be greatly missed.

He was buried in the cemetery that surrounds his church and his funeral was conducted by the writer, assisted by Rev. G. C. Crutchfield, his pastor, and Rev. J. M. Perman of the Friends Church.

Surviving are his widow, Mrs. Jennie Black, two daughters Mrs. L. G. Freeland and Mrs. W. A. Rich; two sons W. Z. and Paul Black, and five grandchildren, all living in Graham. Three sisters, Mrs. Mary R. Steele of Graham, Mrs. J. A. Smith of Snow Camp, and Mrs. P. T. Ballard of Greensboro. Two brothers, C. J. and T. D. Black of Liberty.

T. E. WHITE.

COUNCILL.

Catullus Councill was born in Nansemond County, Va., May 24, 1861, and died September 15, 1933, at his home in Portsmouth, Va. He was married to

Miss Rosa Holland, of Holland, Va., His funeral was conducted from the home and seven children blessed the home, on Columbia Street, Sunday afternoon, September 17th, by the writer and Dr. N. G. Newman, pastor of the Holy Neck Church. The body was interred in the family lot in Oak Grove Cemetery, Portsmouth, Va.

Early in life, Brother Councill united with the Holy Neck Christian Church. R. A. WHITTEN.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, NOVEMBER 2, 1933.

NUMBER 44.

.. THE SUN'S OBSERVATORY ..

U. S. to Buy Gold in World Market.—

Unless there is a reconsideration of the present move to buy gold in the world market, a money war seems imminent. The administration seems determined to carry out its program, and Federal Reserve officials have been busy working out details. Meanwhile exponents of the various economic schools have been shaking their heads and predicting disappointing results, while slumping markets showed the opinions of the country's stock and grain traders.

Expensive Wall Paper.—

Because his house needed papering and he could not afford to have the work done, Vernon Jepson, 89-year-old Confederate soldier is said to have used his collection of postage stamps, numbering over 500,000, for this purpose. It may have seemed a foolish idea, but he went through with it, nevertheless, and now those walls are valued at \$25,000. For a year he labored at his task and slowly the walls took on new life. Today the house is said to look as if it had been done in Moorish arabesque or Egyptian mosaic. We are told that tourists visiting St. Cloud, Fla., may take a peep at this curious display for the small sum of ten cents.

NRA Taken Into Court.—

On Monday of this week the Federal Government's right to deny contracts to persons who have not given affirmative compliance was challenged from two different quarters. A temporary injunction restraining the Secretary of the Treasury from awarding a postoffice annex in New York City was granted to the Geo. F. Driscoll Construction Company. This company's bid was \$112,800 lower than that of the next lowest company, but was thrown out because of alleged non-compliance with the re-employment agreement. The injunction was made temporary. The other case mentioned is that of a Ford dealer who was low bidder for trucks to be used by the C. C. C. This company contended that it had complied with NRA provisions, and that if it were barred from competitive bidding, approximately 5,300 manufacturers who supply parts and equipment for motor units would also be barred.

The Last of the Morioris.—

Any boy who has read the books of adventure and history written by Geo. A. Henty, will remember with a thrill his story of the Morioris and the early settlers in New Zealand. In a recent issue of *The Literary Digest* is a story of the passing of the last of the pure blooded members of this aboriginal tribe. "Tommy Solomon," it says, "has eaten himself to death, and it is a grief to ethnologists, for Tommy was the last of the Morioris. It is a grief also to the New Zealanders, who rejoiced whenever Tommy, a resi-

dent of Chatham Islands, visited the mainland. Adorned with feather and sharks' teeth, he was a sight." At home, he was lord of 2,000 acres of sheep land. He was rich, but could hardly be reckoned happy, for he was by nature a sociable fellow, and it was his lot to see the small remnant of his people waste away. Donald J. Cowie, writing in *The Mid-Pacific Monthly*, says that "The Morioris, like the extinct Tasmanians, were a race of their own." Nobody knew where they came from, and now, with the exception of half-breeds, they are gone. As said above, to ethnologists, the extinction of any race, no matter how small, is a tragedy. They know that it is always possible for the littlest of data to turn out to be of immense scientific value.

Five Hundred Millions for Wrappers.—

It costs over \$500 millions to wrap up the packages that Mr. Citizen buys during the year. Indeed, in some instances the wrapper costs more than its contents. On the face of it, this would probably seem absurd, as the merchant is not in business to sell the container, but the candy, perfume, or other article which it contains. Yet, in many instances, it is almost impossible to sell these very articles without dressing them up on a manner that appeals to the eye. Every man, woman and child in the United States pays, in the course of a year, not less than \$5.00 for boxes, tin cans, bottles, paper containers, and wrapping materials of various kinds. The biggest single item is for tin cans, the cost of the empty containers alone reaching the sum of nearly \$200 millions. This is a comparatively modern method of packaging as there was formerly great prejudice against the use of tin for fear of poisoning, and perhaps there were thousands who were poisoned while tin-canning was in the experimental stage. The pure food laws together with the National Canners Association, have made this practically a thing of the past, and the danger of poisoning from tin cans has been reduced practically to the vanishing point. The second largest sum spent for packaging is for corrugated boxes, amounting to around \$80 millions. Besides the corrugated variety there are numerous other kinds of boxes, including the folding variety, the expensive fancy candy box, and the paper "can" used generally for ice creams and other such commodities. Glass is perhaps the oldest of our "wrappers" and it still plays a most important part, the bottle bill of today reaching above the \$75 million mark. The latest comer in the field is possibly celophane with its bill for \$20 millions. And its popularity is still growing. And last, but not least, is our old standby, the brown kraft wrapping paper which is found in every corner grocery as well as in the larger marts of commerce. It costs the merchants and manufacturers who use it \$33,882,000 a year.

Will It Be An Empty Shell?—

In 1935, there will be completed in the city of Geneva the great palace of the League of Nations, which is now being built at an estimated cost of \$9,000,000. In 1935, unless they change their minds, both Japan and Germany will withdraw from the League. Nominally they are still members in good standing, because withdrawal from League membership requires an advance notice of two years. But suppose they do not change their minds, what will be the result? The Peace Palace at the Hague, given by Andrew Carnegie, was dedicated just one year before the outbreak of the world War. Will the dedication of the League Palace precede a similar catastrophe? Speaking of the recent meeting to advance the cause of peace, a contemporary says: "A parallel is provided in the book of Genesis: 'And they said, Go to, let us build us a city and a tower whose top may reach unto Heaven.' Like the Tower of Babel the Peace Palace, or its mission, was overtaken by a confusion of tongues. Is this to be the fate of every edifice created to penetrate the Heaven of peace?" The League of Nations had its inception in the brains of a few idealists as early as 1914, while there was yet a possibility of averting what became the world's greatest war. While America yet remained neutral, the idea began to grow, and found the support of such men as William Howard Taft, Elihu Root, and President Wilson. When peace was finally declared, it was brought to the front by the American President and was vigorously supported by such men as Lord Robert Cecil of England and General Smuts, the great South African leader. It received its first, and perhaps hardest, blow when the Congress of the United States refused to ratify the work headed by President Wilson. It killed Mr. Wilson, though the League survived. Three years later, the next blow to the League was given by Premier Mussolini in the Corfu incident, and still a heavier blow fell when it was unable to back up its words in the aggression of Japan in the undeclared Sino-Japanese War. In regard to this the Manchester (England) *Guardian*, says: "A check to Japanese aggression . . . would have created an immensely important precedent. . . . Instead, another sort of precedent has been created. The aggressors of the future feel that they can always count on the conflicting policies of the nations. . . . The States which fear aggression feel that they have lost their only international guaranty." This attitude doubtlessly greatly increased the mutual distrust between Germany and her neighbors, and likely indirectly brought about the last blow to fall upon the League, that of Germany's withdrawal. Will there be an effort to revive the disintegrating League, or will its palace be completed only to become an empty shell?

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Our deep and sincere sympathies are extended to our friend and beloved brother, Rev. Ellwood W. Jones, pastor, Christian Church, Franklin, Va., who is bereaved in the passing away of his good wife, Friday, October 20th. Mrs. Jones, like her good husband, had won the high esteem of the people who knew her at Franklin, and in her death a distinct loss is felt.

Rev. Carr E. Gerringer, Wakefield, Va., was a visitor at Elon College and the editor's office, October 24th. Brother Gerringer was on a visit to see his mother who resides near Elon and who for some weeks has been quite ill, though reported improving now. Some weeks ago Brother Gerringer served notice on his present pastorate that he would not return after the close of the present Conference year, and, though his churches insist that he remain, he feels that the time has come when a change should be made. He has endeared himself to the people of the Wakefield-Ivor pastorate during the six years of service there and they are reluctant to give him up.

Elon College Church and community enjoyed a rare treat last week in the form of an intellectual and spiritual feast furnished by Rev. S. D. Gordon, the great "Quiet Hour Man," and one of the outstanding ministers of America. Dr. Gordon came on Sunday night and remained through Thursday, speaking twice daily to the great joy and delight of the people who were fortunate enough to hear him. Surely, this man walks with God, and the interpretation of God's infinite love and our Saviour's saving and redeeming power, as revealed in his public talks, inspire the soul and bring the heart to sincere worship and devotion.

Rev. E. B. White, Windsor, Va., writes: "It is a pleasure to report that the fourth Sunday morning service at the Windsor Christian Church was impressive and inspiring. The pastor preached his farewell sermon to a large congregation. We are profoundly grateful to our host of friends for their expressions of regret at the severance of our pastorate with the Windsor Church. It was very kind of the people to pay tribute to our humble work in the life of the community and interest in the schools, as a member of the Community League and Red Cross Chapter and as a member of important committees. We deeply appreciate the loyal support of Messrs. L. Bailey, chairman of our official board, and S. T. Ballard, church treasurer. These brethren possess those noble qualities characteristic of a good citizen and a faithful church member. We close our pastorate with love in our hearts. May the Lord bless the good people of Windsor.

Hon. Clyde R. Hoey, ex-congressman and a noted democratic leader and campaigner, declared in a great address before 2,000 people in the city auditorium of Raleigh: "I will follow the President in the N. R. A. and plow up my cotton, but I am unwilling to plow up my convictions of a lifetime at the behest of any man." And since the repealers are declaring that their opposition to "the saloon" is termed "obnoxious to wets as well as to dries," Mr. Hoey suggested "the appellations 'Personal Liberty Filling Station,' or 'States Rights Laboratory.'" But whatever the name of the place in which it is sold, "liquor will make you just as drunk as if it were sold in a plain old barroom." He wondered if such signs as the following would be displayed

on every grog-shop: "Be patriotic; Don't Be a Slacker; Buy Liquor and Help the Government." Since the Government is estimating that it will collect seven hundred million dollars annually in taxes from the sale of liquor, Mr. Hoey wonders how many drunkards' graves will have to be filled and how many homes wrecked, and how much human misery will have to be brought about in order for the Government to collect anything like that much in revenue.

Rev. Daniel Albright Long, D. D., died at the home of his son, Florence, S. C., October 26th, after an illness of some months. He was 89 years of age. The interment was in Linwood Cemetery, Graham, N. C., not far from the home from which he went several years ago on a useful and an illustrious career as student, minister, college president and Christian statesman. For a half century he was a college president, having served first as president of Graham Normal College, Graham, N. C. (which in reality was the predecessor of Elon College); then of Antioch College, Yellow Springs, Ohio; Union Christian College, Merom, Ind. He was president for one or more terms of the American Christian Convention. Surviving Dr. Long are his wife and the following sons and daughters: Mrs. D. K. Wolfe, of Denver, Colo.; Mrs. Charles M. Belvin, of Raleigh, N. C.; Mrs. Albert Kernodle, of Burlington, N. C.; and J. C. Long, of Florence, S. C. Dr. W. C. Wicker, with several ministers of the Christian and other denominations was in charge of the funeral exercise from Graham Providence Christian Church, and a large company gathered to pay respects to this honored and greatly beloved man. THE SUN's editor was in another State when the death and funeral occurred, and thus was prevented from being present to join with other friends of sorrow in paying homage to the memory of a beloved friend and brother.

The Suffolk Christian Church Bulletin, October 8th, Rev. John G. Truitt, minister, carried on its front page the following: "One year ago Rev. William Wesley Staley, D. D., saint and sage of Suffolk, for fifty years the faithful friend and former pastor, was called to his eternal home. It is right and proper that we pause and thank Almighty God for these fifty years of loving service. The flowers today are from the Ever-Ready Circle and are in memory of Dr. Staley." The two inside pages of the bulletin carried the program for the morning and evening worship with announcements for the week, and the Sunday School record, September and October, 1932 and 1933, the record showing a gain from 486, October 1, 1932, to 618 October 1, 1933. And on the final page of the bulletin, these interesting facts show that Brother Truitt was not altogether idle: "During the pastor's first month he called on 151 homes; 26 shops and offices; the two hospitals ten times, seeing 82 patients; held 23 personal conferences with the church officials, or teachers; received as guests in his study 18 different ministers; attended 50 meetings, most of them of various and sundry organizations in his church; preached 8 sermons, made 4 prayer meeting addresses, and three addresses outside his church: city high school, Franklin Missionary Society, and Gates County Sunday School Convention; wrote 5 sermons for THE CHRISTIAN SUN; weddings, 1; funerals, 1; and still had time to fish with Dr. I. W. Johnson on Lake Kilby.

A REAL COMMUNION SERVICE.

The Rev. Everett H. Sperow, a Congregational minister who has four academic degrees and is

professor in Southern Union College, as well as pastor of the Wadley Christian Church, through his fine Christian spirit and ability, is able to do unusual things. At the close of the morning worship in Wadley Church, October 29th, he officiated at the sacrament of the Lord's Supper, assisted by the Rev. Mr. Lester, pastor of the Wadley Baptist Church.

To make it interdenominational, the Methodist mode of coming up to the altar in groups was used. A part of the communion service was lent by the Wadley Southern Methodist Church, and the pastor of the Wadley Northern Methodist Church was in the large congregation and took the sacrament.

PROGRAM.

Following is the program of the Sixty-Third Session of the Western North Carolina Christian Conference, to be held at the Ramseur Christian Church, Ramseur, N. C., November 8-9, 1933:

FIRST DAY.

Morning Session—10 o'Clock.

Call to order, by the President, Rev. E. C. Brady.
Devotional exercises, Rev. M. A. Pollard.
Address of welcome, I. H. Faust.
Response, Rev. T. J. Green.
Enrollment of ministers and delegates.
Reception of visitors.
Report of Program Committee.
Appointment of Special Committees.
Report of Executive Committee.
Annual sermon by the President.
Communion service, Dr. Stanley C. Harrell, Convention President.
Adjournment.

Afternoon Session—2 o'Clock.

Call to order, by the President.
Devotional service, Rev. J. U. Fogleman.
Report on Evangelism, Rev. M. A. Pollard.
Convention Resolution, Dr. Stanley C. Harrell.
Report of Committee on Foreign Missions, Rev. T. E. White.
Address, Dr. J. O. Atkinson, Mission Secretary.
Report of Committee on Social Service, Rev. J. U. Fogleman.
Reports from ministers and churches.
Report of Committee on Home Missions, Rev. H. V. Cox.
Report of Nominating Committee.
Miscellaneous business.
Adjournment.

Evening Session—7:30 o'Clock.

Program in charge of the young people.

SECOND DAY.

Morning Session—9:30 o'Clock.

Call to order, by the President.
Devotional service, Rev. H. V. Cox.
Enrollment of ministers and delegates.
Reception of visitors.
Reading of minutes of previous day.
Report of Committee on Religious Literature, Rev. T. E. White.
Report on Sunday Schools, Geo. T. Gunter.
Report on Christian Endeavor, J. Roland Farrell.
Report on Education, Rev. T. J. Green.
Address, Dr. L. E. Smith, President of Elon College.
Benediction.
Adjournment.

Afternoon Session—2 o'Clock.

Call to order, by the President.
Devotional service, Rev. T. J. Green.
Our Orphanage, Supt. Chas. D. Johnston.
Report on Superannuation, I. H. Faust.
Report on Apportionments, W. H. Freeman.
Reports of Special Committees.
Miscellaneous business.
Reading of minutes.
Final adjournment.

PROGRAM.

The North Carolina and Virginia Christian Conference will hold its One Hundred and Eighth Annual Session at Union Christian Church, Union Ridge, Alamance County, N. C., November 14-16, 1933. Following is the program for the three-day session:

FIRST DAY—NOVEMBER 14th.**Morning Session.**

- 10:30 Conference called to order, by Dr. C. H. Rowland, President.
Devotional service, Rev. L. L. Wyrick.
10:50 Roll call of ministers and churches.
11:05 Welcome address, Dr. P. H. Fleming.
Response, Rev. G. C. Crutchfield.
11:25 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer, Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of visitors.
11:50 Address of President, Dr. C. H. Rowland.
12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
Devotional service, Rev. J. F. Apple.
2:00 Report of Committee on Religious Literature, Rev. W. T. Scott, Chairman.
Address—"The Opportunity of the Christian Press," Rev. Dale O. Sander.
Discussion of "The Christian Sun's" problems, led by Mr. John T. Kernodle.
General discussion and vote on report.
3:00 Report of Committee on Stewardship, Rev. Dale O. Sander, Chairman.
Address, Rev. W. T. Scott.
General discussion and vote on report.
3:45 Miscellaneous business.
Report of Entertainment Committee.
4:00 Adjournment.

Evening Session.

- 7:30 Youth Fellowship Program, Rev. J. Everette Neese, presiding.
Hymn, "Does Jesus Care?"
Prayer, Miss Birdie Rowland.
Poem, "He Careth."
Announcements.
Special music by Elon Singers, directed by Prof. Dwight Steere.
Psalm 142:4, Rev. J. Everette Neese.
Elon Quartette.
Hymn, "Jesus Calls Us."
Benediction.

SECOND DAY—NOVEMBER 15th.**Morning Session.**

- 9:30 Conference called to order.
Devotional service, Rev. J. S. Carden.
9:45 Reading of minutes; enrollment of delegates.
10:00 Report of Nominating Committee.
Report of Committee on Apportionments.
10:20 Consideration of Southern Convention Resolutions.
10:40 Report of Home Mission Board, Mr. W. B. Truitt, Chairman.
Address, Rev. Milo J. Sweet.
Receiving of memberships for Christian Missionary Association.
General discussion and vote on report.
11:30 Report of Committee on Foreign Missions, Rev. C. E. Newman, Chairman.
Remarks by Chairman.
Address—"The Responsibility of Righteousness," Dr. J. O. Atkinson.
Report of Woman's Missionary Conference, Mrs. W. P. Lawrence, Secretary.
General discussion and vote on report.
12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
Devotional service, Rev. J. L. Neese.

- 2:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. G. C. Crutchfield, Chairman.
Address—"Today's Youth and Tomorrow's Citizens," Rev. W. T. Scott.
Ten-minute talks on Christian Endeavor work, Mr. W. T. Dunn and Miss Frankye Marshall.
General discussion and vote on report.
3:00 Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address—"Forty-Two Years' Experience in a Christian College," Dr. J. U. Newman.
Address—"Our College," Dr. L. E. Smith.
4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

- 7:30 Program under the auspices of the Christian Orphanage, Elon College, N. C.

THIRD DAY—NOVEMBER 16th.**Morning Session.**

- 9:30 Conference called to order.
Devotional service, Dr. P. H. Fleming.
9:45 Reading of minutes and pastoral and church letters.
10:10 Report of Committee on Superannuation, Mr. C. D. Johnston, Chairman.

General discussion and vote on report.

- 10:30 Report of Committee on Moral Reform, Rev. J. F. Apple, Chairman.
Address, Mr. L. P. Rippey.
General discussion and vote on report.
11:20 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Reports of all other special committees.
12:00 Closing service (to be arranged).
Miscellaneous business.
Final adjournment.

The Western North Carolina Conference will meet with the Ramseur Christian Church, Ramseur, N. C., on Wednesday and Thursday, November 8th and 9th.

The North Carolina and Virginia Conference will meet with Union Christian Church, Alamance County, N. C., on Tuesday, Wednesday and Thursday, November 14th, 15th and 16th.

The Eastern North Carolina Conference will meet on Tuesday and Wednesday, November 21st and 22nd, at Wentworth Christian Church, McCuller's, N. C.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PORTRAITS.

God is the original portrait painter. So, says Dr. S. D. Gordon, the nationally known "quiet hour" man, who has been giving a series of talks at Elon College the past week. And there are four portraits of God.

One is in the budding, the blooming or the fading colors of lawn and forests about us. God, in making the bounty and the glorious display of color in leaf, branch and flower, was painting a portrait of himself.

The second portrait is in the soul of man. When man is tempted to do wrong, there is something within him that tells him so. When he ventures to do right, there is something in him that approves. Teachers call it the moral sense, preachers call it the spiritual impulse, but our experience tells us that it is God.

The third portrait God painted of himself is Jesus the Christ. If we want a portrait of God in human form expressed in the limitations of a human being, we have that portrait in his Son, Jesus Christ. "He that hath seen me, hath seen the Father, for I am in the Father and the Father in me."

The fourth portrait God painted of himself is the Bible. The Bible, beginning with Genesis, in which we find God brooding over the waste of waters and of chaos, reaches out to have a personal touch with man and then to let man have a personal touch with him. We think of the first chapter of Genesis as a description of creation; we should think of it as the writer of it intended we should, viz., God reaching out to touch man, man reaching out to touch God. The power of the personal touch. The Book all the way through is a portrait of God as he touches man, as he deals with men and women, as he feels out after them

and as they feel out after him, that the two may have a personal touch.

What all of us need, according to Dr. Gordon, is to do some picture hanging. One student at Yale went to another student's room one day and gave him Hoffman's painting of the Christ. The student visited had various pictures hanging on his wall, pictures from many sources, pleasing display for the eye to look upon and luring to the flesh; but with hesitation, meditation, he hung up on his wall the new picture that was presented. The visiting student called again the next day, and to his surprise found that the one to whom he had given the picture of the Christ was on the step-ladder taking down all the other pictures. Then he said, "When I hung up the picture of the Nazarene on my wall, all these other pictures seem out of place, and I am taking them down."

What the student world, what the world of mankind needs today, is to do some picture hanging—hang up in the gallery of one's heart and life a portrait of our Lord. It will help to keep the heart pure and make the life strong.

J. O. A.

HONORING A SUCCESSOR.

One mark of Christian courtesy is to honor one's successor. This applies to every phase of church life and good citizenship. If a pastor has served a congregation well, and for a cause leaves that congregation for other fields, it is only a mark of Christian courtesy that he wish his successor well and do everything within his reach to help and not hurt his successor. The surest mark of one's own success is that a work one has done shall go on to higher proficiency through the years after one has left it. The successor should have a free hand and the full fellowship of his predecessor, and he will have, if that predecessor has wrought well and still has a heart for the work he has done, instead of an envious mind and an ambition for his own name to be exalted. Workers pass out and die, but no worker should be afraid if he has done well his work while the responsibility was upon his own shoulders.

The same is true of any official in church or Sunday School. If a superintendent has wrought well and hands over the work to another, it is but Christian courtesy, and certainly is the proper thing to do, that he get behind his successor and follow the new leader in his work for the school. If a teacher in the school has had his period of effort with a class and another has been chosen, it is a mark of broad-mindedness and Christian grace for the retired teacher not to sulk in tent or remain from class or school because a successor has been chosen. He can help build up the work which he himself has tried to do by being a faithful student in the class and helping to hold up the hands of the new teacher.

Our way, our creed, our conduct in serving others may be the best for us while in that service, but this by no means argues that ours is the only way, the one way, the infallible way. We should bear in mind at all times that our Lord said, "I am the way," and it behooves us to seek that way and try to follow it, but not to monopolize it and crowd others out of the way.

J. O. A.

A TRUE PROPHET.

In 1916 the Hon. Robert N. Page, at that time and for several years prior thereto, a congressman from the Seventh North Carolina District, resigned as a member of the National House of Representatives and retired to private life. Since Mr. Page could not convince his colleagues in Congress of the danger to which he foresaw they were headed, he resigned in protest against a loan to the allies of a half billion dollars by American

capitalists, and the sale of munitions by American manufacturers to warring nations. Being a Methodist layman and a pacifist of a pronounced type, he could not bring his conscience to allow him to remain in and with a body whose votes and decisions, as he saw the matter, inevitably led to war. All this comes to mind afresh now because of the recent death of this beloved statesman of prophetic vision. Congress proceeded, as Mr. Page foresaw it would, and the war came on as he had prophesied. In our fine flurry of fervid patriotism, we were plunged into the world's greatest holocaust of a "war to end war." War is not yet destroyed, however, and there are more troops in training, more equipment in store, more active preparation and greater outlay for war now among the nations of the world than there were prior to 1914. War does not end war.

Other prophets than Mr. Page have lived, plead and prophesied and yet militarism in its madness flourishes and the spirit of greed and selfishness is still extant in the world. However, we are constrained to believe that there is a growing multitude who live in the faith that the prophet's vision and plea will yet be realized:

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nations shall not lift up the sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

J. O. A.

THE EARLY CHURCH.

It is a good thing, once in a while, to meditate upon the past. We learn much from the history of the world, or we should learn much. The larger portion of the Bible is history. We read about the doings of the Hebrews and we make their history into text-books for use in our Sunday Schools. And the New Testament is largely history, and we divide that into sections to study. We can do little better and when we do try, the effort does not produce the results we hoped for. The drift then is toward the Bible for source material with other so-called secular history thrown in for side-lights and illustrations.

When I stood in the Colosseum at Rome and looked down at the iron bars and gates where, in my imagination, I could see the hungry lions, and then up at the seats where thousands of people used to sit and enjoy (?) the martyrdom of the Christians, I wondered how any of them (the Christians) could have faced such trial of their faith. Naturally, I asked myself, What do we have to face today for the test of our faith? It is a question still. Each Christian must answer for himself.

Since I have returned I have read a book, "The Sign of the Cross," by Wilson Barrett, which brought to my mind in a vivid and gripping manner the experiences of these early Christians. The book is the story as made into a Paramount motion picture by Cecille DeMille. Doubtless many of my readers have seen it in motion picture form. I have not, but I think I would rather read the story than to see it enacted. If you, my reader, have never seen the stage production or read the book, I urge you to do so, for it will give you a rather clear conception of what it cost to be a Christian in the days that Nero was Emperor. It will also reveal the secret of the power and progress of the pure life over against the unholy environment of Roman life. The story is interesting as a story, and written true to fact. Read it! E. A. K.

It is far better to light the candle than to curse the darkness.

Who's Who in the Alabama Conference.

WHAT ALABAMA MINISTERS AND LEADERS ARE DOING.

The Alabama Conference of Congregational and Christian Churches ranks third in the Southeast in the size of its church membership, Virginia and the Carolinas being in first and second places.

The five district units of the Conference—the North, East, Central, South and West Florida Associations—register fifty ministers and ten licentiates. Besides these, half a dozen beginners are “liberated preachers,” or laymen who have been given the privilege to preach locally by local churches. These are “liberated” to use their gifts for the period of one year ordinarily, but have no right to administer the sacraments or to perform marriages.

One of the ministers and two of the licentiates are women. No woman has been “liberated.” They feel free to express their gifts in speech without being expressly permitted so to do.

One minister, REV. A. H. SHEPHERD, went to his heavenly reward in August. In October at the combined annual meeting of Christian and Congregational Churches, at New Hope Christian Church, he was given a touching memorial service. He was a preacher of real piety and of great heart. He will be especially remembered as he conducted the communion services at New Hope Church on July 26th, during his revival meeting which was the day when the Elder family had its annual dinner in the church yard at New Hope. His son, OLIN SHEPHERD, was licensed at Wadley on October 29th; when WORTH BURGESS was also licensed at this time.

Some of the retired ministers are unable to be in the annual district and State meetings, but four of them who are most active are inspirations to the younger men: REV. ELMER H. BUTLER, formerly State superintendent, who is now the treasurer of Thorsby Institute and is perennially bright and interesting as a speaker; REV. SAMUEL LONG, who lives near Midland City and wore himself out in a South Alabama circuit before the days of automobiles and who is today the songful superintendent of the Christian Hill Sunday School (his son is the pastor of the church); REV. HENRY T. MCKAY, the father of four ministers; and REV. THOMAS J. REYNOLDS, of Lineville, who can say “Amen” and “Praise the Lord” most heartily and beautifully.

REV. R. A. MCKAY, son of Rev. Henry T. McKay, is from Tallassee, and is one of the most ardent workers for temperance in Alabama. He has built a number of churches.

Two ministers of the North Association who are temporarily without fields by reason of the over-supply of ministers are very useful. REV. ANNIE C. MOATS lives up on Chandler's Mountain, where she is active in the leadership of the Sunday School and Christian Endeavor Society. REV. MATHIAS D. MORGAN was for many years moderator of the association, and acts as a general helper of the churches.

As active pastors many are leading lives of fine devotion.

REV. C. W. CARTER, who lives at Truett and has three churches, is greatly loved in East Alabama. He is the moderator of the Alabama Conference of Congregational - Christian Churches.

REV. JOHN D. DOLLAR, rich in faith and humor, has four churches and has moved back to his farm at Rock Stand. His father was a loved pioneer preacher of the Alabama Christian Conference. His eldest son, C. CARL DOLLAR, who is also a member of this Conference, is a promising

theological student who worked in West Florida last summer and is now completing his course in the School of Religion of Vanderbilt University.

REV. H. M. GRAY, who belongs to the Georgia Conference, but lives at Langdale, Ala., is an efficient church builder, both literally and in morale. In spite of the lingering hard times, he has organized a campaign to build a nice edifice for the Langdale Christian Church. He is pastor also of the Mt. Olive Congregational Church and of the Richland, Ga., Christian Church.

REV. J. H. HUGHES is the pioneer preacher of the Pisgah Church on Sand Mountain in North Alabama. He faithfully stays by the work which has been the mountain project of the Alabama Christian Churches.

REV. G. D. HUNT, who was the general missionary of the Alabama and Georgia Christian Churches for the year 1929-30, is well known for his influential leadership and constant service to the cause. He is pastor of the largest Alabama Christian Church, located at Lanett, and is always promoting Christian education through Southern Union College, the Summer School, or the Christian Life Conference. His son, REV. G. STALEY HUNT, is making a record as a theological student at Vanderbilt.

REV. G. ROY WALKER, Brother Hunt's son-in-law, who is a ministerial licentiate, is pastor of McGuire's Chapel, near Daviston.

REV. W. T. MEACHAM succeeded the lamented REV. A. H. SHEPPARD as pastor of New Hope Church, the oldest Christian Church in Alabama, and also at Bethany, which was Brother Sheppard's home.

DR. WILLIAM T. MORGAN, who has been a lecturer on vocational subjects, and who was also a major during the World War, gave up his church in Birmingham and with Mrs. Morgan has charge of the Adult Extension Department of Southern Union College. This work is reaching out effectively into East Alabama communities. It is also providing education by correspondence for students who are preparing for the ministry and for other vocations.

REV. JOHN TAYLOR continues his service at the Spring Hill and Shady Grove Christian Churches.

REV. CHARLES W. HANSEN, of Georgia, is the new pastor of the industrial church, Lowell Christian, of Roanoke, and is also preacher at Mt. Zion. The pastor of the First Christian Church of Roanoke is MILLARD STEVENS, from Noon Day Church, who is a promising student and leader in Southern Union College.

REV. G. H. VEAZEY, the moderator-elect of the East Alabama Association, has for five years been the invaluable secretary of the Alabama Christian Conference, and represents many progressive tendencies in it. The East Alabama Association, with its twenty-six Christian and six Congregational Churches, is quite the largest and most influential district unit.

REV. JAMES I. BARKER, of Tallassee, has a thriving industrial church housed in an attractive building at Tallassee and is also pastor of the Balm of Gilead Church.

REV. JOSEPH P. BEAN, who has been both a Christian and a Congregationalist, is the kindly and spiritual pastor of Caver's Grove and Dingle's Chapel Christian Churches, and of Miller's Chapel, Cragford-Mt. Carmel, and Steele-Mt. Lebanon Congregational Churches. His son, REV. ZENAS BEAN, who is active in young people's work, is pastor of the live Wesley Chapel Church in the North Alabama hill country.

REV. GEORGE H. BELL has a group of churches near Brantley in South Alabama, and is prepar-

ing another church, Live Oak, for the association fellowship.

REV. P. BLACKWELL is pastor of the Little Creek Church, which has the problem of farm tenancy, and of the Indian Creek Church in South Alabama.

REV. J. C. BROWN is building up Bethany Church of Phenix City.

REV. S. F. COMMANDER, in West Florida, and REV. ALERT W. STONE, of Talladega, who has the Oak Hill Church, are mail carriers, and devoted pastors. Both were once school teachers. Brother Stone stands firm for his duty. Brother Commander is a large man with a great heart, who ministers to a scattered and needy rural area in West Florida and has a boy preacher, GOSPER LINZY, under his wing.

REV. WALTER H. CURL has seen Friendship Church at Trinity grow into strength and build a good house of worship, and is the approved pastor of Mt. Moriah Church, not far from Muscle Shoals.

REV. J. MARION DOPSON, of Eclectic, who has been pastor in that section for some years, had the misfortune to lose his home by fire, but has rebuilt it near his church, Watson's Chapel.

REV. MARK L. HARGRAVES now lives in Birmingham, and ministers to the Houston-Liberty Hill Church, which has grown larger under his leadership.

REV. N. A. LONG, with his four churches in South Alabama, is doing notable work for the young people of his four churches and of this section, in the young people's summer camp, which has been named “Sealacoon.” This means South Alabama Conference for Young People.

REV. WILLIE G. MILLER, of West Florida, is the veteran active preacher of the Conference. He has been at it nearer fifty than forty years. His children and grandchildren are the leading element in Dorcas Church.

DR. TREVOR MORDECAI, who is surely one of the great preachers of America, has resigned from the Congregational Community Church of Birmingham, which he made a leading church of the city, and has taken the New Smyrna Church for a short pastorate. The Birmingham Church has secured DR. ARTHUR W. DYCE, of Cambridge, Mass., as its minister.

REV. A. CALVIN NELSON, of Central Alabama, has organized a new church in the hamlet of Seman. Since the parish parsonage was built near East View Church with its vista of many miles of valley, that organization has grown in size and power.

REV. MARION M. ROWE, the big, friendly preacher, has been pastor of Robertson's Chapel, near Arley in North Alabama for a number of years.

REV. CHARLES W. SMITH, of Haleyville, Ala., who speaks of himself as an Irishman and has built a number of churches and parsonages, and is now moderator of the North Association, is having the time of his life in North Alabama. His son, GERALD SMITH, who is an effective student summer service worker, is a ministerial student at Piedmont College.

REV. DAVID SHEPHERD, with an ideal name for a pastor, is the loved minister of United Church, Phenix City, in which he has recently become the full-time pastor. He is from Elon and Vanderbilt and is steadily recruiting a good constituency in this beautiful church built by Rev. Charles W. Smith.

REV. MARION L. THRASHER is the musical pastor, with the deep bass voice, of the important Andalusia Church circuit in South Alabama. BASCOMB WORLEY, one of his parishioners, is the popular pastor of Glenwood-New Bethel Church.

(Continued on page 14).

CONTRIBUTIONS

SUFFOLK LETTER.

Another Conference year has closed the record of its history. During the past week two very important Conferences were held within the bounds of the Eastern Virginia Christian Conference. On Tuesday evening, beginning at 8 o'clock, the Young People's Missionary Conference was held in the Holland Christian Church. Mrs. E. L. Beale, the superintendent of the Young People for the year 1933, was present and made a very encouraging report of her work. Miss Sarah Norfleet Daughtrey is the efficient president of the Conference. These two capable leaders, with the other officers, prepared and presented a very inspiring program. The church was filled with an enthusiastic group of young people who are interested in the forward looking plans of the church of Jesus Christ. Every person who had a part on the program was well prepared. The congregation enjoyed the occasion. The future of the church is safe when our young people enter into the high privileges offered them in these glorious days of youth.

On Friday, October 27th, the Woman's Missionary Conference was held at Cypress Chapel. About three hundred and fifty delegates attended the sessions. Mrs. R. T. Bradford was the acting president, and she presided with grace and dignity. Owing to the illness of Mrs. L. W. Stagg, Mrs. I. W. Johnson acted as secretary, *pro tem*. All the officers had written reports which were well prepared. The president's address on "Excuses or Reasons," was well prepared and effective in presenting a concrete example of some of the excuses given for not participating in church work.

Dr. J. O. Atkinson, mission secretary, delivered an excellent address on the "Romance of Responsibility." His treatment of this theme was timely, original and striking. He made a strong plea for the development of a larger missionary interest and effort in our churches.

Rev. John G. Truitt gave an inspirational address on "The Open Window." He is a fluent and forceful speaker, and carries his audience with him, as he portrays the plea and purpose of Jesus Christ for a spiritual church.

The treasurer's report showed that the societies raised a grand total of \$5,148.00 during the year, including special gifts and offerings. The total for 1932 was \$5,359.79. The 1933 total was only \$211.79 less than 1932. Considering the financial conditions in many parts of the Conference, that is a favorable showing. Quite naturally it was more difficult to secure large offerings during the present year.

The spirit of the conference was optimistic and hopeful. The women of the church far excel the men in their missionary spirit and interest. Their eager faces and deep interest should challenge the men to larger interest and activity. If the young men can be enlisted in the Young People's Societies, the men of the future will be more deeply interested in the missionary work of the church.

The Eastern Virginia Christian Conference will be in session at Holy Neck, when this letter is sent out to the SUN subscribers. Pastors and people have faced many trying situations during the year now closing. The church is the greatest sufferer in a financial depression. People will buy new cars, in a time such as this, and then plead their inability to help the church. People usually find a way to do what they want in gratifying their own pride and desires. Thou-

sands of church members have not given a dollar during the year to support their church. It would be conservative to estimate that there are three thousand members in the Eastern Virginia Conference who are among this number. Some of these people attend church, enjoy the music, the fellowship and ministry of the church and expect other people to pay the cost of the same. The people who fail to do their part are the losers. Those who give gain by their giving. It is more blessed to give than to sit back in a church, supported by others, with a conviction that you are too stingy to do your part. All glory to those faithful ones who can say: "We do our part!"

I. W. JOHNSON.

THE ELON COLLEGE CHURCH PROGRAM.

We have at Elon what we call our College Community Church. Its membership includes Christian people from the community, the College faculty, and the student body. It is a regular church with all the departments of a modern church organization. Our Sunday School, the Missionary Society, and the Christian Endeavor, all function normally and efficiently. The church belongs to the North Carolina and Virginia Conference.

At the request of the Pastoral Committee and by vote of the church, I became pastor September of last year. I accepted this additional responsibility with the understanding that I be required to preach but one Sunday in the month and that I be permitted to supply the other three Sundays with ministers whom I might select.

During last year we brought to the College a number of outstanding Christian leaders of the South and East, and Middle West. Among those who spoke for us were Dr. Henry Louis Smith, President Emeritus of Washington and Lee University; Dr. C. H. Rowland, of Greensboro; Dr. Albert W. Palmer, of Chicago Theological Seminary; Dr. Chas. Emerson Burton, Secretary of the National Council; Dr. Brewer Eddy, of Boston; Dr. Harry K. Eversull, of Cincinnati; Dr. J. M. Rowland, of Richmond; Dr. Campbell, of Nashville, and others.

We have adopted the same program for the ensuing year. So far we have had as our speakers, Mr. Hermon Eldredge, of Dayton, O.; Dr. Russell J. Clinchy, of Washington, D. C.; Dr. J. M. Rowland, of Richmond; and Dr. S. D. Gordon, of Winston-Salem, N. C. Dr. Gordon is an international figure and one of the most influential spiritual leaders of this day. He is the author of a number of books and has lectured in nearly every country of the world. He is known as the "Quiet Hour Man." We were most fortunate in having Dr. Gordon for a series of talks. He arrived Sunday evening in time for Vespers, and remained with us through Thursday, speaking twice daily. Dr. Gordon has a style of his own. He has an interpretative understanding of the Scriptures that is refreshing and most helpful. The faculty, the student body, members of the community, all enjoyed his messages greatly. I feel that his coming into our midst was not only an inspiration but a great blessing to all who came under the influence of his ministry.

I am making this report that those who have sons and daughters here may know something of the efforts that we are putting forth to administer to and develop the better side of the lives of the students. It is impossible for the students of Elon to come in touch with our religious programs

without being influenced by them. It is a good thing and the duty of the College to look after the mental and physical lives of its students. It is also the duty of every college to administer to the spiritual lives of its students. We have taken every precaution to perform faithfully and efficiently our duty to the physical and mental lives of our students, but, at the same time, we are not neglectful in the least of their social and religious needs.

We invite and urge all parents who possibly can to attend our Sunday morning services sometime during the year, spend a while on the campus, that they may observe for themselves the conduct and attitude of the students, also that they may come in touch with the spirit and discover the atmosphere of the school. These are difficult days to influence youth for the higher and better things of life, but we welcome the task and are doing our best along these lines.

Our list of speakers for the remainder of the year has not been completed, but we do have quite a number of influential speakers already engaged. Those who are interested may rest assured that we will be presenting, constantly, religious programs at Elon that will make lasting contributions to those who share in these privileges.

L. E. SMITH, *President*.

HOW ARE YOU VOTING?

We hear people saying today that the Eighteenth Amendment was illegally adopted, but the answer has been clearly stated by the Supreme Court of the United States. I quote from the National Conference of Organizations Supporting the Eighteenth Amendment the following paragraphs:

"The Eighteenth Amendment was adopted by the orderly processes of government. It could be repealed only by the same orderly processes. There is no provision for a referendum under the Federal Constitution. The American form of government established by the Constitution is a representative government of the people through the sovereign States associated for the common good. Having won the Eighteenth Amendment there is no occasion for the dry forces to join in any movement by referendum or other process for its repeal.

"Believing as we do in the Eighteenth Amendment and the laws pursuant thereto, as the best governmental policy devised for dealing with the liquor problem, we are definitely and unequivocally opposed: First, to the submission of any amendment which would weaken or repeal in whole or in part, Amendment Eighteen, or to any national referendum thereon as contrary to the American principle of representative government. Second, to the submission of any part of this national constitutional policy to either a binding or a non-binding referendum which would tend, either directly or indirectly, to weaken or nullify the said prohibition amendment. Third, to any procedure or program which would, directly or indirectly, assist the enemies of the prohibition policy in their efforts to repeal, weaken, or nullify that amendment, or the laws pursuant thereto, or which would tend to encourage lawlessness, or make more difficult the enforcement and observance of the prohibition law."

That prohibition was illegally adopted is nonsense. It may not be perfect in its enforcement, but we know it is better than open saloons. If "the people are drinking now as much as ever," as we hear some people say, they are doing it in the bushes; and if that is true, then let us leave it there. Are you praying for divine guidance in casting your vote? How would you vote if Jesus should go with you to the polls?

J. EVERETTE NEESE.

Elon College, N. C.

SUBSCRIPTION PAYMENTS IN OCTOBER.

Z. T. Alger, Stanley, Va.
 Mrs. S. M. Atkinson, Richmond, Va.
 Escar L. Carden, Route 1, Roanoke, Ala.
 Rev. C. W. Carter, Wadley, Ala.
 D. C. Carter, Liberty, N. C.
 Dr. J. T. Clack, Abanda, Ala.
 Vance Daniel, Route 1, Chapel Hill, N. C.
 J. R. Daughtrey, 354 W. 13th St., Norfolk, Va.
 Mrs. E. A. Dollar, Route 2, Malone, Ala.
 Rev. J. D. Dollar, Roanoke, Ala.
 Mrs. W. C. Dunn, Route 2, Rocky Mount, N. C.
 H. W. Dunson, Route 3, Box 18, Roanoke, Ala.
 Mrs. S. W. Elder, Roanoke, Ala.
 J. D. Evans, Route 2, Ruffin, N. C.
 Mrs. W. H. Floyd, Abanda, Ala.
 Mrs. J. W. Freeman, 220 Spring St., Winston-Salem, N. C.
 Mrs. H. W. Gillespie, Haw River, N. C.
 Mrs. T. S. Graves, 218 E. Bragg St., Greensboro, N. C.
 Rev. H. M. Gray, Langdale, Ala.
 J. E. Harris, Route 3, Suffolk, Va.
 W. J. Harry, Route 2, Glenn, Ga.
 M. H. Hayes, Wise, N. C.
 Mrs. J. T. Hopper, Route 2, Ruffin, N. C.
 W. H. Hudson, Youngsville, N. C.
 Mrs. L. F. Johnson, 131 Mountain Road, Rutherford, New Jersey.
 Mrs. W. C. Joyner, Route 3, Suffolk, Va.
 S. B. Lea, 1809 Angier Ave., East Durham, N. C.
 Mrs. D. A. Long, 108 Guerry St., Florence, S. C.
 Mrs. N. H. Lucas, R. F. D., Benson, N. C.
 Mrs. W. J. Muse, Gore, Va.
 J. W. Neighbors, Benson, N. C.
 J. W. Payne, Wedowee, Ala.
 Miss Celeste Penny, 232 McCauley St., Chapel Hill, N. C.
 Mrs. Martha Piper, Route 6, Burlington, N. C.
 J. A. Roquemore, Lanett, Ala.
 Dr. C. H. Rowland, 315 N. Edgeworth St., Greensboro, N. C.
 Miss Louise Savage, 35 Faculty Apts., University, Va.
 W. G. Sharpe, Route 1, Wentworth, N. C.
 Mrs. A. H. Sheppard, Glenn, Ga.
 David W. Sheppard, Route 2, Glenn, Ga.
 Mrs. G. E. Spangler, 720 W. 28th St., Norfolk, Va.
 Dr. E. H. Sperow, Wadley, Ala.
 Mrs. G. L. Stephens, Lanett, Ala.
 R. L. Summers, Route 1, Elon College, N. C.
 J. U. Sutton, Brown Summit, N. C.
 Mrs. J. C. Taylor, Route 3, Suffolk, Va.
 L. F. Troxler, Altamahaw, N. C.
 W. W. Tuck, Virgilina, Va.
 Rev. G. H. Veazey, Wadley, Ala.
 G. Roy Walker, Route 3, Wadley, Ala.
 Dr. C. M. Walters, Burlington, N. C.
 Rev. R. L. Williamson, Eastham Route, Charlottesville, Va.
 Mrs. R. B. Wood, 711 Virginia Ave., Norfolk, Va.
 Mrs. Sallie Wyatt, Burlington, N. C.
 W. E. Wyrick, Denim Station, Greensboro, N. C.

During the past month personal letters have been written to over four hundred persons who have been receiving THE SUN in their homes for three years or more without remitting for same. Of this number less than five per cent have at this writing even replied to the more than generous offer that was made to hold them on the list. We do not believe that 95 per cent of those to whom we wrote would refuse to pay their grocery man, or their doctor, or any other of their just debts. Why they should make an exception where their church is concerned is more than your writer can understand, and yet it is so.

The last paragraph of the letter sent out said: "If you cannot pay anything at present, at least write me and let me know why. I do not want a single member of our church who wants THE SUN to be without it." There are none who could not heed this request, and certainly very few who

could not put at least a dollar bill in that letter if no more.

If you happen to be one of those to whom we have written, will you not be at least as fair to your church as you are to those others with whom you deal? When you joined the church you pledged your support to it—we are not asking that you do more than that.

To those who have sent in their remittances during the past month we wish to express our appreciation. Please check the list below and see that we have your name and address correctly recorded.

Sincerely yours,

JOHN T. KERNODLE,
Managing Editor.

BACK TO ELON!

Why not have a ministers' conference at Elon in conjunction with the Summer Training School? The majority of our ministers attend some such conference. Why not have one of our own? We could have at least one outstanding man to lecture during the week. Then we certainly have men of our own who might be heard with profit.

OXFORD BIBLES for EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

Nos.
 01600 Superior Cloth, round corners and red edges \$2.75
 01603 French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 18 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4½ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.
 1815 French Morocco leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine \$2.95 Bibles

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3¾ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O living God.

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges \$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed."

No. 07533x French Morocco leather, overlapping cover, round corners, red under gold edges \$3.25

Concordance Edition

Type and size as No. 07533x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x \$5.00

This would be a means of developing as well as displaying talent.

Not only ministers, but also laymen, would be attracted to this conference. Because of its easily accessible location, it would doubtless be attended by ministers of other denominations.

Let the young and the old meet together at Elon. The conference would boost the Training School, the Training School would boost the conference. Both would advertise and boost the College. Let's start a movement, "Back to Elon!"

R. LEE HOUSE.

Newport News, Va.

NOTICE OF CONFERENCE MEETING.

The Eastern North Carolina Conference will hold its annual session with the Wentworth Christian Church, at McCuller's N. C., November 21st and 22nd, beginning at 10 o'clock, A. M. All churches are urged to send up full delegations, all delegates and ministers are requested to be present at the opening session and remain until the close of Conference.

W. C. WICKER, President,
 Eastern North Carolina Conference.

OUR LEADER
Oxford Concordance Bible

Self-Pronouncing



This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

Specimen of Type

8 ¶ "Jē-hōi'-ā-chin was 4 years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk

A UNIQUE GIFT BIBLE

With Basket Weave Binding



The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. Type as Pocket Reference Bible. \$5.50

No. 03255x. As No. 03255x, with concordance. No. 03276x \$6.50

Oxford TEACH

Have over 50,000 center column references, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1¾ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th



Nos.
 04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handy \$4.35 some Bible

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition \$7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges \$5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Lord of life, open our hearts to receive the Spirit. Feed thou our souls lest they perish. May no moments of the Sabbath Day, given as it is for bodily rest and spiritual refreshment, be thoughtlessly or mistakenly dissipated. Turn myriads of feet to thine earthly courts and grant that there the yearning soul may find not emptiness nor confusion nor perversion but, through the imparting by God's ministers of his holy truth, may all be strengthened and constrained to walk no longer after the flesh but after the Spirit. For this we humbly pray. L.

ADVENTURING WITH CHRIST IN MISSIONS.

That was the significant topic of the Twenty-First Annual Session of the Eastern Virginia Woman's Missionary Conference, at Cypress Chapel, Nansemond County, Virginia, October 27th. The great theme ran through all the reports and found expression in all the public addresses and plans of the day. In opening the conference with a worship period, Mrs. H. S. Hardcastle laid upon the hearts of the great audience, that filled the building to capacity, the call of our Lord to the courage of adventure. Our Lord himself was an adventurer, opening up some new field of service and devotion each day of his life, and if we are to know the joy of his fellowship, we shall have to make adventures with him into the great unexplored territory of our own lives and of the world.

The district superintendents, in making their reports laying before the body their programs, emphasized the fact that our Lord goes before and calls us to follow, and bids us to come out into the high places in his name and in his strength.

The departmental reports were of the same tone and tenor, all of them emphasizing the need of bold and fearless adventure with Christ in his missionary call and leadership. Mrs. H. P. Harrell, in reporting the work of Life Memberships and Memorials, encouraged her co-laborers with the thought, in preparing the fund to help support retired and disabled ministers and returned missionaries, that they were making a venture of love and gratitude for those who had gone forth and served well in the name of their Lord. Mrs. O. M. Cockes, reporting for Spiritual Life, emphasized the spiritual foundation and background of missions, declaring that the real force in our mission work is spiritual, and if this is neglected even missions become a cold and a hollow pretense.

Mrs. E. M. Beale, reporting for Young People's Work, told of the marvelous meeting of the young people in their recent annual session at Holland, Va., and of a great audience gathered to hear the young people put on and execute a program with an efficiency and an enthusiasm that the body of adults who heard could not be expected to put on. She declared that our young people have not turned their backs upon religion and righteousness, but that they were ready and anxious to serve and to go forward in a real venture for their Lord. Mrs. F. M. Nelson, in reporting for the Cradle Roll, made a plea that the societies look after the babies in the homes, that through the ministry of these innocent ones their mothers would be led into adventures for Christ, and that as these little ones grew up they should be taught the way of righteousness through the leadership of our Lord.

Mrs. W. M. Jay, in reporting for the publicity work of the Convention the past year, urged that societies give to the press and the public the benefit of their work.

Mrs. R. T. Bradford, president, used as her subject, "Excuse or Reason," and by actual demonstration to the delight of the great audience, showed that one great hindering cause for missions was not reason but excuse. "And they all with one accord began to make excuses," when invited by their society to make an adventure even in the field of official service for their Lord.

Mrs. W. V. Leathers, the capable treasurer, made a great report, showing that while the Conference had not reached its goal the past year, they had raised and passed on to the treasurer, \$5,115.84. The goal set for the year was \$6,000.00. Later in the day the Conference voted to reduce the goal the coming year to \$5,500.00, with the faith that in so doing they would raise that amount and possibly enjoy the inspiration of going over the top as they made a new venture the coming year for our Lord.

Mrs. E. L. Beale conducted a most interesting memorial service in honor of the eleven members of societies in the Conference who had passed over the past year, particularly emphasizing and paying beautiful tribute to the memory of Mrs. J. B. Gay, the president of the Conference, who, since the meeting a year ago, had been called to the heavenly home. The entire audience stood a moment in silence in memory of their fallen president and leader.

A brief address was then made by the Mission Secretary, who used as his topic, "The Romance of Responsibility," using "Romance" in this connection in the same sense as "Adventure," and employing the term "Responsibility" in connection with that responsibility assumed when one ventured out into the field of righteousness.

A bountiful luncheon was served by the entertaining society, church and community.

The afternoon of the great day was filled with business items, with an open forum, special music, reports of committees and an inspirational address by the Rev. J. G. Truitt, who used as his topic, "The Open Window." The speaker emphasized the fact that if we look with Christ out through the open window of our hearts and souls, we would find the people who were in the greatest need and would go forth in obedience to the command of our Lord, a great adventurer, in his name to help relieve that need in feeding the hungry hearts of the world.

Mrs. J. E. Cartwright was made president for the coming year; Mrs. L. W. Stagg, secretary, and Mrs. W. V. Leathers, treasurer. Dr. I. W. Johnson introduced the officers, but because of the lateness of the hour and pressure of time a formal installation service was not held. It was a great and a triumphant day in behalf of a great and triumphant cause.

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 28, 1933.

Sunday Schools.

Previously acknowledged	\$ 354.26
Richland, Ga.	1.00
Linville, Va.	4.11
Piney Plains, Raleigh, N. C.	2.00
Newport News, Va.	12.00
Shiloh, Ramseur, N. C.	1.00
Mt. Pleasant, Cameron, N. C.	2.70
Spring Hill, Waverly, Va.	1.00

Lebanon, Semora, N. C.	74
United Church, Lynchburg, Va.	6.03
Pleasant Ridge, Ramseur, N. C.	4.82
High Point, N. C.	3.00
Holy Neck, Holland, Va.	6.14
Durham, N. C.	9.23
Ether, N. C.	.52
Palm Street, Greensboro, N. C.	6.00
Noon Day, Wedowee, Ala.	1.50
Timber Ridge, High View, W. Va.	1.93

Total \$ 417.98

Individuals and Churches.

Previously acknowledged	\$ 52.80
Concord, Altamahaw, N. C.	9.00
Christian Temple, Norfolk, Va.	400.00

Total \$ 461.80

Specials.

Previously acknowledged	\$ 84.17
Catawba Springs S. S., Raleigh, N. C.	6.00
C. E. Society, Holland, Va.	1.00

Total \$ 91.17

Coin Card Offering.

Previously acknowledged	\$ 28.00
Mt. Pleasant S. S., Classes No. 3 and 4, Cameron, N. C.	2.00
Mrs. E. L. Gray's S. S. Class, Waverly, Va.	2.00
Mrs. R. T. West's S. S. Class, Waverly, Va.	1.00
Mrs. J. E. West, Suffolk, Va.	1.00

Total \$ 34.00

Summary.

Previously acknowledged	\$ 519.23
Sunday Schools, Regular	63.72
Individuals and Churches	409.00
Specials	7.00
Coin Card Offering	6.00

Total to date \$ 1,004.95

J. O. ATKINSON, *Secretary.*

MISSIONARY REPORT.

The N. C. C. Woman's Mission Board, submits the following report for the fourth quarter, 1933:

Women's Societies.

Antioch	\$ 2.30
Bethlehem	7.40
Burlington	278.84
Caroleigh	1.00
Carolina	10.00
Catawba Springs	17.30
Christian Light	2.25
Durham	33.20
Elon College	64.55
Graham	20.00
Greensboro	99.45
Hank's Chapel	15.70
Haw River	9.62
Henderson	55.00
Hopedale	10.00
Howard's Chapel	10.00
Ingram	3.05
Liberty (Vance)	46.25
Long's Chapel	5.00
Lynchburg	10.00
Monticello	14.50
Mt. Auburn	9.00
Mt. Bethel	5.00
Mt. Zion	7.50
New Lebanon	4.00
New Hope	3.30
Palm Street, Greensboro	5.55
Park's Cross Roads	*8.00
Pleasant Grove	15.75
Pleasant Hill	7.20
Pleasant Ridge	14.50
Pleasant Union	6.80

Piney Plains	16.50
Raleigh	63.10
Ramseur	10.55
Randleman	2.00
Rocky Ford	2.06
Reidsville	25.00
Salem Chapel	1.00
Sanford	36.00
Shallow Well	44.00
Turner's Chapel	5.00
Union Ridge	10.00
Union, Virgilina	18.90
Wake Chapel	28.50
Youngsville	10.00
	1,074.62

Young People's Societies.

Bethlehem	\$ 3.15
Burlington	25.90
Burlington, Junior	17.86
Durham	26.29
Greensboro, Junior	2.25
Henderson	10.00
Ramseur	10.00
Reidsville	10.00
Sanford	3.00
	108.45

Willing Workers.

Burlington	\$ 7.00
Durham	16.69
Durham, Junior	9.94
Elon College	13.75
Reidsville	10.00
Virgilina	1.23
	58.61

Cradle Roll

Burlington	\$ 17.66
Durham	13.90
Elon College	15.00
Greensboro	1.00
Park's Cross Roads	2.00
Raleigh	10.00
Sanford	2.50
Wake Chapel	3.17
	65.23
Conference offering	14.83

Total \$ 1,321.74

MRS. W. R. SELLARS, *Treas.***MISSIONARY NEWS NOTES.**

By MRS. W. M. JAY.

WINDSOR.

The Woman's Missionary Society of the Windsor Christian Church, reports a pleasant and profitable year in many ways.

The World Day of Prayer was observed by the society using an impressive program of original make-up. They also conducted a Wednesday night prayer service with good results as to attendance and interest. One of the most enjoyable meetings they held was the one at which Mrs. B. D. Jones, district superintendent, was the guest speaker. She, as usual, gave them many words of helpfulness and inspiration and they are looking forward to having her back again.

This group also sponsored the Crucible Campaign with good results. They have raised their apportionment through sacrificial giving, and sent in a special offering. Mrs. S. T. Holland is the president of this society, and Mrs. A. P. Beale is secretary.

PORTSMOUTH.

The Junior Missionary Society of the First Christian Church, Portsmouth, held a public program September 21st, with Rev. P. Rowland Wagner as the speaker. Each Junior had a part on the program also, and the evening was one of profit and uplift.

They held their meetings regularly, using the

A Story for the Children**WHEN THE WORLD WANTED TO PLAY.**

By HELEN LATIMER ANDERSON.

"I'm tired of washing dishes, of dusting and making the beds. I'm not going to help you today, mother," said Nell. "Mary and Margaret don't do any work at home and have so much more time to play than I have. I'm going to play with them today."

"All right," said mother, "you try your own way for the day. I want none but willing helpers about me."

Nell picked up her doll and her skates and gaily ran out to join Mary and Margaret, who always could play. They skated and had lots of fun until Nell fell down and hurt her knee and started to run to her house so mother could doctor and bandage it just as she always had, but she stopped when she remembered that she wasn't helping mother today and couldn't ask her to stop and bandage her knee. It would have felt better, but—

"Oh, well," she thought, "it will soon stop hurting if I just go on and forget it." Turning to Mary and Margaret, she said, "Let's play dolls now."

Nell's doll had pretty dresses that her mother had made for it, but the other girls had only the dresses that they could make.

"Mother hasn't time to sew for our dolls," said Mary, "she has too much else to do."

Nell thought how tired their mother always looked, and wondered if she could not look better and have more time for them if they helped her sometimes as she helped her mother, but she didn't say anything because she was not helping her mother now.

They had a good time, but Nell grew tired of her play before the day was over. Of course, she wouldn't say she was not having as much fun as she thought she would have, since she had been the one who had thought playing all the time would please her best.

At night when she told mother goodnight, she felt a little bit sorry that mother looked tired, but she went on to bed without telling her so, and after falling asleep, she had a dream.

The little moon fairies said:

"We're tired of oiling our lamp and hanging it out each night. Little Nell is playing all the time. Why can't we just play, too?" So they didn't shine out.

The little star said:

"We've been shining every night for years and years and we're tired. Let's stop and play and not shine out tonight," and they put out their lights, but, oh, what a dark night that was, without any moon and stars!

The raindrops came along and said:

"We want to play, too. We've always been so busy making things grow that we haven't had time for play. Let's drop our work and join in the fun," and they didn't rain any more.

The trees and the flowers said:

"If the rain isn't going to fall on us, why should we try to grow and bloom when we might be having our games?" and they didn't grow any more.

All along the street that had been shaded with

lovely green trees there were only old stumps with dead branches. In the flower beds around the house and out in the garden where lately bloomed flowers of beautiful reds and pinks, purples and gold had been, now there were withered stalks to show where they had grown.

What a strange place that was, without any green trees and growing flowers, and Nell didn't like it at all; and the darkness frightened her. Suddenly waking, she called:

"Mother, oh, mother, I'm afraid!"

"I am here darling," said mother, as she held Nell's hand in hers.

"Oh, mother! I thought you might have stopped mothering me, too," said Nell, as she told of the dreadful dream.

Then she told of the day spent entirely in play and of how tired of play she had grown before night; and she cried:

"Mother, I'm sorry you were so tired tonight because I didn't help you at all. I'll help you tomorrow, just see if I don't. I know now that play isn't fun if I play all the time. There is work to be done and if I don't do my share someone else must do more. I guess the moon and the rain, the stars and the flowers would like sometimes to play, too, but they just keep on working, knowing that their jobs must be done and nothing and nobody can do their parts for them. How bad it would be for us all if they did stop their work to play!"—*Presbyterian Advance.*

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

THE COURAGEOUS CHRIST.

Yesterday I looked for a long time at a beautiful picture of Jesus in a window of one of our churches. The Master is portrayed as the good shepherd and in his arm is a little lamb and close by his side are other sheep. It is a familiar and beautiful characterization of Jesus, but it does not show the courage which was evidently a characteristic of Jesus. Artists have failed in large measure in portraying the strength of character which was his.

Physical Courage.

Jesus had more physical courage than most men of his time or of ours. When a storm arose and everybody was scared almost to death, he slept quietly until they awoke him and then said, "why are you afraid; where is your faith?" He alone dared touch a leper. Crazy men who lived in the graveyard didn't frighten him. If you doubt his physical courage try turning over the tables of Jewish money changers and see how quickly your courage fails.

Mental Courage.

The mind of the Master dared what most men feared. The people of his time thought in terms of what had been said already. The preachers quoted what others had said without daring to add one thought of their own. But when Jesus stood up to preach he said, "It hath been said by them of old time . . . but I say unto you." The things that he said were often exactly opposite to what people had thought. Most of us are too lazy to think; it is much safer to agree with what has been said. Jesus' own family thought that he was crazy and his neighbors led him out to the top of the hill expecting to cast him down and kill him. But Jesus never quit challenging people in his thoughts. He even stood in the temple and argued with the preachers and lawyers of his day until their fury could be satisfied with nothing but his death. His thinking ran ahead of his time by many centuries and he had the courage to speak his mind.

Moral Courage.

But the greatest courage of the Master was in the moral realm. I know young people who have not the courage to associate with those outside of their own circle. Sometimes good people are left out of fraternities, sororities, and other groups simply because they do not have the proper heritage and no one in the group has the moral courage to break over the standards set by the group. It took courage for Jesus to go to the home of a hated tax collector and sit down to eat with the common rabble without even washing his hands according to the proper ceremony. It took moral courage for Jesus to talk with a foreign woman whose reputation was bad while he sat at Jacob's Well waiting for the disciples to bring food. It took moral courage for him to heal on the Sabbath Day when all the leaders of the church were saying to the sick that they should come on a week day to be healed. It took moral courage for Jesus to say to the preachers of his day, "You are hypocrites, whited sepulchres, teaching one thing and doing another." It took moral courage for this young man of 30 years to face a cross and say, "Not my will, but thine be done." It took moral courage to leave in the hands of ignorant and unlearned men who would still swear and fight on occasion the responsibility of building a kingdom of love on earth. But Jesus had all the courage necessary to set his face steadfastly to-

ward Jerusalem and to walk in any path that needed to be traveled.

The physical, mental and moral courage of the Master of Galilee has neither been equalled nor surpassed. Facing all the sin, crime, and despair that man has been able to accumulate, the Master sets himself to the task of blotting out all the unlovely and building here on earth the Kingdom of God.

YOUTH MEETINGS IN VIRGINIA.

On Tuesday night of last week some four hundred young people, their leaders and friends packed into the Holland Christian Church for their annual Missionary Conference. They represented twenty-one local societies with 500 members. They had given to missions this year \$1,020.00, which is an average of two dollars each. Two societies gave the same as last year and seven societies increased their gifts. The theme, "Building a New World Together With God," was discussed in a dignified, instructive, and inspiring way by Miss Sarah Norfleet Daughtrey, Miss Doris Eure, Miss Priscilla Chase, Mrs. E. L. Beale, Miss Mary Rawls Jones, Mr. Earnest Beale, Jr., and Rev. H. S. Hardcastle. It was a great meeting, and is a complete denial of the oft-repeated statement that young people are interested in nothing good.

Saturday and Sunday, last, goodly numbers of our own young people joined with other churches in the Tidewater C. E. Convention held in Norfolk. Local Christian Church people shared largely in the plans for the convention. Mr. C. E. Warrington of First Church was toastmaster at the banquet held in the Nansemond Hotel at Ocean View, Saturday evening, at which time Rev. H. S. Hardcastle was the principal speaker. This writer had the pleasure of sharing in the Sunday afternoon program. All Sunday services were held in the First Disciples Church. Such meetings give a wonderful opportunity for young people to learn how to cooperate with other denominations in building right programs for the churches and individuals.

THE AWFULNESS AND FUTILITY OF WAR.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 5,

Scripture: II. Sam. 12:29-31.

(Consecration Meeting.)

Daily Bible Readings.

Monday—A Massacre. Num. 31:1-11.

Tuesday—A Raid for Spoil. I. Sam. 30:1-5.

Wednesday—War's Debauch. I. Sam. 30:8-18.

Thursday—Common Cruelties. II. Kings 8:7-15.

Friday—The Principle of Vengeance. Rev. 13:10.

Saturday—A Prophet's Dream. Hos. 2:18-20.

A WORSHIP PROGRAM.

Theme: "For the Peace of God's World."

Prelude—"Now Every Morning is the Love," or "Lord of All Being, Throned Afar."

Invocation—First stanza of "My God I Thank Thee," in unison.

Hymn—"Come, Thou Almighty King."

Scripture Lesson—(By one reader) II. Sam. 12:29-31; (by a second reader, for contrast), Ps. 24:1-5.

Prayer—Close the worship period by prayerfully humming one verse of "Holy, Holy, Holy."

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

America's light should brighten the world; is the light made brighter by fighting? Has war

ever really settled anything? Doesn't it unsettle everything?

We are greatly depressed when we read in the morning papers that ten persons have been killed by automobiles in our State during the week, that there has been a fire in which five people lost their lives, that a criminal gang shot a policeman, that a serious disease has taken a toll of fifty lives during the summer. We use every possible means for prevention and cure. Yet this calamity of war takes its lives by the millions. Some people say that nothing can be done about it. Suppose people had said that about diphtheria. Should not the intelligence of mankind find a cure for war just as it has found a preventive for diphtheria? Why should it not be regarded as a matter of the greatest heroism to work for the cure of war as it has been to seek the cure for cancer?

Ten million known dead soldiers in the last war! Does that sound like a civilized method of solving difficulties? If it were not so unspeakably tragic, it would seem downright silly. Some one has said that what the world needs is to realize how absolutely silly and stupid this whole business of war is. By what kind of reasoning is it murder to kill one man, while it is regarded as not only justifiable but heroic to share in the killing of five million men? War is organized, systematic, inexcusable crime.

Whatever the last war solved, it did not eliminate the international jealousies and fears and selfishness that have given rise to every preceding war. You cannot end war by war. You cannot end hatred by hatred. You cannot make righteousness by the methods of unrighteousness.

What are the costs of war, in money and in man-power? The World War was fought at the cost of 42,000,000 lives, including soldiers and civilians. A population as great as that of France or Italy, or two-thirds that of Germany was wiped out. Who won the World War? No nation won it; every one lost it. "From now on," says Thompson in "Building the World Society," "all great wars will always be lost by all the combatants."

What would be the nature and the probable result of another world war? No doubt it would be largely fought in the air, using aircraft controlled by wireless and gas released in quantities sufficient to kill thousands of workers in a great city. Almost before mobilization of an army could begin one nation or the other would be attacking strategic cities, navy-yards, arms and in ammunitions factories, and other vital points. The existence of a new gas is announced. This gas immediately attacks the walls of the lungs, hardening the capillaries so that blood flows into the lungs, but cannot flow out. It might be fatal in twenty seconds.

Was Napoleon accurate and up to date when he said: "I doubt if war ever really settled anything. It unsettles everything."

"Though I speak with the tongues of men and of angels, and have not love, . . . these three; but the greatest of these is love." Why not make our weapon—LOVE?

WESTERN N. C. YOUTH AT CONFERENCE.

The program of the Western North Carolina Conference states that the young people will have charge of the program on Wednesday night, November 8th. Think of it! Conferences turning over a whole session to the young people! Here is a real challenge to the youth of that Conference. Now is your time to make good, young friends. And here's a big bet that they will present a real program. Here's hoping that every youth in that Conference will try to get to that meeting, share in the program, and show the older people that youth is ready to carry responsibilities.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN JERUSALEM.

LESSON VI—NOVEMBER 5, 1933.

GOLDEN TEXT: "Where the Spirit of the Lord is, there is liberty."—II. COR. 3:17.

LESSON TEXT: Acts 15:1, 2, 6, 22-31.

The average Christian knows but little, if anything about the Council in Jerusalem, which is the subject of the lesson today, but he ought to know something about it, for it was one of the most important Councils that has ever been held. What the Continental Congress did in singing the Declaration of Independence for the American people, the Council of Jerusalem did for the Christian people of all time. For the issue at stake was really Christian liberty. On the surface the problem seems dimple and insignificant. Paul and Barnabas knew that it was fundamental to Christianity and significant for all time to come. They were not fighting a battle to end war, but they were fighting a battle to guarantee Christian liberty. Unless we understand that we miss the point of today's lesson, and it will appear commonplace. If we understand that, today's lesson will take on new meaning.

The Question of the Issue.

Paul and Barnabas had been preaching that a man was saved by faith in Jesus Christ, without any dependence upon, or obligation to the Mosaic law. His thesis was that a man was saved by grace through faith, not works. But these Judaizers who had come down to Antioch insisted that a man must become a Christian by becoming a Jew, that is in a religious sense. A man must be circumcised if he were to become a Christian. They would say that no matter how much faith a man had in Christ, or how fully he had yielded his life to Christ, he could not be saved until he had been circumcised, until he had fulfilled the Mosaic law. It was a vital issue, deep and far-reaching. Indeed Christianity had come to the cross-roads, or to the battle-field. Was Christianity a religion of law or of spirit? Was a man to become a Christian by performing or submitting to rites or ceremonies, or were rites and ceremonies simply outward expressions or inner changes? The Judaizers said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul said, "Circumcision has nothing whatever to do with a man's salvation. Salvation is a matter of personal trust in Jesus Christ."

The Council.

An agreement was impossible, so Paul and Barnabas wisely decided to refer the matter to the apostles and elders in Jerusalem, those who had known Jesus personally, those who by virtue of their age and experience, would be able to give them light on this perplexing problem. It was a fine spirit that characterized these men to do this. It is a mark of true nobility. They accordingly went up to Jerusalem, called the apostles and elders together and made known to them the troublesome question and asked for an opinion on it. It is always a good thing when men who have differences get together in a spiritual atmosphere to consider things.

The Facts in the Case.

Things waxed warm—the word tells us "and when there had been much disputing—but there were certain stubborn facts which the Judaizers could not get around. First of all, there was Simon Peter's experience with the Gentiles. He had gone into the house of Cornelius, and while

he was yet speaking, the Holy Spirit came upon Cornelius and his household, and he had a first-hand experience of God. Peter said that God had not made any difference between the Gentiles of Cornelius' household and the disciples—God had purified their hearts by faith. But neither Cornelius or his household had been circumcised. Point number one against the Judaizers.

Then Paul and Barnabas got up and told what God had been doing among the Gentiles during their ministry among them. Men and women were being changed—there was no doubt about that—and God was manifesting himself with miracles and wonders—they were being saved just as completely as were the disciples themselves. But Paul and Barnabas had not insisted upon circumcision and it had not been practiced at all. Point number one against the Judaizers.

Finally James got up and reminded his hearers that God in the prophets had explicitly said that he would visit the Gentiles, and call out of them a people for his name. God was confirming his prediction and his promises in a marvelous way. Point number three against the Judaizers. There was nothing else to be said.

The Abiding Principle.

The principle pronounced at the Council of Jerusalem has an abiding and universal application. The Council did not, of course, establish the principle. God established that. They simply proclaimed or pronounced it. In essence it is this: a man is saved, he comes into right relations with God, through faith, not by works or rites. Salvation is the gift of God, an expression of his grace, and it comes not through works of the law, but through faith, and faith in the sense of personal trust.

It needs to be stated that although the principle was pronounced here, it was not without opposition. Paul had to fight the battle again and again. And Martin Luther had to fight the whole thing over again during the Reformation. And today there are those who are Judaizers in spirit and in practice—they make salvation a matter of works of the law.

Some Teaching Points.

There are so many interesting side-lights in this lesson that passing reference ought to be made to them.

1. Christians should seek to adjust their differences in a spiritual atmosphere.
2. Changed lives are Christianity's unanswerable arguments.
3. God makes no difference between Gentiles and Jews.
4. The possession of the Spirit of God is the essential thing.
5. The Christian is free, not to do as he pleases, but as he ought.
6. Men are saved through the grace of the Lord Jesus Christ.
7. Proper respect should be shown for the feelings of others.
8. Paul and Barnabas were men who had hazarded their lives for the Lord Jesus Christ.
9. There are always those who would trouble others, and subvert their souls.
10. Unity of spirit is a source of joy.

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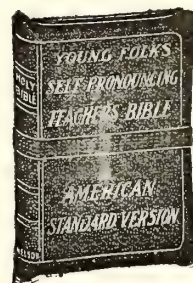
The Educational Committee of the Eastern North Carolina Conference will meet at Wentworth Church, McCullers, N. C., November 21, 1933. Any one having business with the Committee will take due notice.

Respectfully,

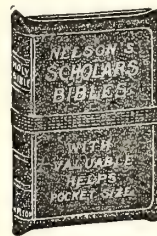
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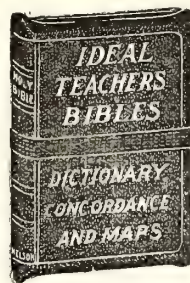
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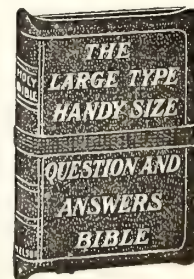
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MONDAY.

PRAYER.

Eternal God, increase our faith. We are children of sires who have walked through difficult days and have not been confounded. Steady our souls. Be to us also what thou hast been to them—a citadel, a fortress, a high tower. Lay hold upon our strength and courage, and so increase our confidence that we may gird ourselves again for the conflict. Enlarge our love. Give us the gracious and generous eye, with power to discern the soul of beauty in things that are unbeautiful. Beneath the surface of human life, crude and vulgar, grant us the insight of friendliness and generosity to see the possibilities of beauty, and, like thy Son, may we help bestow upon thy struggling people power to become the sons of God. So may some soul, baffled and distraught, anxious, cast down, and hard bestead, be lifted into the peace of God that the world cannot give and cannot take away, and into the victory that comes by faith.—*Amen.*

—Selected.

TUESDAY.

THE POWER OF MEMORY LANE.

"I have prayed for thee that thy faith fail not."
—Luke 22:32.

One John Paton of the New Hebrides tells us a story of a most vital memory of his. When he left home to start life, the journey had to be made by foot, and his father accompanied him for the first few miles of the way. At length they came to the parting. Both were so stirred with emotion that they could scarcely speak. All that the father could say was, "Goodbye, my boy, God bless you." He says, "I wrung his hand and hurried away." But after he had gone a distance he turned around to get a last glimpse of his beloved father. He beheld his father, "with head uncovered," where he had left him. He says, "I knew he was praying for me, and that sight has never left me."

Paton tells of how this memory has helped him in hours of trial and temptation, in foreign experiences as a missionary when he was face to face with death. That picture of father, silhouetted in the golden frame of memory, has ever been to him a constant inspiration and a defense.

Your writer has a memory lane like that, too; it is the lane of the old home and the last glimpse of dad on the front porch, as he said, "God bless you, boy."

If the memory of an earthly father can be so much to one, how much more can our heavenly father be to us—a memory that never leaves one who has truly known him, a memory that brings back his help in every time of need with reinforcement of faith and courage.

Prayer—Our Father, which art in heaven, reveal to us daily what thy presence means all along the way. If thou art praying for us, O what it must be to lean on thee. Grant us a vision of thee and thy help through Jesus Christ, our Lord, now and forever.—*Amen.*

WEDNESDAY.

LOUD SILENCES.

"Be still and know that I am God."—Psalm 46:10.

"Commune with your heart and be still."—Psalm 4:4.

Some silences of life are more impressive than its voices. God seems to have understood that

this fact is taken for granted by his people that which he tells them is this: In the deep silences of one's life the voices of noblest ambitions, highest inspirations, tenacious determinations, are heard. He means to tell them further that only in the grand silences of life does one come to hear God's voice and know him. Recall: It was in the calm that Elijah heard "the still small voice." We have stood upon the brink of the Grand Canyon and contemplated the grandeur of the red and the gold, the relentless sun and indescribable halo of it all. To us it was as the burning bush to Moses, the voice of God, where "deeps call unto deeps." The voice of God seemed to quiver through the silence, and the heart received a new faith and a new courage as we turned to meet the inevitable tests and trials of the day.

One does not have to go to the Grand Canyon to hear God's voice and feel his power. He who has a sense of the purpose, the beauty and the service of nature around him will hear that voice. He who has a daily heart-touch with God and has Christ grafted in his soul will hear that voice in every call and claim of life. "Let God speak or we die."

Prayer—Dear Father and our God, ever give our souls for good and bestow upon us thy grace. Teach us how to put our trust in thee. We seek to dwell "under the shadow of thy wings." We want to realize that we live because Christ lives and that we will live forever. In Christ's name, we ask it.—*Amen.*

THURSDAY.

"I WILL BE WITH THEE."

"When thou passest through the water, I will be with thee."—Isa. 43:2.

"I will never leave thee nor forsake thee."—Heb. 13:5.

"Not with injoyful care
Nor with unpraiseful prayer
We live below;
Assailed by pain and sin,
We yet are born to win
The holy heaven wherein
No evil grows.

"God of the peaceful heights,
Thy word of promise bright
Spans the rough seas;
A rainbow fair to view,
As broad, as bright of hue,
And all souls may come through
Traveling to thee."

—Lynch.

Prayer—Cover our lives, dear Father, in that way that we shall ever be conscious of thy presence, and give unto us consistent living in our fragmentary lives. When all things else have faded out of view, may thy promises burn with saving light along our way. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

LIFE'S MOST PERFECT UNITY.

"I am the way, the truth, and the life."—Jno. 14:16.

"Grow in grace and the knowledge of the Lord and the beauty of holiness."

Christianity is something that grows with increasing volume and keeps all its parts summed up in a believer's life. It is said that the crown of Christian living is the same at the end as it was when the first sense of forgiveness appeared. The feet that climb to the steep of God at last are the same feet that took the first step forward at conversion. This is why one loves to look back and thank God for his blessings. The great difference is: the riper and the deeper experiences.

A young Christian faces the being of God, God's care, Christ the Saviour, the atonement and im-

mortality, as matters of faith for him to embrace. The ripened Christian finds that he has brought all these along with him, and he no longer holds them as a matter of faith, but he feels them as a part of his nature. They have become forms of his life; they are realities; they fill him with reverence; they clothe his acts with spirit; they are his inspiration; they become his motive power; that which he once aspired to on the mountain top, in his ripened life, has become achievement. The young Christian may boast of dogmas; the ripened Christian boasts of life. There is unripe and ripened fruit, and both are natural in their places. So it is with our Christian experience. Press on, beloved. There are heights to reach, goals to win, crowns to wear, and a God to know. "Be thou faithful unto death and I will give thee a crown of life."

Prayer—Our Father, there is repose in our contemplations, but in all one word sufficeth—"Christ." Amidst all the varied experiences of life, "Love" stands out as the finest and best. O, then, God of love, make us loving and then at last like Christ.—*Amen.*

SATURDAY.

ELUSIVE BERYLLIUM.

"They shall suck the abundance of the seas, and the treasures of the sand."—Read Deut. 33:13-19.

Beryllium is potentially one of the most useful metals in the world, if we could only get at it. It is common enough, too, for there are millions of tons of it reachable—if one could only discover the chemical formula or mechanical process that would unlock the chain that binds it so closely. It is in the same plight that held aluminum before 1885. Beryllium is nearly a third lighter than aluminum, resists all acids but hydrofluoric, is hard enough to scratch glass, forms remarkable alloys, rivals steel in strength—but the cost of getting it from the ore is prohibitive.

The world fairly teems with undiscovered potencies, with powers and riches which some day man will seize upon. Back in the days of creation the Lord bade man subdue the earth and have dominion over it, but man has been slow to exercise his mandate.

Prayer—Is it not, O God, because we are not near enough to thee? Is it not because we do not clear our minds with thy wisdom and fill our souls with thy spirit? Thou art ready and eager for us to grasp thy proffered wealth. Help us, we pray thee, to be worthy of it. In Christ's name. *Amen.*

SUNDAY.

TALKING WITH ONE'S SELF.

"I communed with mine own heart."—Read Ecc. 1:12-18.

A radio man has sent his own voice from Schenectady clear around the world by way of Java, and back to himself at Schenectady again, his words making the circuit of the globe in an eighth of a second. He talked to himself about the feat which he was accomplishing.

That is what every writer and preacher and teacher does in his speaking or writing: he is simply talking to himself about the things that interest him, in the hope that they will interest others. The best talkers are those who have something worth while to say to themselves, and so to others. Their communion with their own heart is so elevated that it rewards whoever "listens in." But if we are not worth the eavesdropping, people vote us a bore and turn the dial to some other speaker.

Prayer—The best of all our talk with ourselves, our Father, is our communion with thee. Not around this world but all the way from earth to heaven and back again—what a radio circuit is that!—*Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher

THE LIFE THAT LOOKS UP.

By JOHN G. TRUITT.

"And when Jesus came to the place he looked up."—Luke 19:5.

Somewhere I have read a commonplace parable of a man who went always looking for something on the ground. During his life he had found bushels of rusty nails, and worthless bolts, screws, pins, buckles and a very few coins, and little of anything of value. So long had he looked on the ground that his body had become bent, and his whole posture was a stooping one. It is useless to say he died a pauper. His was a life that looked down.

I want to tell you now about a life that looked up. A man whose body stood beautifully erect, whose forehead faced upward, and whose chin was lifted. Wherever we see a picture of him, the artist has pictured him with a lifted face—even in prayer, when other faces are wont to be bowed, his is lifted toward the heavens. This should be so for there were no sins to cloud his brow or iniquities to drop his eyes. The psalmist has said: "Mine iniquities have taken hold of me, so that I am not able to look up." It was not so with the man of our meditation.

I have chosen for a text, Luke 19:5: "And when Jesus came to the place he looked up." To the place where Zaccheus was watching from a sycamore tree. This is not such a striking sentence when we first look at it, but upon further examination it begins to live, and move in our imaginations. Jericho was not Jerusalem, nor Bethlehem, nor even Nazareth. Jericho was a hard-headed business man's town, and oftentimes a hard-hearted business man's town as well.

In this town lived a wise little old merchant by the name of Zaccheus. It had been rumored that Jesus was in town. Zaccheus had heard of him, and was very anxious to meet a member of his own race who had made such an impression on the common people. He went out and looked for him, but was told that he had just vacated the city. Having ascertained the road he would travel on, Zaccheus cuts across the way. Knowing Jesus would be surrounded by a multitude, he climbed a tree in order that he might get a good look at this so wonderful a man. Already it seems he was about ready to give his heart to the gracious stranger. We cannot know the things that must have prepared Zaccheus for the meeting. We only know the results.

In the first place Zaccheus wanted to see Jesus. It is one of the finest, cleanest wishes on earth. For it the cultured Greeks made their way to Jerusalem, and approaching the bodyguard of Jesus, they said: "Sirs, we would see Jesus." And I doubt not that many of us would give almost all we know to have that wish realized. Philip wanted to see the Father, knowing that that would suffice. Jesus taught him that to really see Jesus would be sufficient. Well, Zaccheus wanted to see Jesus. May our best selves cry out within us with the desire to see Jesus.

In the second place Zaccheus went where he thought Jesus would be. And he placed himself in the right palce of mind, heart and body to see him. Zaccheus was not chasing a squirrel in that sycamore tree, or trying to gain a new knowledge of its leaf, or branch structure; nor was he looking idly off into space, but instead of any of these things he was seeking to see Jesus. It is the way of spiritual insight. It must be wanted,

sought, made ready for. You nor I will ever have the companionship with the eternal which is so necessary for our fullest development, until we learn to want, seek, look for it.

In the third place, we find that Jesus came to that place. You may call it an accident, or an incident. Whatever you call it, Jesus came into Zaccheus' full view, clear, open, plain to be seen. Have you ever come to that place so common in deep depression, "Is there a God? Is there anything to Christianity, or the Christian religion?" Have you ever come to that place so common in hours of deep trial? When you came to that place, did you do what Zaccheus did? Seek him, and get into the place to see him, and attend to the matter of seeing him with all your mind, body, and strength? Once Thomas was in that plight. And Thomas, either of his own accord, or from persuasion of his fellows, or from force of habit put himself in the place where Jesus was likely to come. And although he attended with doubt supreme, in the midst of the hour of meeting, he fell prostrate at his Lord's feet, saying, "My Lord, and my God." Jesus is found of them that seek him. He meets his own in the appointed Galilee! Wherever people gather together to meet him, he is in their midst, and that to bless.

In the fourth place Jesus not only came to the place but he looked up. What a blessing in the uplifted eyes of Jesus! Eyes lifted up to meet Mary's in the manger; eyes lifted up to recognize the descension of the dove-form Spirit that approved his life decision; eyes lifted up to heaven when a brother lay dead in the tomb at his sisters' feet; eyes lifted up after he considered the sins of the poor sinner and had written them in the sand; eyes lifted up through the night in Gethsemane to God as his hardest battle was being fought; eyes lifted up on Peter to save him from the remorse of his awful denials; eyes lifted up through his own life blood as from thorn-made scars it ran down his face—yea, eyes lifted to God for us: "Father, forgive them." Those same eyes he lifted to see the man who wanted to see him. That is a promise and a prophecy I wish I could burn on your very hearts of need this day. The eyes of God are lifted for you. They are searching out your need if you will but put yourself in the place of reception. "My God will supply your every need, according to his riches."

In the fifth place Jesus not only lifted his eyes, but we are told, "and saw him." What a searching; yet beautiful comfort that. He saw him! Saw his need, saw his want, saw his hope, saw his faith, saw his possibilities, saw his worth, saw his wealth, saw his plight before the eternal God. Jesus saw him. Can we not pray, "O, Jesus, see us! See us as we are." It is something to know that Jesus is willing, anxious and ready to see us. Yea, that he is eagerly seeking to see us. He saw Zaccheus.

Just as I am, without one plea
But that thy love was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.
Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come, I come.

In the sixth place, he not only saw him, but he bid him come—to come down with haste, "for today I must abide in thy house." There is the whole Gospel couched in that call. "Come down to me that I may come home with thee!" Remember that: Jesus wants us to come to him in

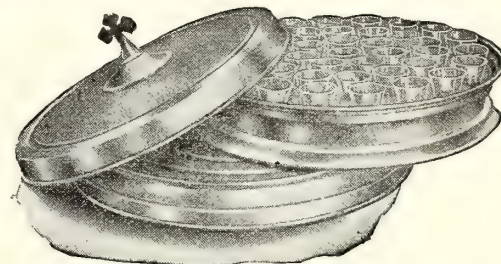
order that he may come to us. That he may live with us. That he may go to our homes. A man who has only that "abroad" brand of Christianity and has it not in his own household is not a Christian at all. A man who accepts Jesus in the presence of the people, and at the place of meeting and does not carry him away with him to his home, and place of daily living and serving, is courting the eternal disapproval of both God and man. He is blighting the progress of the church, and belittling the Kingdom of God. "Zaccheus, come to me, that I may come to you." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Rest, thank God, in your own home, and in your own soul—a peace and a power that passeth knowledge!

And when Jesus and Zaccheus went off together, "they all murmured, saying, that he has gone off to be a guest with a man that is a sinner." Perhaps "sinner" meant that he was not orthodox according to the orthodoxy of the times or maybe it more than likely meant that he was a Jew who like Matthew had turned servant to
(Continued on page 15.)

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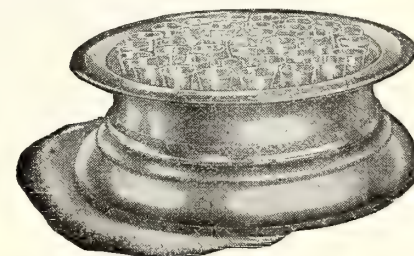
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(this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim..... \$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

ALABAMA CONFERENCE.

(Continued from page 5.)

REV. FLOYD M. PRICE, of Piedmont and Vanderbilt and is steadily recruiting a good constituency recently gone to the Garden City and Steppville. Mt. Grove Churches. MRS. PRICE is from South Carolina also, and is a trained nurse from the Vanderbilt University Hospital.

REV. WILLIAM H. TILLMAN, who is connected with the well-known family of that name, has for several years been the pastor of the West Florida Associated Parishes. As an extra service he also preaches once each month at the Community Church of the resort town, New Valparaiso, on the Gulf of Mexico.

MISS MARGUERITE DAVISON, who is a licentiate, is the efficient extension service and young people's worker in West Florida, Alabama, Tennessee, and Kentucky. When she is at home she is at Thorsby.

DR. FRANK E. JENKINS, who is a member of the North Georgia Association, is acting president of Southern Union College at Wadley, and of Bowden College, at Bowden, Ga. He has given about forty-five years of able service and great devotion to the church and college work in the Southeast, having filled at times the leading general positions in both departments.

MISS HELEN C. JENKINS is Principal of Thorsby Institute, which is a high grade academy. She performs the marvel of keeping Thorsby Institute growing and out of debt.

REV. ERNEST H. SPEROW is the consecrated pastor at Wadley and a professor in Southern Union College.

MRS. FRED P. ENSMINGER, professor in Piedmont College, Demorest, Ga., since 1925, is giving up her professorship in Georgia to be with her husband, the Conference Superintendent, whose work centers at Birmingham. She is particularly interested in woman's work, of which she was the Congregational Southeastern Secretary for a few years until she became too busy with her college interest.

With all these effective leaders the Conference has promising days ahead.

PROGRAM.

The Fourth Annual Meeting of the Alabama Conference of Congregational-Christian Churches will be held at the United Protestant Church, Thorsby, Ala., November 7-9, 1933. Rev. Jos. E. Each is pastor, and Rev. C. W. Carter, moderator. Following is the program:

Theme—"God's Husbandmen."

TUESDAY.

Evening Session.

7:00 Address of welcome, Rev. Joseph E. Each. Response, Judge Louise O. Carlton, Birmingham, Ala.

Address, President William J. Campbell, Southern Seminary Foundation, Nashville.

Conference sermon, President Henry C. Newell, Piedmont College, Demorest.

WEDNESDAY.

Morning Session.

8:30 Devotional service at Thorsby Institute, Dr. W. Knighton Bloom, Washington, D. C.

8:50 At the church: Organization, reports of officers and committees, appointment of committees, business.

Address, "God's Farmers," Secretary A. W. Sparks, Church Extension Boards, Dayton, followed by three-minute talks by Revs. Zenas Bean, C. W. Carter, J. D. Dollar, M. L. Hargraves, J. H. Hughes, J. D. Hunt, N. A. Long, R. A. McKay, C. W. Smith, M. L. Thrasher, W. H. Tillman, and G. H. Veazey.

Afternoon Session.

2:00 Woman's meeting in charge of Mrs. G. L. Stevens and Mrs. E. W. Butler.

Address by Mrs. F. P. Ensminger, Birmingham.

4:00 Address, "Our Schools," Miss Helen C. Jenkins.

Evening Session.

7:00 Devotional service, Rev. Floyd M. Price, Garden City.

7:20 Address, Dr. W. Knighton Bloom. Missionary program: "The American Indian," an exhibit and play.

THURSDAY.

Morning Session.

8:30 Devotional service at Thorsby Institute, Pres. Wm. J. Campbell.

8:50 At the church: business.

9:10 Round Table: The church ministering to the people, led by Supt. F. P. Ensminger, Birmingham, with talks by Revs. Messrs. W. N. Archer, J. P. Bean, George H. Bell, J. P. Blackwell, S. F. Commander, W. H. Curl, J. M. Dopson, H. M. Gray, Samuel Long, W. T. Meacham, M. D. Morgan, A. C. Nelson, Millard Stevens, John Taylor, and Rev. Annie C. Moats.

11:30 The Lord's Supper, administered by Dr. W. Knighton Bloom.

Evening Session.

2:00 Business.

3:00 Inspection of Thorsby Institute.

7:00 Young People's Program in charge of Miss Marguerite Davison.

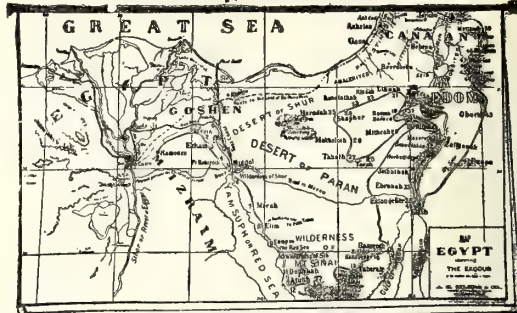
Address, Rev. David W. Shepherd, Phenix City.

One delegate to the Conference may be sent for every 50 church members or major fraction there-

of. One representative from each Sunday School, Woman's Society and Young People's organization is invited. Delegates are requested to notify Rev. Jos. E. Each, Thorsby, Ala., of their expected arrival.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Isa. 9. 1, 2.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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Christian Orphanage

Dear Friends:

Our little children need clothes; they need shoes; they need food. I repeat this in this letter because of the fact that our income this week from our churches and Sunday Schools was only \$46.82, and the total from all sources was only \$86.37.

We have been your servant, as superintendent of the Christian Orphanage, your church's institution, for seventeen years. We have been happy in the work. It has been a real joy to be with the little children and minister to their needs, because they needed a home like this, and training.

The most interesting part of the work is to take a little helpless tot and see it grow and develop from year to year until it reaches the age limit, and then go out in life and make good. It was helpless and without a chance. It makes good because you gave it a chance through this institution.

It makes my heart glad to go into a man's office and see one of our girls there holding a splendid position as a stenographer or doing some other line of work that carries a responsibility. She is there because you gave her a chance and she measured up to your expectations.

It makes me happy to visit different towns and find our boys holding good positions—positions of responsibility. You, through your Sunday Schools and churches, gave them a chance. They have come up to your expectations.

I have been happy in the work because you have been so faithful to contribute to help us carry on the work and made it possible for us to pay our bills at the end of the month.

This year has been one of our hardest years. The income has been below normal. We have been forced to use up our surplus. This is the first month in the seventeen years that we could not meet our bills in full. It is the first time in our service here that we just felt a little bit blue. We hope and pray that you will do your best in your church and Sunday School at the Thanksgiving season to raise a splendid offering. Set a goal and then strive to reach it.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 2, 1933.

Brought forward \$ 9,867.30

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
United, Lynchburg	8.37
Eastern North Carolina Conference:	
Pleasant Hill, (J)	2.53
Western North Carolina Conference:	
Mt. Pleasant	\$ 2.42
Smithwood	1.53
Zion	1.92
	5.87
Eastern Virginia Conference:	
Spring Hill	\$.76
First, Richmond	5.08
	5.84
Valley Virginia Central Conference:	
Mayland	\$ 1.00
Linville	5.54
	6.54
Alabama Conference:	
Noon Day	\$ 1.50
Pisgah	1.45
	2.95
Georgia and Alabama Conference:	
Ambrose	14.72

Special Offerings.

Refund on gasoline by State.....	\$ 37.55
Mrs. J. O. Atkinson, for meat....	1.00
Mrs. L. M. Clendenin.....	1.00
	39.55
Total for the week	\$ 86.37
Grand total	\$ 9,953.67

THE SUN'S PULPIT.

(Continued from page 13.)

the Roman government, for in a verse above we are told that "he was chief among the publicans, and he was rich." Or it could have meant just as well that he was a poor, repentant sinner in the latest sense of the word; whatever it meant, let us rejoice that Jesus stopped a journey to Jeru-

salem to spend the day with him.

And finally, the friendship made a new Zaccheus. For Zaccheus now says, "Behold, Lord, I am going to give half of all I have from now on." Lord Jesus, I am going to be a partner with you. You can take what I have and make it a mighty investment in things that never die. You, O Jesus, are my chance to see that my money is never tainted, or tarnished. I will give five-tenths from now on! And Zaccheus adds: "If I have taken anything from any man by false accusation, I will restore unto him four dollars for every one." And what did the great heart of Jesus say? "This day is salvation come to you, for you are now a true son of Abraham." Our race can be proud of you! Our religion can be proud of you! Our church can be proud of you! Now you are valuable in God's world!

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FALL TERM OPENS SEPTEMBER 7th.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

AYSCUE.

Miss Margelia Ayscue was born November 3, 1869, and fell asleep June 18, 1933. Age 64 years, 7 months and 15 days. She leaves to mourn their loss, a mother, Mrs. B. F. Ayscue; two brothers, O. W. and T. F. Ayscue; and one sister, Mrs. L. L. Stainback, all of Route No. 6, Henderson, N. C., and life-long residents of Franklin County.

The deceased professed faith in Christ at the age of twelve, and united with the Liberty Christian Church, where she continued to be a faithful and devoted member all of her life. Owing to her poor health, she was unable to attend church very much for the last few years of her life. She was kind and loving to all of those with whom she came in contact, and was much devoted to her home. Indeed her life is missed by the people of the community.

The funeral was conducted by the writer, assisted by Revs. H. E. Crutchfield and C. E. Newman, after which the body was laid to rest in Liberty Cemetery to await the resurrection morn.

May God's richest blessings be upon the immediate family and bereaved ones.
S. E. MADREN.

APPLE.

Mrs. Mary Wagoner Apple was born October 5, 1858, and departed this life October 3, 1933, lacking two days of being 75 years of age. On September 2, 1877, she was married to Mr. Andrew Apple. Eleven children blessed their home, seven of whom have preceded her to the spirit world with her husband.

Those who survive and mourn their loss are: four children, Mrs. H. A. Busick, Mrs. G. C. Hardy, Mrs. Lester Chrisman, Mrs. F. L. Rumbley; two sisters, Mrs. Isabella Apple and Mrs. Susan Brown, together with many other relatives and a host of friends.

Mrs. Apple was a loving mother and an excellent neighbor, being highly esteemed by all who knew her. She professed faith in Christ in early life, and joined the church at Apple's Chapel, where she remained a faithful and loyal member until death.

She was laid beside her husband in the church cemetery to peacefully await the resurrection morn. The floral offerings were beautiful and the crowd was evidence of her Christian influence.
May the Lord comfort the bereaved.
L. L. WYRICK.

The man who builds up family life, creating a happy home, is playing a writer, assisted by Rev. J. F. Apple, man's part in the world.—Anon.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, NOVEMBER 9, 1933.

NUMBER 45.

.. THE SUN'S OBSERVATORY ..

Mr. Green Wants Still Shorter Hours.—

Further shortening of work hours is proposed by William Green, president of the American Federation of Labor, who now advocates 30-hour weeks in NRA codes. Mr. Green reports that unemployment has been reduced between March and September by 3,600,000, leaving something over 10,000,000 yet unemployed. He also estimates that the workers' buying power would have been raised nearly 31 per cent, but for a rise in the cost of living, which has held it down to 20.5 per cent. Opponents of NRA claim that this increased employment was due to the fact that many stocks had been depleted and had to be replenished, regardless of NRA

Johnson Off to the West.—

In an effort to clear away some of the opposition which has been massing against the NRA in the farm belt, General Johnson left Washington for the west on Sunday of this week. Bad weather prevented his using the air service, and he sped as far as Chicago on the Liberty Limited. He expected to be picked up there by an army transport plane for a swing which would include Minneapolis, Des Moines, Omaha, Kansas City, Fort Worth and Louisville. Because of this emergency tour, it was necessary to leave many difficult problems for his assistants, as well as a number of codes for the President to sign. Mean-time not less than three deaths and destruction of thousands of dollars' worth of property have resulted from disorders in the farm belt.

Ford Lays Off 9,000 Men.—

On last Friday the Ford Company announced that all of its workers would have to be laid off, 9,000 at a time, for seven-day periods, in order to bring the average working hours of his plant within the 35-hour maximum fixed by the automobile code. It said that Ford did not wish to do this but was compelled to do so by the "new prohibition against work in this country." The Ford Company has been working a 30-hour week. Mr. Johnson made the following statement shortly after the one issued by Ford: "If Mr. Ford wants to give work to any of these 9,000 men he says he is laying off on a minute, we will be glad to consider an exception permitting him to continue them all in his employment." If an exception is made here, where will exceptions stop? What will Mr. Green say to this?

China Opens Museums.—

According to recent reports the Chinese have recently taken an increased interest in museums. We are told that many of "the lovely old palaces in Peiping are now used for museums, and contain splendid collections, among them Sung ceramics that cannot be approached elsewhere." The

Temple of Heaven, also in Peiping, is being restored by a Chinese association for the preservation of ancient objects of art. The Siccawei Museum, located at Shanghai, has had its modest quarters replaced by a magnificent structure, and while primarily concerned with natural history, it "contains a remarkable collection of Chinese arts and crafts, both ancient and modern." The museum movement, while still in its infancy in China, is being backed with much enthusiasm by the younger generation, who have brought back modern ideas from abroad.

Useless Chromium.—

Possibly the most useless of the elements, considered by itself alone, is that crumbly, grayish stuff called Chromium. But mix it with other metals and it becomes one of the most valuable of the elements. Mixed with them it imparts a toughness that makes them almost indestructible. And, further, it adds the most valuable of metallic virtues, enabling them to withstand rust, stain and corrosion. Chrome-nickel-steel is composed of approximately 18 per cent chromium, 8 per cent nickel, and 74 per cent steel. Of it are made flatware, kitchen sinks, milk cans, battleship armour plates, and many other things. Chromium is also used for plating other metals. Copper coated with chromium will not turn green, silver will not tarnish, and iron will not rust. Even platinum jewelry is often given a chromium wash to keep it from turning dark and protect it from scratches.

Insull and the Greeks.—

The refusal of Greek authorities to allow the United States to extradite Samuel Insull, former public utilities magnate, has raised the ire of the State Department. A curt note from the United States Government calls such action a "clear violation of the American-Hellenic treaty of extradition," and says that the Greek position is "utterly untenable." The note cabled to the American Minister at Athens, Lincoln MacVeagh, continues that the Government "finds it difficult to reconcile this unusual decision with the admission of competent authorities that the fugitive committed the acts with which he was charged and that these acts are illegal and fraudulent, both in the United States and in Greece." The note continues that, in the light of this second refusal to surrender Insull to the United States, it must ask for a termination of the treaty between these countries at an early date.

Nature Invented Them First.—

From a recent issue of *Popular Science Monthly* comes the reminder that nearly all of the "inventions" of mankind have their counterpart in the field of nature. Indeed, had mankind been a student of nature, there is little doubt but that

he would have made some of his own devices thousands of years before he did. Since their creation, nature has equipped many of her creatures for chemical warfare. Look under the small stones in damp places and your search will probably sooner or later be rewarded by hearing a distinct "pop" and seeing a tiny cloud of bluish smoke float away. Look closer, and you will see there a small beetle. "Had he been annoyed," we are told, "by one of his natural enemies, the cloud of noxious gas would have allowed him to escape while his enemy was temporarily out of commission." There are some ants that are able to throw a spray of formic acid from their mouths for a distance of five or six inches. Yet man only discovered these means of defense and converted them to means of destruction, during the World War. There are other animals, but not the porcupine, that throw projectiles, and there is a fish found in India, that "shoots" its daily supply of food, by drawing into its mouth a supply of water and expelling it with such force that the insect resting on plants overhanging the water is in dire danger of death, for he rarely misses his aim. The hypodermic syringe has been used by man for only a few decades, yet the snake has made use of it for ages unnumbered. The various insects, including bees, wasps and mosquitoes, use the hypodermic needle with great effectiveness, as many can testify. The hunter's trap has been used for many years, first crude, then becoming more nearly perfected, but throughout many parts of North Carolina can be found a small miniature of man's invention which nature has used for many years. It is sometimes called "Venus' Fly Trap," and woe betide the unlucky insect that ventures on its petals. Boulder Dam is great news to us mortals, but the beaver thinks it nothing new at all, and he dug canals for water transportation long before man conceived the same idea. Our contemporary suggests that one might think oneself safe in saying that man was original when he built the skyscraper. Yet the termites of Africa anticipated him long ago. "These insects, popularly called white ants, construct their buildings of clay. . . Under the domed roofs are floors upon floors of apartments . . . a city under one roof. The Empire State building is only 200 times the height of a six-foot man, while the termite's skyscraper is over 500 times as tall as its quarter-inch builder." Only recently has man made use of the cooling effects obtained by the evaporation of carbonic acid or ammonia. Nature antedated him since creation. We are also reminded that our modern systems of air-conditioning have been used, in principle, since the first bees came into existence, and that "no matter how original a human invention may seem, it is certain that nature thought of it thousands of years ago."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The November *Missionary Herald* carries this item of interest about our own Dr. White: Dr. Matthew J. W. White has gone to Davao to take charge of the mission hospital. Dr. Herbert C. Brokenshire has left, and over a hundred Cagayan people gave him a farewell party, the ladies presenting Mrs. White with a lovely Filipino dress."

Chaplain H. E. Rountree, Mrs. Rountree and Miss Susie Elder, sister of Chaplain W. W. Elder, U. S. N., attended services at the First Congregational Church at San Francisco, October 29th. Dr. Jason Noble Pierce, pastor. Chaplain Rountree says that Dr. Pierce has a great work in San Francisco, a strong constituency, and liberal supporters. He has an attractive and excellent program, and the church is not only taking on new life, but increasing in attendance and membership. Dr. Pierce is popular in this fair city, and his opportunities are great.

Our heartiest congratulations to Rev. A. R. VanCleave, pastor, Winchester Christian Church, and our best wishes to the bride, formerly Miss Jewell Vester Truitt, known to many SUN readers. The occasion is receipt of the following: "Mr. and Mrs. Egbert Truitt announce the marriage of their daughter, Jewell Vester, to Rev. Albert Ray VanCleave, on Wednesday, November 1, 1933, Glen Raven, N. C. The officiating minister, uncle of the bride, was Rev. F. C. Lester, Norfolk, Va. After November 10th these happily wed will be at home, No. 12 West Clifford St., Winchester, Va."

From many who were present, the report comes that the Young People's Missionary Conference at Holland, Va., Tuesday evening, October 24th, was truly a great Conference—great in attendance, great in program and great in enthusiasm. The audience filled the large auditorium of the Christian Church to capacity. Miss Sarah Daughtrey, Newsoms, Va., presided, and every person on the program responded, being ready and willing, as well as thrilling, for the part assigned. It is reported that the young man, Rev. H. S. Hardcastle, who was not reached on the program until about 10 P. M., held and delighted his audience with his great message. Our young people in the Eastern Virginia Conference are doing things.

Sunday, November 12th, is to be recognized throughout the Protestant world as Reformation Sunday, which commemorates the 450th anniversary of Martin Luther's birth. Every thoughtful reader is prepared to agree most heartily with the *Christian Herald* in saying: "So vital is the life of Martin Luther, so vivid and present its influence, that with difficulty we realize that he was born four hundred and fifty years ago. Another has said: 'Columbus discovered a new world; Copernicus, a new heaven; Luther discovered a new God, a God gracious for the sake of the work of Christ.' However judged and, indeed, however much despised, Luther is one of the colossal figures of the human race, at once a superlative mind and a superlative spirit. Perhaps one of the most discriminating tributes ever paid to him was voiced by the Catholic statesman, Lord Acton of Cambridge, who said: 'Luther broke the chain of authority and tradition at the strongest link. It was an awakening of a new life. The world revolved in a different orbit, determined by influences unknown before.'"

THE SUFFOLK GAME.

We have a football team at Elon College that we are proud of. The boys not only play ball, but a majority of them are studious and try to do their college work. They are young men of good habits and of clean characters.

Some weeks ago there came an invitation from the city of Suffolk to play the Elon-Randolph-Macon game there. This was unusual, but as this was Elon's home game we had the authority to suggest to Randolph-Macon that they meet us on the Suffolk gridiron; the Randolph-Macon team agreed, and the game was announced for Suffolk and was played Saturday, October 21st. Our team arrived in Suffolk on Friday. The Men's Bible Class of the Suffolk Church, served the boys a delicious and bountiful banquet, then Roy Richardson arranged passes for them to the movies. Saturday morning the whole town was open to the team. Our friends in Suffolk gave them such a cordial welcome, treated them so royally, and in every way made them feel so perfectly at home that they went on the field with the spirit to win, and they did. The score was 26 to 0. This is the first time Elon has ever defeated the Randolph-Macon team. The team is not entirely responsible for the victory, for our friends in Suffolk made a decisive contribution to the game itself. The cordiality and hospitality accorded the team by the friends of the College in Suffolk really inspired the boys to play. It means much to a team to be conscious of a spirit of confidence back of it and this is what Suffolk gave.

I am sending this bit of news through the paper that you may see that this is precisely what Elon College needs. As the friends at Suffolk backed the team in this athletic contest, so we need the friends of the College in Suffolk and everywhere else, to back us in our entire program. We need your encouragement, we need your confidence, and we need your help. We have a good faculty, a good student body, in fact, we have a splendid school, but to attempt to go on without the support of our friends is futile. In fact, if our friends are not willing to go with us, why should we go? Why the effort? The College does not exist for itself, but it does exist for its friends. If we were only serving ourselves we would have no right to serve and would close our doors tomorrow, but we are serving the church and the nation. We are serving our day and generation with the hope that our influence may carry through to generations yet to come. We feel that every member of the Congregational and Christian Churches in the Southeast will want to join with us in this march of service to the church and the nation. We feel that ministers, laymen, and friends alike will now want to sacrifice, if needs be, that their interest may be expressed in a substantial way. We appreciate your sympathy, but now we need your material assistance. You will be given an opportunity to render this assistance in a very definite way. I hope and pray that you may respond.

L. E. SMITH, *President*.

PROGRAM.

The North Carolina and Virginia Christian Conference will hold its One Hundred and Eighth Annual Session at Union Christian Church, Union Ridge, Alamance County, N. C., November 14-16, 1933. Following is the program for the three-day session:

FIRST DAY—NOVEMBER 14th.

Morning Session.

- 10:30 Conference called to order, by Dr. C. H. Rowland, President.
- Devotional service, Rev. L. L. Wyrick.

- 10:50 Roll call of ministers and churches.
- 11:05 Welcome address, Dr. P. H. Fleming.
- Response, Rev. G. C. Crutchfield.
- 11:25 Report of Program Committee.
- Report of Executive Committee.
- Report of Treasurer, Dr. W. Waldo Boone.
- Appointment of Special Committees.
- Reception of visitors.
- 11:50 Address of President, Dr. C. H. Rowland.
- 12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
- Devotional service, Rev. J. F. Apple.
- 2:00 Report of Committee on Religious Literature, Rev. W. T. Scott, Chairman.
- Address—"The Opportunity of the Christian Press," Rev. Dale O. Sander.
- Discussion of "The Christian Sun's Problems," led by Mr. John T. Kernodle.
- General discussion and vote on report.
- 3:00 Report of Committee on Stewardship, Rev. Dale O. Sander, Chairman.
- Address, Rev. W. T. Scott.
- 3:45 Miscellaneous business.
- Report of Entertainment Committee.
- 4:00 Adjournment.

Evening Session.

- 7:30 Youth Fellowship Program, Rev. J. Everette Neese, presiding.
- Hymn, "Does Jesus Care?"
- Prayer, Miss Birdie Rowland.
- Poem, "He Careth."
- Announcements.
- Special music by Elon Singers, directed by Prof. Dwight Steere.
- Psalm 142:4, Rev. J. Everette Neese.
- Elon Quartette.
- Hymn, "Jesus Calls Us."
- Benediction.

SECOND DAY—NOVEMBER 15th.

Morning Session.

- 9:30 Conference called to order.
- Devotional service, Rev. J. S. Carden.
- 9:45 Reading of minutes; enrollment of delegates.
- 10:00 Report of Nominating Committee.
- Report of Committee on Apportionments.
- 10:20 Consideration of Southern Convention Resolutions.
- 10:40 Report of Home Mission Board, Mr. W. B. Truitt, Chairman.
- Address, Rev. Milo J. Sweet.
- Receiving of memberships for Christian Missionary Association.
- General discussion and vote on report.
- 11:30 Report of Committee on Foreign Missions, Rev. C. E. Newman, Chairman.
- Remarks by Chairman.
- Address—"The Responsibility of Righteousness," Dr. J. O. Atkinson.
- Report of Woman's Missionary Conference, Mrs. W. P. Lawrence, Secretary.
- General discussion and vote on report.
- 12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
- Devotional service, Rev. J. L. Neese.
- 2:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. G. C. Crutchfield, Chairman.
- Address—"Today's Youth and Tomorrow's Citizens," Rev. W. T. Scott.
- Ten-minute talks on Christian Endeavor work, Mr. W. T. Dunn and Miss Frankye Marshall.
- General discussion and vote on report.
- 3:00 Report of Committee on Education, Dr. J. O. Atkinson, Chairman.

Address—"Forty-Two Years' Experience in a Christian College," Dr. J. U. Newman.

Address—"Our College," Dr. L. E. Smith.
General discussion and vote on report.

4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Program under the auspices of the Christian Orphanage, Elon College, N. C.

THIRD DAY—NOVEMBER 16th.

Morning Session.

9:30 Conference called to order.
Devotional service, Dr. P. H. Fleming.
9:45 Reading minutes. Pastoral and church letters.
10:10 Report of Committee on Superannuation, Mr. C. D. Johnston, Chairman.
General discussion and vote on report.
10:30 Report of Committee on Moral Reform, Rev. J. F. Apple, Chairman.
Address, Mr. L. P. Rippy.
General discussion and vote on report.
11:20 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Reports of all other special committees.
Miscellaneous business.
12:00 Closing service. Final adjournment.

PROGRAM.

Following is the program for the One Hundred and Eighth Annual Session of the Eastern North Carolina Christian Conference, to be held with Wentworth Church, McCullers, N. C., November 21 and 22, 1933:

FIRST DAY—NOVEMBER 21st.

Morning Session.

10:00 Called to order by the President.
Song service, conducted by Geo. M. McCullers.
Devotional service, Rev. T. Fred Wright.
10:30 Enrollment of ministers and delegates.
Welcome, B. L. Brown.
Response, Rev. S. E. Madren.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Address by Rev. Stanley C. Harrell, D. D., President, Southern Convention of Congregational and Christian Churches.
11:30 Sermon by Rev. George N. Edwards, Pastor, Circular Congregational Church, Charleston, South Carolina.
Communion, conducted by Rev. E. M. Carter.
Adjournment for lunch.

Afternoon Session.

1:30 Devotional service, Rev. Robert Kimball.
Ministerial reports and church letters.
Report of Treasurer, W. J. Ballentine.
2:00 Report of Committee on Stewardship, Rev. J. Lee Johnson.
Discussion and vote on report.
Report of Committee on Religious Literature, Rev. B. J. Howard.
Discussion and vote on report.
2:30 Report of Committee on Evangelism, Rev. M. T. Sorrell.
Discussion and vote on report.
Report of Committee on Social Service, Deacon J. A. Kimball.
Discussion and vote on report.
3:00 Report of Committee on Apportionments, Prof. L. L. Vaughan.
Discussion and vote on report.
Report of Committee on Finance, Deacon K. B. Johnson.
Business session.
3:30 Report of Committee on Entertainment.
Adjournment.

Evening Session.

7:30 Called to order by the President.
Song service, conducted by Geo. M. McCullers.
Devotional service, Rev. H. C. Hilliard.
8:00 Report of Committee on Youth Fellowship, Rev. Robert Kimball.
Young people's program on Youth Fellowship.
Sermon, Rev. L. E. Smith, D. D., President of Elon College.

SECOND DAY—NOVEMBER 22nd.

Morning Session.

9:30 Called to order by the President.
Song service, conducted by Geo. M. McCullers.
Devotional service, Rev. H. E. Crutchfield.
Reading of minutes of previous day.
10:00 Report of Committee on Home Missions, Rev. T. Fred Wright.
Discussion and vote on report.
Report of Committee on Foreign Missions, Rev. R. A. Whitten.
Report on Woman's Missionary Work, Miss Margaret Alston.
Address—"Our Mission Work," Rev. J. O. Atkinson, D. D., Mission Secretary, Southern Convention.
Vote on Foreign Mission report.

11:00 Report of Committee on Education, Rev. E. M. Carter.
Discussion.
Address—"Our Educational Needs," Rev. L. E. Smith, D. D., President, Elon College.
Vote on adoption of report.
Adjournment for lunch.

Afternoon Session.

1:00 Devotional service, Rev. D. M. Spence.
Report of Committee on Nominations.
Election of delegates to the Southern Convention.
Election of Officers of Conference.
1:30 Report of Committee on Sunday Schools and Christian Endeavor, C. H. Stephenson.
Discussion and vote on report.
Report of Committee on Music, Geo. M. McCullers.
Discussion and vote on report.
2:00 Report of Special Committees.
Report on collection at this session.
Selection of place for next session of Conference.
Announcements of Standing Committees.
Unfinished business, order Annuals, etc.
3:30 Closing devotional service, Rev. J. A. Denton.
Adjournment.

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117 W. Forsyth Street, Jacksonville, Fla.

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W. C. WICKER C. REXFORD RAYMOND

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SOUTHERN CONVENTION AND CHURCH UNION.

The Southern Christian Convention may not have accomplished much, but it has accomplished something. In fact it has accomplished enough to prove its worth and merit and to reveal its value as a going concern. CHRISTIAN SUN readers everywhere are fully aware of that fact, which need not have been stated here but for the impression in some quarters that there is a tendency or disposition to weaken the powers of the Convention and decrease rather than increase its activities and usefulness. To weaken the Convention or in any way destroy its power and usefulness would be to weaken the interests and enterprises of the Convention which have been born and reared through the travail, the suffering, the anxiety and the prayers of those who through the years have been united by the common burden and common task of the Convention.

The Convention owns, by right and title, THE CHRISTIAN SUN, Elon College, all the property and invested interests of the Mission Board, and the Christian Orphanage. The Convention does more than operate these, but these are its very own, both legally, morally and spiritually. All of these need a stronger and ever increasing Conventional power to sustain them, and to speak of weakening the Convention or destroying its influence would mean the weakening of these institutions which have made us what we are.

The Convention, in its last session at Burlington, fully realized this fact and took steps to enlarge its borders and to increase its functions and activities rather than restrain, release or in any way disintegrate. To this end, a resolution presented by Dr. I. W. Johnson, secretary

of the Southern Convention, was unanimously adopted, to-wit:

"That the charter which reads, 'The name of the Corporation is the Southern Christian Convention, Incorporated,' be amended to read: 'The name of the Corporation is The Southern Convention of Congregational and Christian Churches Incorporated, and this shall be the successor of the Southern Christian Convention, Incorporated.'"

That it certainly cannot be interpreted as excluding any of the powers or organizations heretofore constituting the Southern Convention.

And then to make the matter perfectly clear in detail as being inclusive rather than exclusive, Dr. Johnson's resolution contained Item 2 as follows:

"That the charter be amended so as to provide that any Conference or Association of the Congregational Churches within the States Virginia, the Carolinas, Georgia, Alabama, or elsewhere may be entitled to representation in this Convention on the same basis as Conferences of the Christian Churches, and are hereby invited to so affiliate with this Convention."

That resolution provides for letting others into the Convention, but certainly cannot be interpreted as inviting any to leave the Convention or even suggesting that any withdraw from the Convention.

During the sitting of the session of the Convention that unanimously adopted the above resolution, the following was adopted by the Congregational Advisory Board of the Southeast, then in session at Burlington:

"The Advisory Board, by unanimous decision, endorses the action of the Southern Christian Convention in adopting the following in its morning session on April 28th, namely: (The Johnson resolution as quoted above).

This would seem to make the matter clear, unmistakable, and convincing, that both our Christian constituency and our Congregational constituency unanimously agreed that the Southern Convention should not decrease but increase.

The Executive Committee was instructed to work on plans and details of co-ordination and cooperation, to the end that the hands and the power of the Convention, owning and operating enterprises and property rights of the Southern Convention should not only be safeguarded, but should be increased and strengthened.

No committee that this writer has worked with and no official of our Congregational constituency or of our Christian constituency have expressed the intention or the desire, hope or expectation, plan or purpose of weakening the powers of our Convention or decreasing its influence and its activities.

Through the years our Christian Church has preached, taught and prayed for union, and when the opportunity came for union that opportunity was embraced emphatically and with sincerity, as well as with unanimity of purpose and plan. But at no time and at no place, as far as this writer knows, has there been one official act that would indicate disintegration, dissolution or destruction of power and of property rights and interests. The union of our Congregational and Christian forces did not contemplate disintegration but integration, not destruction but construction, not a weakening of any hand that helped, but the strengthening and the conservation of every interest and enterprise of their constituent bodies and directing councils.

We are builders in the high and holy venture, so far as within us the power lies, in yielding to the petition of our Lord: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

J. O. A.

THE EASTERN VIRGINIA CONFERENCE.

This Conference was meeting last week in its 113th annual session at historic Holy Neck Church. The secretary of the Conference is Dr. I. W. Johnson, who will give to SUN readers many interesting items discussed by the body and resolutions adopted. This writer was particularly interested in the history of the church, and received from that history so many suggestions and such quickened inspirations that he is anxious to pass that history on to CHRISTIAN SUN readers. This sketch was presented to the Conference in its opening hour by a member of Holy Neck Church, Miss Mary Rawles Jones:

"Holy Neck is in the wide open country, Nansemond County, Va., six miles south of Holland, distinguished as a place of worship for more than two centuries. The Friends had a meeting house here as early as 1728, an Episcopal Chapel was built in 1747, at which the following clergymen ministered: Revs. William Webb, John Agnew, Patrick Lunan and John Burgess. Near the close of the 18th century, Rev. James O'Kelly preached here and Holy Neck Christian Church was organized. The present Secretary's book contains complete records since 1829.

"The facts prior to this were obtained from the records of the Eastern Virginia Christian Conference, which conference had its origin in a movement begun at Holy Neck, May 18, 1818, and completed at Cypress Chapel, on September 25, 1819.

"In the early days this church was ministered to by local and traveling preachers. Rev. Joseph Thomas, the "White Pilgrim," preached here in 1808, Rev. Isaac N. Walter attended the Eastern Virginia Christian Conference here and preached in 1848. Revs. Nathaniel Tatem, Francis Williamson, and Burwell Barrett, were traveling preachers of the Eastern Virginia Conference and Holy Neck would of course be included in their itinerary.

"During the last 115 years, Holy Neck has had the following pastors: Revs. Francis Williamson, Benjamin Bullock, Uriah Rawles, Lewis Craven, William R. Stone, Robert Rawles, R. H. Holland, Thomas Bashaw, C. A. Apple, J. P. Barrett, C. J. Ralston, M. L. Hurley, C. H. Rowland, B. F. Black, W. M. Jay, G. D. Estes and N. G. Newman.

"At least four church buildings have been erected at Holy Neck. The Chapel, 50 by 26 feet, built in 1747, was used eighty-seven years. This was replaced in 1835 by a building 45 by 35 feet, which served until 1888, and was succeeded by a much larger and more modern building. The present building was erected in 1916, and is a modern structure with Sunday School rooms and lighting and heating plants.

"There is no certain historic data on the origin of the queer name Holy Neck. W. E. McClenny, Nansemond County historian, believes it is derived from the Indian word "Huskenor," the name of the places where the Indians educated their medicine men. There is a tradition that they had a "Huskenor" near this place.

"Holy Neck has sent out from its membership the following ministers: Revs. Uriah Rawles, William A. Jones, Robert Rawles, R. H. Holland, J. H. Jones and C. C. Jones. It was the mother of the following churches: Hebron (now Holland), Bethany, Franklin, Sarem and Berea (Nansemond). It also contributed members to the organizations of Liberty Spring, Newport News and other churches. The Eastern Virginia Conference has been entertained by Holy Neck eleven times — 1823, 1825, 1834, 1843, 1848, 1854, 1865, 1889, 1904, 1920 and 1933.

(Continued on page 8.)

NEW LIFE AT THE DEAD SEA.

By REV. ELISHA A. KING, D. D.

If you were to ask the average person what he knows about the Dead Sea he would probably tell you that it is in the southern part of Palestine and that it is reputed to be very salt and surrounded by a dreary waste. That is something we pay little attention to. You may be surprised when I tell you that I have had a copy of George Adam Smith's "Historical Geography of the Holy Land" in my library for many years and have consulted it often, but found the pages describing the Dead Sea still uncut! But since I have been on the shores of that sea my interest has been aroused and now I have cut those pages.

My visit to the Salt Sea, as it is called in the Bible, was such a surprise in many ways that I feel I must share these discoveries with you and draw from them a lesson entirely worthy of our consideration.

The River Jordan, which makes the Dead Sea possible, rises in the north at Banias out of a cavern and flows along about thirty feet in a little stream twelve feet broad and three feet deep. No one would ever dream that such a small beginning could become the most unique of all the rivers of the world. There are hundreds of other streams larger, more useful, or more beautiful, but Dr. Smith reminds us that there is none which has been more spoken about by mankind.

The Jordan has many peculiarities, for example, it rises 1,700 feet above sea level, born from the snows of Mts. Hermon and Lebanon, and flows down into the small lake known as "The Waters of Merom." When we say it flows down nothing usual is meant. It falls 680 feet in less than nine miles and then through a delta of its own deposits glides gently into the Sea of Galilee. The beautiful Galilee does not keep this water very long, but passes it on to the Dead Sea sixty-five miles away.

Once upon a time, a long, long time ago, the whole of Palestine was under water. Then great volcanic upheavals came and pushed up the land, but the center fell in, leaving a groove in the bottom of the old sea, a bed or ditch, as deep below the level of the ocean as some of our coal mines are, some of the deepest in the world. The river flows in this ditch varying from 90 to 100 feet broad, a stream of muddy water varying from three feet in depth to ten or twelve at various points. In its rush to the sea its descent in 65 miles is 610 feet. The name Jordan incorporates this phenomenon for it means "Down-comer." Near the lake of Galilee it falls 40 feet a mile.

In commenting on this Dr. Smith says, "There may be something on the surface of another planet to match the Jordan Valley; there is nothing on this." No other part of the earth, uncovered by water, sinks to 300 feet below the level of the ocean. Here in Palestine there is a rift more than 160 miles long, and from two to fifteen miles broad, which falls from the sea level to as deep as 1,292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1,300 feet deeper still. If there had not risen a diagonal ridge of limestone at the southern end of Palestine during the volcanic period, then there would have been one long lake from the Sea of Galilee to some fifty miles south of the Dead Sea and perhaps including the Red Sea.

The River Jordan meanders through the land flowing 200 miles to make what in a straight line is only 65 miles. On leaving the Sea of Galilee the water is clear, but soon becomes laden with soft marl which it washes away from its banks and deposits in the Dead Sea. Writers describe the river as an unpleasant, foul stream between poisonous banks. However, the water is clear enough when caught in a container and allowed to settle. It is not so muddy as the Missouri

River which, as you know, settles in containers and when properly filtered is good to drink. Innumerable thousands of pilgrims have been baptized in the waters of the Jordan. It has been made sacred by Christians everywhere because Jesus was baptized in it. (I brought home a flask of the sacred water for baptismal purposes, perhaps at Easter.)

This fast flowing stream does not look very attractive as I saw it at modern Jericho, just before it entered into the great chasm where it dies. But one who has also seen Damascus and the source of its life, the River Abana (now called Barada) cannot help but contrast the two. Out of the center of a great mountain range the Abana flows eastward through the plains, gives life and beauty to Damascus and then spends itself in the desert lakes. You will recall the incident of the cure of Naaman's leprosy as recorded in II Kings, fifth chapter. A little Israelite slave girl who had been captured in a Palestinian raid, serving in the home of Naaman, the leper, ventured to suggest a cure. She insisted that the Prophet Elisha could cure her master. Naaman went, you recall, and Elisha told him to bathe seven times in the River Jordan and his leprosy would depart. But Naaman was greatly incensed and said, "Surely Abana and Pharpar, the rivers of Damascus are better than the waters in Israel. Could I not wash in them and be clean?" He was angry and drove away, preferring the leprosy to the humiliating act of bathing in the Jordan. It is easy to understand his feelings after seeing the rivers. But Naaman's servants brought him around to reason and he bathed in the muddy water and was cleansed.

As remarkable as the Jordan River is, the Dead Sea is even more so. This remarkable body of water is forty-seven miles long by nine and one-half miles wide. Its surface is 1,300 below the level of the Mediterranean Sea! The ride from Jerusalem to Jericho and the Dead Sea is a most thrilling sensation. You begin at Jerusalem, 2,500 feet above sea level and ride down grade, plunging, as it were, 1,300 feet below sea level. The distance is only twenty-five miles. On the way to this desolate region one drives through a barren, rocky section of Palestine that he never dreamed could exist anywhere in the world. One sees everywhere weird symbols of forsakeness and desolation. Dr. Smith refers to the whole area of the Dead Sea as an awful hollow, a bit of the infernal regions come up to the surface, a hell with the sun shining on it.

The lake is fed chiefly by the Jordan River, but four or five other streams flow into it. Much of this water is salt gathered up from nitrous soil and fed by sulphurous springs. There are hot springs on the bottom and on the shore are found deposits of sulphur and petroleum. The Jordan itself pours into the lake a daily average volume of water estimated at six million tons. The rainfall does not exceed five inches in a year. When Dr. Maltbie Babcock was there the thermometer registered 132 degrees! He said the Sea looked like a beautiful Central Park Lake. Its waters are blue and from external appearances an innocent inland lake.

But this lake contains 11,600 million tons of salt and the Jordan adds to that each year 850,000 tons. There is no outlet. 250 feet below the surface the minerals are heavily saturated. There is sodium chloride, potassium chloride, magnesium bromide and chloride, calcium chloride and calcium sulphate. The water that flows into this huge sink cannot escape by means of a river outlet as is the case in the Sea of Galilee. Some of it climbs up to heaven to be purified through the processes of evaporation where often very severe thunder showers occur. This stagnant

water is dead. Fish cannot live in it. Men can hardly swim in it because he floats upon the surface unable to submerge his body in the brine. Ocean water is also salt, but contains only from four to six per cent while the Dead Sea holds twenty-four to twenty-six per cent. Upon this dreary land around this salt sea there were once five cities, viz., Sodom, Gomorrah, Admah, Zebolim and Bela or Zoar.

I have said enough about this natural wonder of the Jordan and the Dead Sea to indicate what one should expect when he visits it. I was prepared to see the worst and to feel depressed. We left Jerusalem about four in the afternoon so as to reach the Sea in the shade of the mountains as the sun sank into the west. As we approached the northern shore near Jericho, I was surprised to observe evidences of a commercial activity that were astonishing indeed. We drove under an arch on which was the name of a new town, viz., "KALLA." Here was a small "building boom" going on with two large tenement or apartment houses nearly completed. Other smaller houses were being erected. There was much activity and the working men seemed to be much interested in their work. There were other kinds of buildings some distance away in the form of shacks. But what struck me as more strange was the "Resort" that flourished there. There was a small central building which maintained an outdoor soda fountain, and a dance floor, an eating pavillion, supplied with Victrola music. There was a section of bathing houses, a gasoline launch for pleasure parties. These activities were carried on by Arabs. Many automobiles were there and a number of people. It is a resort within a two-hour ride from Jerusalem where tired and weary people go for rest and recreation after sundown, returning later in the cool of the evening.

Here indeed was new life at the Dead Sea. I could not help but contrast the ideas, death and life. The reason for this new life is new interest in this salt sea. I was careful to tell you about the chemicals found in this salt water so that you would appreciate the fact that a commercial organization has been formed to extract these ingredients for business purposes. The commercial spirit has struck that region and naturally a new town is the result. It may be that something of the old activity once enjoyed by the cities of the plain will be revived.

One who has a homiletical instinct could not gaze upon these marvelous objects without seeing more in them than just salt and bromide. There spread out before me was a vast area of land, water and marshy ground. If one were to open his Bible at such a spot he could busy himself for some hours repeopleing this great plain with cities, peoples, kings, prophets and priests. One could devote several hours to the weird story of the tragedy of Masada where the Romans walled up a fortress of refugees from Jerusalem. The whole area is full of ghosts of the imagination, but the one thing that is impressed upon a thoughtful onlooker is that this sea is dead. Living, roaring snow-water from the pure snows of the mountain tops in northern Palestine comes down the world's deepest gorge and plunges into this old sink to perish. It produces a strange feeling in one who has a sense for such things. While it is true that commercial activity is found on its banks, and while the ingenuity of man may extract minerals from the water, it remains true that this sea is still dead.

Some years ago I came upon a little poem that affected me strangely and expressed what I felt to be the teaching of Jesus in regard to the unselfish life. Dr. John Watson (Ian Maclaren of the "Bonnie Brier Bush" fame) once said that

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

It will be of interest and concern to the members of the Eastern Virginia Christian Conference to give consideration to the following report of the special committee on Elon College, which was adopted at the recent session held at Holy Neck Church:

"We, your committee on Elon College, beg leave to recommend:

"1. That we, as a Conference, take recognition of, and endorse, a recent action of the Executive Committee of the Board of Trustees of Elon College, authorizing a campaign to raise \$25,000.00 for Elon.

"2. That our Eastern Virginia Conference assume \$12,500.00, as its share; and that \$5,000.00 of this sum shall be raised through our local churches, and that the president of the College, himself, be requested to raise the remaining \$7,500.00.

"3. That each local church raise its share on the basis of 50 cents per member; and that all monies sent in from the Dollar-a-Month Club, fifth Sunday offerings, special offerings, etc., shall count on the church's share.

"4. That a committee on Elon College shall be named in each church by the pastor, consisting of himself and two or more other members, whose duties it shall be to direct this campaign in his local church, collect the money and send the same through the local treasurer to Elon College.

"5. That we recognize January and February as Educational Period, and the second Sunday in January as Elon College Day.

"6. That the Executive Committee of the Conference be, and is hereby, constituted an Elon College Committee whose duties shall be to see that the above recommendations are put into effect. That the campaign shall begin January 1, 1934.

Signed by the Committee,
John G. Truitt,
W. M. Jay,
Mrs. W. V. Leathers,

Another resolution adopted by the Conference under the consideration of Southern Convention Resolutions, is the following:

"Resolved that we express our thanks to, and desire to cooperate with, the Executive Board and the Committee of Ten of the Convention, in their efforts to unify and coordinate the work of the Congregational-Christian Churches in the Convention, in keeping with all plans previously adopted by the Conference and Convention, looking to this end."

The Committee on Superannuation submitted the following recommendations which were adopted, as amended:

"Your Committee, therefore, recommends:

"1. That the churches of this Conference which have paid their Conference apportionments in full be appreciatively commended for their co-operation and generous spirit.

"2. That all churches that have not raised their apportionments in full be requested to make an additional effort within the next month to meet the Conference requirements.

"3. That the churches of this Conference join in with other churches of the General Council of Congregational and Christian Churches throughout the country in soliciting and receiving a Christmas offering for the benefit of our aged and dependent ministers and their families; that this Christmas offering be received and forwarded to Dr. J. O. Atkinson, who in turn, is requested

to forward same to Dr. Lewis T. Reed, Executive Secretary of the Board of Ministerial Relief, 287 Fourth Avenue, New York. Dr. Reed will disburse the same in full according to the request of the Board of Superannuation of the Southern Convention.

"4. That the churches be requested to receive offerings for this fund once a quarter at communion service. Signed L. E. Smith, J. M. Darden, J. A. Williams." I. W. JOHNSON.

THE EASTERN VIRGINIA CONFERENCE.

The Christian churches of Eastern Virginia met in their 113th annual session with the Holy Neck Christian Church, November 1st to 3rd, inclusive. There are forty-six churches in the Conference with a total membership of more than ten thousand. Sixteen of the churches have full time ministers; others are grouped in pastorates. Two of the strongest churches in the denomination are Suffolk and the Christian Temple at Norfolk. The writer has been a member of this Conference for fourteen years and has not missed an annual meeting during this time. The session of this Conference which closed November 3rd, was one of the greatest, if not the greatest session, that I have had the privilege of attending. The church was filled almost to overflowing for every session.

The main topic for the opening day was "Missions." Colonel J. E. West of Suffolk, who is chairman of the Home Mission Board for the Conference, made the report. Rev. H. S. Hardcastle, pastor of the Christian Temple of Norfolk, gave an address on "Home Missions." Dr. W. D. Harward, chairman of the Foreign Mission Board for the Conference, prepared the foreign mission report, which was read by Rev. J. M. Roberts, who is a member of the committee. The Conference always hears Dr. Atkinson gladly and profitably.

Matters of business and routine pertaining to the work of the church and plans for the future, usually occupy the Conference during the day sessions. Evenings are given over to devotional services; usually some member of the Conference preaches. It was a pleasure, indeed, for the Conference to have Rev. John G. Truitt, pastor of the Suffolk Church, preach the first evening. Mr. Truitt was not a stranger to the Conference, he having served the First Church at Norfolk some years ago. We are glad to welcome him back into our midst and to have the benefit of his ministry. For this service, the Conference was delighted with the presence of one of the finest spirits and most loyal souls of our denomination, Mr. Brock Jones. Brother Jones is a member of Holy Neck Church. Nothing gives him greater pleasure than to attend the worship services of his church.

The program for the second day was planned to bring to the attention of the delegates the need for a better type of literature to be read in our homes and distributed to the public. Dr. Chas. Eldred Sheldon, chairman of the committee, read the report and delivered a most interesting and timely address. Dr. Sheldon always brings a worthwhile message. The committee on education presented its report to the Conference for action. Dr. I. W. Johnson is chairman of the committee. His report was prepared, mimeographed, and distributed to the audience. This report dealt largely with the educational funds of the Conference and with determining the rules

by which ministerial students belonging to the Conference might receive assistance from this fund. Under the report, which was adopted, no ministerial student may receive aid from the fund until he has successfully passed his first year in college and then he must make an average grade of 80 on all of his work. The total maximum loan available for any ministerial student is \$500. The committee felt that this should be a sufficient amount to extend to any one individual, during his college career, preparing for the ministry.

Mr. Aubrey Todd and Mr. Lansing Grainger, who are now ministerial students at Elon College, are members of our Conference. They should be encouraged by the action of the Conference in their behalf. It is hoped that our Conference will be of the greatest help and encouragement to those among us whom God may call into his service.

Pending the adoption of the report, the writer spoke on Elon College and the Christian Church, emphasizing the fact that the College is a child of the Convention and as such, deserves and should receive the whole-hearted support of every member of the church. Dr. J. E. Rawles, of Suffolk, a member of the Board of Trustees and patron of the College, gave a most unusual address. Speaking out of the conviction of his soul and the fullness of his heart, he moved the entire Conference. The report was adopted. A special committee to draft resolutions in behalf of Elon College was then appointed by the president, Dr. N. G. Newman. Rev. John G. Truitt, Rev. Wm. M. Jay, Dr. J. E. Rawles, and Mrs. W. V. Leathers were appointed on the committee and requested to report to the Conference in the afternoon. In its report the committee recognized and approved the plan of the Board of Trustees of Elon College to launch a campaign to raise \$25,000.00 for the College and requested our Conference to assume as its share \$12,500.00; \$5,000.00 of this amount was divided among the churches of Eastern Virginia on an approximate basis of 50 cents per member.

Pending the adoption of this report, Mr. J. M. Darden of Suffolk, out of the goodness of his heart and the generosity of his soul, authorized the writer to draw a draft on him for \$600.00 in settlement of a \$6,000.00 claim against the College. This statement and expression of interest on the part of Mr. Darden moved the Conference to an emotional expression of appreciation. Not in my experience as a member of the Eastern Virginia Conference have I felt such warm interest in behalf of our College. The people seem to have a feeling of great concern and a mind to care for the College.

The evening of the second day was given over to the Orphanage and the services of worship and devotion. Mr. J. M. Darden, chairman of the Board of Trustees of the Orphanage, gave a most interesting and helpful address and so did Uncle Charlie. His heart is so completely in the work and he is so genuine himself that everyone throughout the church is glad to hear him speak in behalf of the Orphanage.

Rev. R. L. House gave one of the most interesting and unusual sermon-addresses that we have ever had delivered to our Conference. At the close of the second day when everyone was weary of meetings, reports, etc., he held his audience completely, kept them interested, and delivered to them a great sermon. The Newport News church is fortunate in having Brother House as pastor.

There were many other items of great interest to the church brought before the Conference: such as temperance, superannuation, Christian education, etc. The total amount raised by the Conference this year will exceed the amount raised last year, which the writer thinks is most commendable.

As I think of this session of our Conference, it occurs to me that there was a spirit of reverence, devotion, and earnestness that characterized every session. The ones asked to take part on the programs responded cheerfully and effectively. The spirit and fellowships were helpful and uplifting. Everyone interested should be greatly encouraged. May these days of depression result in the conscious deepening of the spiritual life upon the part of the church as a whole. Elon College is greatly encouraged by the steps taken by our Conference.

The Western North Carolina Conference meets Wednesday of this week. L. E. SMITH.

450th ANNIVERSARY OF MARTIN LUTHER'S BIRTH.

In recognition of the key significance of Martin Luther for Protestantism as a whole, the Federal Council of Churches of Christ in America has issued a statement describing him as "one of the few really indispensable men in the history of human progress." The Council appeals to all Christians today to "emulate his utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction and courage and outspokenness in witnessing." The Federal Council's pronouncement also lays emphasis upon Luther's permanent contribution to Christian thinking through his insistence on "the free exercise of conscience" and declare that our social and international life today must have "a new hold on the essentials of Christianity as set forth by Jesus Christ and those like Luther who have understood his meaning for the world."

The full statement, as issued by the Federal Council under the authority of its Executive Committee, is as follows:

"November 10th of this year of our Lord 1933 marks the 450th anniversary of the birth of Martin Luther, one of the few really indispensable men in the history of human progress. His clear vision of the essential elements of true Christianity, and his fearless courage in standing by his convictions made him God's man and humanity's prophet as no other in his day and few in any day.

"Martin Luther reopened to the individual soul the Holy Shrine of God's presence. He made men see that the eternal realities are to be found through the free exercise of conscience, sensitivity to the indwelling spirit of God and the full personal appropriation by a living faith of the saving and transforming grace of God in Christ.

"The world today is waiting for a revival of genuine religion. Obviously, it is not sufficient either to be tied fast to the moorings of past faith and order, or, on the other hand, to become negative, uncertain and colorless. It is not sufficient to be content with formal orthodoxy, social respectability and business success as evidences of godliness. The economic order, with its dangerous tendencies to serve the private interest of the few, or to rely on force as the only hope of justice for the many; the political order, with its rampant nationalism threatening to break the world into fragments, with the growing determination of the nationalist State to make religion nothing more than a submissive department of the government; the whole social life of humanity, wandering in a desert of disillusionment—all need above everything else a faith by which just men can live, a new living sense of God as the supreme concern, a new hold on the essentials of Christianity as set forth by Jesus Christ and those like Luther who have understood his meaning for the world.

"It has been truly said that 'history shows no kinglier man than this Thuringian miner's son.' Well may all who profess the Christian faith

emulate utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction, courage and outspokenness in witnessing, which alone can give to the world the spiritual motive without which it now lags and would ultimately fail."

NEW LIFE AT THE DEAD SEA.

(Continued from page 5.)

condensed into one word the essence of sin—of all sin—is Selfishness. We know that a river or a lake has no personal consciousness, though the Egyptians worshipped the Nile and thus attributed to it powers of personal life. Yet children personify material objects and enjoy their phantasy. So do poets and preachers. Perhaps we all do. I do not know who wrote these words, but I do know they convey a great truth:

I looked upon a sea; 'twas bright and blue;
Around its shores were life, and verdant hue.
'Twas fed by many rills with fountain source
On Hermon's snowy peak, whence Jordan's course.

But Galilee's blue sea lives not alone,
Because it gets these streams as all its own.
It lives because it gives its waters blue
To other shores, and then is filled anew.

I looked upon a sea, and lo! 'twas dead,
Although by Hermon's snows and Jordan fed.
How came a fate so dire. The tale's soon told;
All that it got it kept, and fast did hold.
All tributary streams found here their grave,
Because this sea received, but never gave.

O sea that's dead! teach me to know and feel
That selfish grasp and greed my doom will seal.
And Lord, help me my best, myself to give,
That I may others bless, and like thee, live.

To be a Christian is to have new life in the soul. Christ lives in each one who believes in him. St. Paul said, "I am dead, crucified with Christ, that is, as to the old life. Yet, I live." These words reveal the secret of Paul's wonderful life. The new life which Christ gives provides us with power to overcome selfishness. Newness of life was his watchword and to him Christianity was a life, not a philosophy or a profession. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

Miami Beach, Fla.

When I go window-shopping (when I do!) I get much comfort out of noting how many things are there that I don't want.—Milton Lee.

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b Mercy and truth gathered together; righteousness kissed each other.
c Truth shall spring

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9 Behold, O God our shield, and look upon the face of thine anointed.
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b Ps. 16. 1.
c 2 Tim. 4. 10.
d or, all

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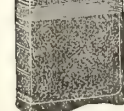
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REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Lord of life, open our hearts to receive the Spirit. Feed thou our souls lest they perish. May no moments of the Sabbath Day, given as it is for bodily rest and spiritual refreshment, be thoughtlessly or mistakenly dissipated. Turn myriads of feet to thine earthly courts and grant that there the yearning soul may find not emptiness nor confusion nor perversion but, through the imparting by God's ministers of his holy truth, may all be strengthened and constrained to walk no longer after the flesh but after the Spirit. For this we humbly pray. L.

POWER OF CHRISTIANITY IN THE WORLD.

World statistics of religious bodies provided by the *Lutheran Almanack* for 1933 show that out of a world population of 1,958,213,801, the Eastern Orthodox Church has, in round figures, 127¼ millions, the Roman Catholic Church 297¾ millions, Lutherans 62½ millions, Baptists 11½ millions, Congregationalists 2 1-3 millions, Episcopalians 11 2-3 millions, Methodists 15½ millions, Presbyterians 16¼ millions. The total Christian population is 588 millions. Mohammedans number nearly 219 millions and the Jews 15 millions, leaving 166 millions of the world's population unclassified. The aggregate expenditure of the Foreign Missionary Societies is over \$50,000,000.

But the power of a movement cannot be seen by its statistics. Nineteen hundred years ago, there were only five hundred Christians. They now number nearly one-third of the human family. They will increase more rapidly in the future. Christianity has always made progress by its message, which is salvation by Jesus Christ. Even those who may not believe are forced to admire him, and admiring goodly numbers go on to believe, to love, and to follow.

There is every encouragement to keep all of the Christian work full-tide, both at home and in foreign lands. In these doubtful days, the opportunity is greater than ever, for the gospel reveals the true way and gives man the life worth living. All the future belongs to Jesus Christ. He will win mankind as his own and there is no church so small or insignificant that it may not be a factor in this divine conquest.

The figures above reveal the fact that there are many seams in Christ's Kingdom. Yet the different bodies are tied together in him. If all seek to fulfill his will they cannot be against each other, but their influence will unite in one great stream, which will be the river of life for all races and nations.—*Editorial in Christian-Evangelist.*

MISSIONARIES' SERVANTS.

Industrious people in this country who do most of their own work sometimes wonder why it is necessary for missionaries to employ servants. In a recent issue of *The Christian Advocate*, Edward C. Perkins, a Methodist medical missionary in China, gives an interesting statement of the case from the missionary point of view. He mentions a number of "servants" whom we employ in America which are lacking in China, such as running water, adequate plumbing, abundant electric light and power, and the telephone. In contrast to this, in the part of China where he works it is necessary to pump the drinking water out of a sixty-foot well, boil it, and then put it

back down in the well again to get it cooled. Because of the limited hours in which electric current is available, and its weakness, it is necessary to have oil lamps for supplementary light. Servants' legs function in place of the telephone. The purchase of food is done by long continued bargaining, at which the foreigner is uniformly less successful than a Chinese servant. Further complications are that a house cannot wisely be left without someone in it, while travel is a slow and laborious process. As even high-priced servants do not cost more than three or four dollars a month, they are a time and labor saving investment whose expense is justifiable.—*John R. Scotford.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 4, 1933.

Sunday Schools.

Previously acknowledged	\$ 417.98
Hank's Chapel, Pittsboro, N. C.	2.71
Wake Chapel, Fuquay Springs, N. C.	3.68
Damascus, Corapeake, N. C.	2.00
Holland, Va.	5.00
Wakefield, Va.	3.02
Henderson, N. C.	4.24
Pleasant Grove, News Ferry, Va.	5.67
First Christian, Greensboro, N. C.	18.32
Suffolk, Va.	25.00
Rosemont, Norfolk, Va.	10.95
Liberty, N. C.	6.23
Windsor, Va.	9.90
Fuller's Chapel, Henderson, N. C.	2.50
Total	\$ 517.20

Individuals and Churches.

Previously acknowledged	\$ 461.80
Windsor, Va.	10.00
Pleasant Grove, Bennett, N. C.	3.00
Total	\$ 474.80

Specials.

Previously acknowledged	\$ 91.17
The United Church (Cong'l-Christian), Winston-Salem, N. C.	179.25
The United Church (Cong'l-Christian), Winston-Salem, N. C.	200.00
Mrs. Siddle Boozer, Ohatchee, Ala.	1.25
Miss Anna Jim Boozer, Ohatchee, Ala. ..	1.25
Ladies' Aid Society, Richland Christian Church, Richland, Ga.	5.00
Ladies' Class, Rosemont Sunday School, Norfolk, Va.	12.50
Elm Ave. Church, Portsmouth, Va.	100.00
Total	\$ 590.42

Summary.

Previously acknowledged	\$ 1,004.95
Sunday Schools, Regular	99.22
Individuals and Churches	13.00
Specials	499.25
Total to date	\$ 1,616.42

J. O. ATKINSON, *Secretary.*

Times are too hard to take the church paper? But America has more than twenty millions of automobiles and so many of them are out on the road that parking space hereabout is hard to find. The price of gas consumed in one ordinary "Sabbath day's journey" would buy the paper for a year with something left over to send it a while to someone else.—*Wesleyan Methodist.*

TREASURER'S REPORT.

Following is the quarterly report of the Woman's Board, Southern Christian Convention, for the quarter ending September 30, 1933:

Receipts.

Valley of Virginia Central Conference:	
Women's Societies	\$ 16.75
Young People's Societies	13.39
Cradle Roll Societies	.80
	30.94
Alabama Conference:	
Women's Societies	\$ 41.74
Young People's Societies	4.00
Cradle Roll Societies	1.00
	46.74
North Carolina Conference:	
Women's Societies	\$1,090.91
Young People's Societies	108.45
Willing Workers' Societies ..	58.61
Cradle Roll Societies	65.23
	1,323.20

Eastern Virginia Conference:

Women's Societies	\$1,609.00
Young Peoples' Societies	448.00
Willing Workers' Societies ...	202.00
Cradle Roll Societies	55.00
	2,314.00
Total	\$ 3,714.88

Disbursements.

Home Missions:	
Porto Rico—	
Kindergarten	\$ 6102
General Work	417.22
	\$ 478.24
Elon Orphanage	30.00
Mountain Work in Virginia ..	200.00
Ocean View Church	200.00
Raleigh Church	700.00
South Norfolk Church	400.00
	2,008.24

Foreign Missions:

General Mission Work	1,628.60
Total	\$ 3,636.84

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

EASTERN VIRGINIA CONFERENCE. (Continued from page 4.)

"Holy Neck has church property, including a ten room parsonage, valued at \$15,000.00. It has a well organized and active Sunday School, a Youth Fellowship movement, and missionary societies from the Women's to the Cradle Roll, all doing good work. It has a membership of 333, employs a pastor for his full time, and has for the past nine years raised an average of \$4,177.00 per annum. The average attendance at the regular preaching services is about 100 in winter and about 120 in the summer. The church has no debts and always meets its obligations."

With such historical background and sacred influence, the 113th annual session could be nothing less than mighty and moving in its effect. Those who attended this session of the Conference will long recall not merely the informative and stirring addresses that were delivered, but the sweet fellowship and blessed communion that prevailed and bound this body together and sent its members and visitors back to their homes and churches with hands strengthened for greater efforts and hearts made stout for higher and holier tasks, that yet abide for those who are to carry on the work for 113 years to come.

J. O. A.

A Story for the Children

JERRY'S TEMPERANCE SOCIETY.

Jerry Saunders sat by the roadside one summer afternoon wondering where he should go and what he should do. On the ground, between his bare feet, was a small bundle containing his few belongings. A mile or two down the road was the county house which he had left only a short time before. Looking in that direction with tearful eyes, his mood changed, and with clenched fists, he exclaimed:

"Yes, whisky did it, an' I'm down on whisky! I'll fight it as long as I live."

He had reason to hate it, for because of it he was homeless and alone. Once he had a home in the little village; father and mother had loved and cared for him, and he had gone to school like other boys. Then came to the village a place where liquor was sold. The inevitable result followed. The home was taken from them for debt, Mr. Saunders died, and wife and mother soon followed, and Jerry was left alone. He had collected his clothes and a few things his mother had given him, and started out with no definite idea, except to get away from the unpleasant surroundings, and to do what he could against the thing that had saddened his young life. And so we find him sitting by the roadside. A voice broke in on his meditation.

"Say, young feller, what ye lookin' so sorry about?"

Jerry looked up to see who was speaking. A short distance away, under a clump of trees, sat a red-faced young man. His appearance was like a tramp.

"Ain't worryin' bout nothin', are ye?" he questioned again. "'Cause 'tain't no use to worry. Take things easy, like me."

"But I haven't any home or folks or place to go," replied Jerry, his voice breaking.

"Oh, ye haven't! Well, I haven't, either," said the tramp, coming over to where Jerry was, and sitting down beside him. "My home is wherever I happen to be."

Jerry forgot his bitterness for a moment, and turned to look at his odd companion. It was a good-natured face that he saw beaming down upon him.

"Do you drink whisky?" he asked, as he noticed the red face of the stranger.

"Well, not often, young feller, 'less somebody gives me somethin' to drink. Ginerly I don't have nothin' to buy whisky with. I've no particular hankerin' for whisky, but I can't exactly say I've jined the temperance society."

"I have," asserted Jerry, stoutly, "I just hate whiskey, an' I'm goin' to do all I can against it."

"That's right, keep to yer principles," responded the other, "As I say, I aint no teetotaler myself, though I ought to be, but I ain't goin' to do anything to get anybody else to drink. If I'd had a sober father, I might have been somebody, and not trampin' around the country like this."

The stranger's experience was something like his own. "Say," Jerry said, "I've got a temperance pledge in my pocket. My mother gave it to me. I've signed it and I'm going to get all the names on it I can. Will you sign it?"

"Yes, I will," said the stranger. "I don't care for whisky, nchow, an' if jinin' a temperance society will do any good, I'll do it. I reckon my name ain't no particular good on a bank check, but it might count here."

Jerry produced the pledge card and a pencil and the new temperance recruit added his name: "Samuel Radcliffe."

"There," he exclaimed, "good-bye whisky! Jerry Saunders and Sam Radcliffe have this day formed a corporation of two agin ye. Now, young feller, what's yer history, and where are ye bound for?"

Jerry told his story to the stranger, who listened attentively.

"Well, Jerry—I'll call you that, an' my name is just plain Sam after this—we're going in hereafter for temperance an' industry. We're both tramps for the time bein'; let's travel on an' see what turns up."

Jerry picked up his bundle, and the two started down the road. Near evening they came out by a strip of forest where the road ran through more open country. A short distance away stood a comfortable farmhouse.

"That place over there looks invitin'," remarked Sam. "It might be we'd get somethin' to eat if we asked for it."

They walked up the lane that led around to the back of the house. A middle-aged man with a kindly face was seated under a tree mending harness.

"Well," he questioned, "what can I do for you?"

"You might give us a job and somethin' to eat to pay for it," answered Sam.

"Tramps, I suppose."

"Was once, but not now. We're a temperance society, this boy an' me," explained Sam. "Ye see, we're travelin' over the country tryin' to down whisky an' make an honest livin' at the same time."

"Yes, I've got a temperance pledge right here in my pocket," said Jerry, earnestly. "Won't you sign it, and promise never to drink any more whisky?"

For a moment there was no reply from the farmer. He looked from one to the other, and then began to laugh.

"Well, if this isn't the most astonishing thing I ever heard of—a tramp temperance society. Yes, indeed, you shall have some supper. Come with me!"

He led the way toward the house, entered the kitchen, where a pleasant-faced matron and two girls were preparing the evening meal.

"Here, Mary," said the farmer, "I've brought you a whole temperance society, and I want you to give its members all they can eat."

He related the story as he had heard it, and the travelers were soon seated at the table, and, while they were eating, Mr. Johnson, the farmer, asked them many questions as to their history and what they desired to do.

"Well, boys," he said finally, "I can give you something to do, if you want work. As for your temperance society, that's all right, too! This evening I want you to go over to the schoolhouse with me. The young people in this district are going to hold a debating society there this evening. They are going to discuss the question: 'Which does the most harm in the world, war or whisky?' Now, I think you can give them a few facts, so I want you to go."

There was an animated meeting in the schoolhouse that night. At the conclusion Mr. Johnson introduced his proteges, and the audience listened to one very original and very brief temperance address.

"I ain't a-goin' to make a speech, 'cause I don't know how," began Sam, "but I just want ter say its a heap better to be killed by an honest bullet in an honest out-and-out war than to be stuffed full of whisky an' die like a drunkard—that's what I think. Folks have some respect fer a man while fightin' fer his country, but when a man dies a drunkard, the whole community's glad he's gone. I'm down on whisky for all time to come, an' this boy an' me have started out to

do all we can agin it. Now, Jerry, you pass that pledge, an' get Mr. Johnson to sign it first."

And Mr. Johnson did sign it, as did everyone present. And so, in the little country schoolhouse, Jerry's temperance society began its work, and, through its influence, the two wanderers soon found permanent employment and a home.—*Youth's Temperance Banner.*

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

"IN REMEMBRANCE OF ME."

People like to be remembered. One of the joys of Christmas time is to receive greetings from old friends. Perhaps we have almost forgotten them, but they remember and send us a card. Then we live again in the happy days that are gone with these old friends who are tried and true. When sickness comes, or grief, it is the visit of friends that brings the benediction. Gifts given and received are simply a method of remembering. On my desk are certain trinkets which are constant reminders of those who cared enough to want to be remembered.

Jesus wanted to be remembered when he was eating his last Passover Supper with the men whom he had loved. He took bread and broke it and gave to them asking them to eat of it in remembrance of him. Ever afterward broken bread would remind those men of the broken body of the Lord Jesus. Whenever they drank from the cup there would come back to mind the spilled blood of the Master. For nineteen hundred years Christian men and women have gathered about their church tables eating bread and drinking from a cup in remembrance of Jesus.

The memory of Jesus presents to our minds the greatest example of what a person should be. When we think of him we know that it is not wealth, scholarship, nor social position which brings us into fellowship with the highest and best; it is our own will, like that of the blind beggars, lepers and sinners who met Jesus on the highways of Palestine. When we think of his death and hear him say from the cross concerning those who crucified him, "Father, forgive them," it is impossible for us to do the evil which was in our hearts to do. "God was in Christ reconciling the world unto himself." Remembering Christ brings to us strengthening fellowship which makes us know that we can draw upon the resources of all good people and of God himself to sustain us in the time of trial.

We show to the world that we remember our Christ by sharing in the Lord's Supper, by seeking his fellowship and by doing his work. Remembering the Lord Jesus will bring us to the highest, purest and most useful life which it is possible for us to live.

TEN COMMANDMENTS TO SUCCEED.

Cultivate the habit of persistence which is the most necessary element of success.

Determine to do the thing you dream of doing.

Plan the first step to be taken. There begin.

Believe in yourself, believe in the thing you mean to do, and be proud of it.

Do not be turned from your purpose by your failure, nor expect too much at first. Achievement is not a swift ride in an elevator; it's a hot, hard climb up a long, steep hill.

School yourself to disregard discouragements and opposition, and to get along, if need be, without praise or approval.

Do not interfere with others nor try to direct their lives. You'll find it all you can do to make a success of your own.

Cut out all ill humors from your disposition, and disabuse your mind of the thought that you are being slighted or overlooked.

Finally, be of a cheerful countenance. More battles have been lost by frowns, and more successes won by the narrow margin of a smile than this old world dreams of.—*United News*.

IF YOU REMEMBER.

Whether the roses bloom or not,
Whether the wild birds sing,
If I may know I am not forgot,
That will be spring.
Whether the skies are blue or gray,
Whether the sun may shine,
If you are thinking of me today,
It shall be mine.

If you remember me, that is all,
All that I ask of fate,
Whether the shadows rise or fall,
Or soon or late.
Whether the winds shall beat about
My head, or the winds be fair,
I shall not sorrow, shall not doubt,
If you but care.

Whether the world be cold or kind,
Whether men praise or blame,
All that I ask is just to find
One man the same.
All that I need the whole day through,
Whatever the day may be,
Is to remember, and know that you
Remember me.

—*Douglas Malloch.*

EASTERN N. C. YOUTH TO MEET.

News has just reached this office that the youth of the Eastern N. C. Conference are to share in the Conference program. The president of the Conference, Dr. W. C. Wicker, has appointed J. Ray Dickens and Robert Kimball to plan the program for this meeting. These two young preachers will doubtless plan a fine program and will suggest certain plans for young people's work which may be very helpful to those who may attend. The Conference will meet November 21st and 22nd at Wentworth Christian Church, near McCullers, N. C. Announcement of the program will doubtless be made in advance but every young person in the Conference should begin to plan to attend this meeting. When the officials of the Conference give a challenge to the youth to share in the work of the church, the youth should respond by doing everything possible to accomplish the tasks which are offered them to do. Usually youth responds in a better way than older people expect, and I have high hopes that this will be so in Eastern North Carolina.

A PROGRAM FOR PEACE.

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 12

Scripture: Isa. 2:1-5; Eph. 2:13-18.

Daily Bible Readings.

Nonday, Nov. 6.—"Good Will Necessary." Luke 2:8-14.

Tuesday, Nov. 7.—"Non-Touchiness." Ps. 119:165.

Wednesday, Nov. 8.—"Plan for Peace." Heb. 12:11-14.

Thursday, Nov. 9.—"Work for Peace." Matt. 5:9.

Friday, Nov. 10.—"Pray for Peace." Ps. 122:1-9.

Saturday, Nov. 11.—"Messianic Peace." Zach. 9:9, 10.

A Worship Program.

Theme: "Honoring Our Father by Loving His Children."

Call to Worship—"Hear this, all ye peoples; give ear, all ye inhabitants of the world, both low and high, rich and poor, together." "Behold, how good and how pleasant it is for brethren to dwell together in unity." "Come together with joy and singing, that we may see and taste this good thing."

Hymn—"Rejoice, ye pure in heart."

Prayer, followed by a fitting hymn, sung softly—"Lord Speak to Me that I May Speak" or "Into My Heart."

"If thou shalt hearken diligently unto the voice of the Lord thy God . . . the Lord thy God will set thee on high above all nations of the earth."

"For thousands of years or more, nations have thought it advisable to take the best men of one country and send them out to hack to pieces the best men of another country."

"Today a large number of us question that belief. There is a growing sentiment that war is not the way to settle international difficulties. 'Disarm!' is our cry; and many distinguished conferences have met to consider disarming."

"Driving the nations to disarm are five forces: economic necessity, humanitarian necessity, the convictions of millions of Christians, the certainty that wars have never settled anything, the fact that alternatives to war (conciliation, arbitration, and judicial settlement) are now available. But on the other hand there are powerful forces that are driving us on to arm to the teeth. First, the feeling of national security and desire for it. Governments have the responsibility of maintaining the independence, rights, honor and safety of their respective peoples. Every nation has the desire to be ready 'just in case something should happen.' Second, a passionate nationalism, such as seems to be sweeping Germany now. Third, the philosophy that war is inevitable."

"They say that Christ said there would be wars and rumors of wars. Well, that was right. What else could he say? But he did not place his stamp of approval on war, and he did not say that there always would be wars and rumors of wars. He was prophesying, not recommending. If you believe that war is inevitable, that belief is based on the principle that men cannot be changed. And if men cannot be changed, what place has Christ in the world? War is not inevitable if men do not want it."

"A fourth force against disarmament is the traffic in arms and munitions. Greedy men who amass millions through the manufacture of munitions are doing everything in their power to block our peace program. Fifth, many believe that we should not disarm until we get rid of the underlying causes of war. Sixth, our peace machinery is as yet weak. There is widespread skepticism as to the practical value of the League of Nations, the World Court, and the Kellogg-Briand Pact."

"What is the way out? Some say, 'Put the love of Christ into the hearts of men, and you will solve the problem.' Others say, 'Perfect the League of Nations and the World Court, build peace machinery.' Both are right but neither is right alone. The spirit of peace in the hearts of men is the basic factor, but with the spirit of peace we must have the technique of peace. Peace is not possible with either element lacking. As young people, let us strive to understand these instruments to promote peace (the League of Nations, the World Court, The Kellogg-Briand Pact, the Disarmament Conference) and watch what they are doing."

"Young people may pledge themselves not to take part in any war of aggression. 'I pledge myself to God not to take part in any war of aggression under any circumstances, even if I must rot out my life in prison or face a firing squad.' If Christian Endeavorers will take this pledge, the kingdom of God is not far away."

Waste of muscle, waste of brain,
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood and waste of tears,
Waste of youth's most precious years,
Waste of ways the saints have trod,
Waste of glory, waste of God—war.

—*Studdert Kennedy.*

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN MACEDONIA.

LESSON VII—NOVEMBER 12, 1933.

GOLDEN TEXT: "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.

LESSON TEXT: Acts 15:36-17; 15.

TIME: A. D. 52.

PLACES: Philippi, Thessalonica and Berea.

In last Sunday's lesson Paul and Barnabas were found at Jerusalem fighting for religious freedom. After their victory there they returned to Antioch together with companions from Jerusalem who had decided to go with them in order to strengthen the bond between the Jewish and Gentile Christians.

Paul's missionary urge would not let him abide in Antioch, and he proposed to Barnabas that they visit Asia Minor and the churches which had been established on their first missionary journey. They disagreed, however, because of Barnabas wishing to take John Mark along, and finally separated, Paul taking Silas, while Barnabas went to Cypress with John Mark.

Paul and Silas went north-west through Syria and Cilicia, and finally arrived at Troas. While at Troas a vision appeared to Paul at night of a man of Macedonia, saying: "Come over to Macedonia and help us." And Paul tells us that as soon as he had received the vision he hastened to answer the call. He embarked at Troas and the next day reached the Macedonian seaport of Neapolis. Thence he went on to Philippi, the chief city of Macedonia.

Philippi was a most important city, with a wealth of historical background. It had been named for Philip, the father of Alexander the Great, but at this time was a "colony," that is a recognized city of Rome, whose citizens enjoyed Roman citizenship.

Paul preached here and founded the first Christian Church in Europe at this place. The "Man of Macedonia," however, turned out to be a woman, for Lydia, a seller of purple—a woman-merchant of importance—was the first convert made in Europe, and the first to be baptized on that continent. She became a steady follower of the Master and a blessing to the church.

Paul and Silas were arrested here for curing a demented girl who had become a source of revenue to her masters. They were thrown into prison, but were released by an earthquake which shook the foundations of their prison and loosened their chains. They saved the life of the prison keeper who would have slain himself thinking they had escaped, and preached in his home, where he and his entire family were converted and baptized.

Afterwards, leaving Philippi, they went on to Thessalonica where they also founded a church, and later to Berea, where the gospel was gladly received.

ASHEVILLE PASTOR ORDAINED.

Upon the invitation of the Congregational Church at Asheville, N. C., an ecclesiastical council was held October 24th at the church for the ordination of John Rae Chapman to the Christian ministry and as pastor of that church. Most of the churches of central and western North Carolina were invited to the council, which organized with the election of Dr. John Brittan Clark, of Tyron, as moderator, and Rev. Arthur Swartz, of Albemarle, as scribe. The paper by the candidate was most satisfactory and the council voted to proceed to the ordination.

The program for the ordination was as follows: Scripture lesson, Rev. Milo J. Sweet; sermon, Rev. Edwin C. Gillette; prayer of ordination, President Henry C. Newell, of Piedmont; welcome from the church, Mr. Edward D. Burchard; welcome from the churches of Asheville, Rev. R. F. Campbell, of the Asheville Presbyterian Church; welcome from the city, Mayor Wambolt; charge to the pastor, Dr. W. Knighton Bloom; charge to the people, Dr. J. Brainerd Thrall, pastor emeritus of the Asheville Church.

The whole program was of high order and in addition to the regular program was a delightful supper with Dr. Bloom as master of ceremonies, and with brief talks by several guests. Rev. Milo J. Sweet read several from a long list of congratulatory messages which had been received by the church and by Mr. Chapman.

Mr. Chapman graduated from Williams College in 1930 and from Union Theological Seminary in New York in 1933. He is well known in the southeast where he has spent several summers as a student worker. Last summer he was student pastor at the Asheville Church which resulted in his receiving a call to the church, which he accepted, having begun his service following his graduation from the Seminary. He has already made an auspicious beginning of his ministry and is greatly beloved by the people of the church.

YOUTH TRAINING.

Dr. Clarence A. Vincent, Winter Park, Fla., is taking the children of the Sunday School on a tour through the church between the hours of Sunday School and the morning service. The first day he explained the architecture of the church building, the wide open door, the vestibule, the auditorium, the classrooms, the study and the choir room and loft and their significance in the work of the church. This excursion will be followed next Sunday with an explanation of the musical service—the motor, a view of the inside of the large Austin organ, the hymns and special musical compositions, and of the chimes and echo organ.

These two excursions will be followed on two successive Sunday mornings with explanations of the financial method of the church, both as to church expenses and benevolences, and how the income is used, and on the last Sunday morning the young folks will be taken to the study and the preaching and pastoral work of the minister will be outlined to them.

When Dr. Vincent was asked how in these changing days, he has stayed so long in his different pastorates, his answer was, "the patience of the people, the preparation of new sermons, and a sympathetic touch with all ages in their many needs." He is reading a brief story to the young people who attend the morning service. Many of these are written by himself. It has been his custom every five or six years to make some changes in the church plans and work to freshen the church's life and summon more of them to share in his work. X.

NOTICE.

The Committee on Education of the North Carolina and Virginia Christian Conference will be in annual session at THE CHRISTIAN SUN office, Elon College, N. C., at 3 P. M., Monday, November 13th. Let those interested take notice and meet the committee promptly.

J. O. ATKINSON, *Chairman.*

I have noticed that the fellow who blows his own horn is generally out of tune with all the rest.—*Milton Lee.*

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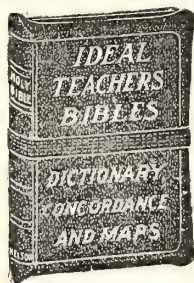
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

IN SILENCE.

"But the Lord is in his holy temple; let all the earth keep silence before him."—Hab. 2:20.

Grant me this boon, O God; that in thy house I may remember that this is a house of prayer where I have come to worship thee. Let not my thoughts stray to unworthy things. Let me not dwell overmuch on the beauty of the sermon nor on its poverty—if such there be—nor overlook its spirit nor miss the message thou wouldst have me receive from it. Let me keep silence before thee, in body, mind and spirit, that I may hear thee speak. Let me know myself to be in thy presence and be still.—*Amen.*

Let us be faithful to his word.

TUESDAY.

LIFE BEYOND DEATH.

"If a man die shall he live again?"—Job 14:14.

Job gave utterance to the general feelings of the human soul. Humanity has never been able to part with the possibility of life after death, and so we go on hoping for the blessedness of that longing being fulfilled. The great Doctor Hastings said that he believed that death to the body would be like the release of a sentry from duty who had long stood on guard; he thinks of it as a delightful Providence releasing him from a responsibility and a burden, and allowing him to go back into the reality and the warmth of friendship.

With the Christian, however, his hopes take a more daring flight, for he thinks of God as yearning for him, as one whom he would be like and with whom he would be free from sin and temptation and thus eternally happy. He believes that God and heaven would be incomplete without his servants.

Though bleak winds blow and earth grows drear,
When Autumn's golden days depart,
We scan the skies
With fearless eyes,
For Winter brings no light to him
Who holds the Summer in his heart.
Though death's chill shadows hover near,
And billows wild about us roll,
In faith's sweet calm
We left our psalm,
For death no terror wears for him
Who mirrors heaven in his soul.

—Mary B. Sleight.

Prayer—O Lord, we are compelled to feel that something is needed to complete our lives, and we know that thou art the only one who can complete it. Without thee, our highest faculties are without function or meaning, but with thee,

The facts of life confirm the hope
That in a world of larger scope—
What here is faithfully begun
Will be completed, not undone,

—T. E. Ruth.

Amen.

WEDNESDAY.

THE MEANING OF THE FEAR OF THE LORD.

"The secret of the Lord is with them that fear him."—Psa. 25:14.

The knowledge of every great teacher is not for every pupil who sits under his instruction. That knowledge may be intended for every one, but that pupil who is of receptive mind gets it. The professor scans his pupils and is alert to discover

one or any who is eager for the subject and applies himself to learn it. When found, the teacher has exquisite joy in revealing his knowledge to that person. At last when he has imparted all he knows about the subject he will look at his pupil in silence and say, "I have told you all I know... You have nothing more to learn from me." Thus a pupil enters into his teacher's secret. But bear in mind, that it is not to the critic or to the careless person whom this knowledge is imparted. The secret of the knowledge is "with them that fear."

How often we see this clause in the Bible: "Fear of the Lord."

"Ought ye not to walk in the fear of God?"

"The fear of the Lord fell upon the people."

"The fear of the Lord is clean, enduring forever."

"The fear of the Lord is the beginning of wisdom."

"The fear of the Lord is to hate evil."

"The fear of the Lord is the fountain of life."

"Fear God and keep his commandments."

"Learn to fear the Lord."

"He will bless them that fear the Lord."

This word "Fear" is not the same as our word "fear"—to be afraid of; but it is the Biblical word for entering into the spirit of, eager to learn of, desiring to know of, etc.

And so to know God and the things of God is just as natural a procedure as to know arithmetic, and obtaining knowledge of God is dependent upon the same sort of desire and the application of one's self to acquire it. It was for this reason that Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Prayer—Our Father, Great Teacher of the universe, with whom is all knowledge, all wisdom, all love and blessing, forbid that we shall forget thee, our teacher, and miss thy soul life. Thou art the giver of every good gift and the blesser of pious souls. Grant unto us desire, earnestness and zeal for all thy life, to seek thee daily and find thee.—*Amen.*

THURSDAY.

OUR MORNING STAR.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Ps. 119:130.

A true devout soul had a very invigorating experience the other day. He had undertaken a noble piece of work to the glory of God. He had prayed it through, he had the promise, and he labored hard. When it was all over, it appeared to be a complete failure and that the devil had had a lot to do with it to make it so. This servant of God lapsed into a "set of the blues," was discouraged and almost dejected. In the secret of his closet he prayed and asked God for some assuring answer. As he opened the Bible, his eyes fell upon these words, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works." What a beautiful answer! And the manner in which it came superceded any accident. With this assurance this soul was satisfied.

It is a marvelous thing how the Holy Spirit of God can bring to one such saving power in so small a portion of his knowledge. It is God's power unto salvation. There is something about the Bible that is complete in its separate parts and sometimes one sees all of its truth in one text as one may see all of the sun's image in a single dew-drop.

How true is he who said, "If a man were so driven about on the seas of difficulty that he could have only a board or broken piece of the ship, it would bring him safe to land."

Prayer—O Lord, our God, we are floating along life's sea and often it seems only floating. Do then, Lord, cast thy illuminating rays across the dark, rocky ocean of time, and guide our anxious souls to the desired haven. In Christ's name, we ask it.—*Amen.*

FRIDAY.

A SUFFICIENT REASON.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple."

"The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure; enlightening the eyes."

"The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."—Ps. 19:7-9.

This Scripture is a challenge to follow the perfect law, to seek the highest wisdom, to look for the most genuine and enduring pleasure, to know those judgments that make us most intelligent; to keep ourselves pure, and look unto an end that is righteous in the sight of all.

Prayer—Our Father, can we be all this? Is this thy call unto us today? Yea, even more than these. We would be thy servants in all things in every step of the way. Grant us this blessing this day. We ask it in the name of Jesus.—*Amen.*

SATURDAY.

PERISHABLE PAPER.

"They endure for a while."—Read Mark 4:10-20.

It is well known that most of the paper on which our newspapers are printed will crumble to dust in a few decades. The same fate attends most of our books, letters, and manuscripts. It is suggested that paper should be sold openly as belonging to one class or the other.

And we should know, also, whether the fabric of our life, our thoughts and words and acts, is perishable or permanent. What is to be the net result of our time and effort? If they are spent on perishable things, such as banknotes and men's applause and worldly pleasures, the net result will be nothing or worse than nothing. But if our life is lived with God, it will share his everlastingness.

Prayer—Ancient of days! We wish to ally ourselves with thy timelessness of endurance. We wish to reach out far beyond these fleeting moments. May the eternal years of God be ours.—*Amen.*

AMOS R. WELLS.

SUNDAY.

CAMERA CONVICTIONS.

"And Ahab said to Elijah, hast thou found me, O mine enemy?"—Read I. Kings 21:17-22.

Ahab was entirely ready to keep on with his sin so long as it was not discovered. It has been so in a smoke-abatement campaign in St. Louis. Householders have denied that their chimneys were pouring out black smoke until confronted with moving pictures of their chimneys in continuous action. Then they have promised to reform, begging that no more pictures be taken.

Sin hates publicity; and it would be well, before yielding to any sin, to think of the moving-pictures of the recording angel which are continually taken of our deeds and words and even of our thoughts and feelings.

Prayer—But may we refrain from wickedness, our Father, not because we fear any of its consequences, but because we love the good and wish to please thee.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THE GLORY OF THE CHURCH.

By JOHN G. TRUITT.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."—Psa. 24:7.

I have just been reading again the stories of brave men. These new stories on the lives of the world's heroes serve only to remind us that there is yet a big place in the heart of the world for heroism. My heart thrills as I read their stories. And I ask myself the question: "What something is there common to each of them?" My answer is: "God." And what is the gate to God? I answer again: "The church." These men have won glory, and each of them recognizes the church as the great molder of the right spirit within, opening the gates of glory for them. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

I covet the heroism of the earth for my Christ, for he is the world's greatest hero! He is far more than that. But whoever sets his head and heart to a great task, never willing to give up until it is finished, follows in the footprints of Jesus of Nazareth. There is so much mediocrity in most lives. Millions have come and gone, and there is little left or done to remember them by. But not so, Jesus; nor those who have found their standards of living in him. True, all who have found their standards of living in Christ have not been heroes of world-wide fame; nay, but they have all been heroic in the hearts of many and have thereby added to the aggregate glory of God and the beauty of living. Thousands should have had a fame they have never known, and tasted a glory they have never tasted. They have been content to be little, content to be weaklings, content to fritter away their hours and days, and weeks, and months, and years with being nothing and doing less. But not so, Jesus; and not so for the true, and faithful adherents of his church, who have faithfully followed its teachings.

Who can be nothing, a weakling, a failure and find Jesus Christ as his comfort, strength, and example? What hours did he fritter away? What opportunities did he miss? What excuses did he make? He would be King of the spiritual world, knowing that out of it came the grace and glory of every other realm. And as a boy he began to know his Father's business, and set himself about it. He began early to learn the requirements of the King of glory, and one by one to meet them. The best of all past laws and prophecies he made his own, by the most faithful application; and the finest and greatest of all past heroes he studied and emulated the virtues within them. He looked like Elias or Jeremiah, or one of the prophets. He knew the Law and the Prophets and thought through to the very end of what their implications might mean, and then set himself the task of being that, and of teaching that. There was not a realm of life's vast territory that he did not seek to conquer for God. Take the realm of morality! How he walked, a King, above all its subterfuges! Take the realm of business! His is the goal of the finest Christian thinking business men of the day. Take the political realm! He is Master of the world's council tables for all time to come. Take the realm of the home! What home has not been glorified by his spirit and presence, if he

has been allowed within? Or take the realm of religion! What devotees have there been like the devotees of this lowly Nazarene? Carry this as far as you will, and you will find that wherever gates have been opened for the coming of the church, it has been opened for heroism, and glory, and goodness, and God!

Briefly allow me to give you a picture of some angles which you have already seen: A struggling little country home, many miles over unimproved roads to the nearest railroad station, or market; fields small and poor, and forests fast being burned for fire wood; surrounded by small unproductive farms, with the farmers domiciled in bunglesome log houses of the crudest type. A little school-house with one room several miles from some of those homes; high schools and colleges unheard of so far as any young people of the vast untutored neighborhood attending any of them. A young, hard-working, depressed, poor farmer woman begins to get interested in a little white church, and to feel the responsibility of motherhood. She carries her little boys to church. They asked questions. She begins to read the Bible. And to attend church in earnest. The husband and father did not object, and was always willing for the little boys to attend the Sunday School. With difficulty which only poor, poverty-ridden mothers can understand, she kept the little fellows attending Sunday School, and began to hold family prayers in her trembling, inexperienced manner. The gates are opened; heads are lifted; glory begins silently but surely to creep in. Three of the sons become ministers and school men; and the daughter a graduate of the Alma Mater of her brothers! And for good measure, the father, now proud of the past achievements, is a loyal member and active devotee of the little white church with the significant name, meaning Mountain of God's House—Mt. Bethel.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

DIVINE ACTIVITY IN BUSINESS.

By A. L. LUCAS.

It would seem that it is the universal belief that business is sick. The condition is world-wide rather than local. I do not believe that business is bad. Fear is prevalent of late—the fear of business failure. We can eliminate this fear by knowing the spiritual fact that there can be no failure in good; that the only real business is God's business, and therefore immune to failure. In God's business there is no inertia, fear, lack, or stagnation.

One of the false claims concerning this subject is that there is a so-called law of recurring cycles of good and bad business, of boom and depression, and that now we are passing through a depression. In reality there can be no recurring cycles of good and bad business. Real movements do not go back and forward, like the pendulum of a clock, from good to bad, but abide. If we would be sure that our business is not subject to failure, let us be sure that the character of that business and the manner in which it is conducted entitle it to the protection of the law of good. The test is whether it is rightful service to God and man.

It has been said that Jesus was the best business man who ever lived. We hear him saying,

"I must be about my father's business." He had no thought of failure.

Let us, then, make sure that the motives and methods of what we call our business, are fixed on a high plane of service and follow the example of the Master. In no other way can sickness in business be cured and success assured. It was Jesus who said, "Man shall not live by bread alone." This is as true of business as of man. Business is a failure when its goal is material; but it will succeed if the spirit of the Golden Rule governs its activity.

One of the best known demonstrations of the Master was the feeding of the multitude as recorded in Matthew. They took the loaves and fishes and gave to the multitude. God's law of perfect activity governs business and he inspires and rewards right motives.

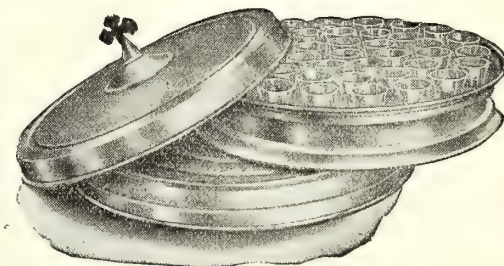
I hear men saying that our economic structure has failed. I do not think so, but unless we can lay aside the garments of greed from the thing that we call business, we shall surely dig a pit from which there can be no escape.

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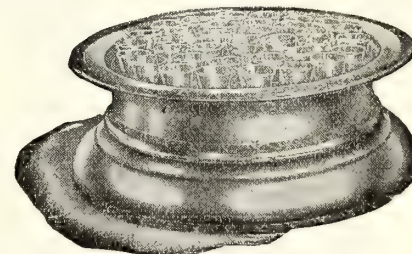
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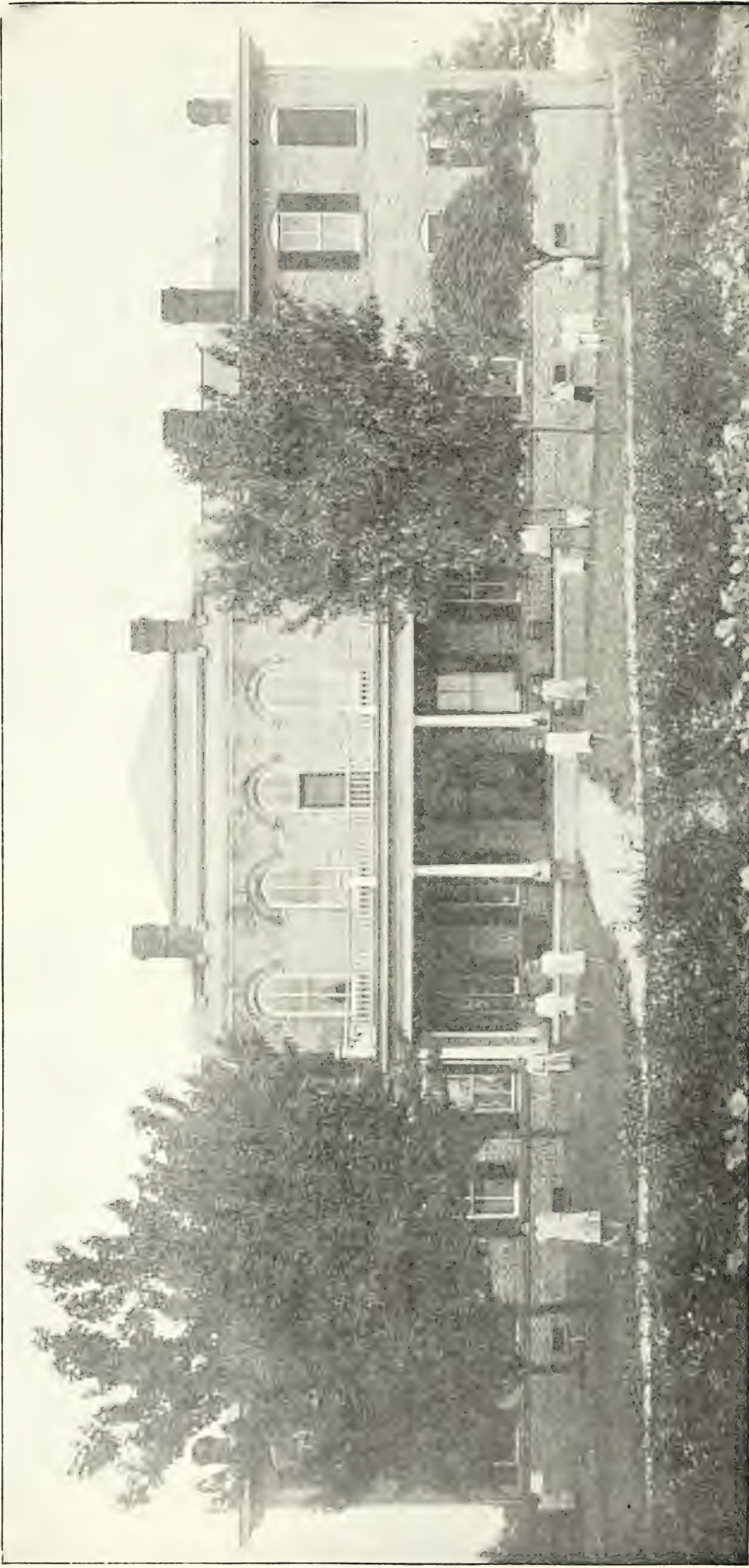
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

The Christian Orphanage - Elon College, N. C.



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The first child was admitted January 28, 1907. Since that date 377 children have been admitted.

The Christian Orphanage appeals to every Church and Sunday School for a Special Thanksgiving Offering during the Thanksgiving Season—Remember the fatherless children!

Christian Orphanage

Dear Friends:

In this Thanksgiving season and until the Thanksgiving Offering is taken in your church and Sunday School, let us use this slogan: "We are going to do our part." Then after the Thanksgiving Offering is taken in your church, let us have this feeling in each and every heart: "We have done our part." We feel sure and feel it down in our heart that every church and Sunday School, knowing the dire distress in which the Orphanage is placed at this time on account of the falling off in income for the last two years, will do their very best to raise a splendid Thanksgiving offering this year.

We had the pleasure and joy of attending the Eastern Virginia Conference which met November 1st and it was a real joy to meet the good people there and to shake hands with so many friends and be so cordially welcomed. We love to go to Virginia. It is always an inspiration to mingle with the good people of that Conference because they are a most wonderful people.

We sometimes have discouragements and sometimes the clouds look dark and we cannot see beyond. But when we receive a letter like this the sun shines brighter and the pathway is more cheerful. This young lady came over from Virginia to visit us "Homecoming Day," the first Sunday in September, and on our return from the Eastern Virginia Conference I found a letter on my desk from which I quote part of what the good woman had to say:

"I have been planning to write you ever since I came back from Elon. I just had a wonderful time there, and met some of the nicest boys and girls. One girl I especially liked. I wrote and thanked her for letting us use her room. I invited her to our home, too.

"I came home all pepped up about the Orphanage. Last Sunday I made a report to the Junior Department, also downstairs to the men and women, or rather the Sunday School. The next Sunday I spoke to the Intermediate Department.

"I was mighty glad to have a chance to go to Elon. When you see for yourself, it's different. The boys and girls are trained so grand. In Sunday School I told the folks I thought lots of us needed to take lessons. You must be a wonderful man to train them so."

When the people visit us and get this kind of impression, and then write us about it, we appreciate it and it is very encouraging to us. We wish that people from every church in the Southern Convention would visit the Orphanage and see what we are trying to do here, and the kind of work we are trying to do, and I feel sure they would be more interested.

Let every church do its best raise a splendid Thanksgiving Offering this year.

Yours in the work,

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 9, 1933.

Brought forward \$ 9,953.67

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Greensboro, First\$ 9.62

Pleasant Grove 5.66

15.28

Eastern North Carolina Conference:

Wake Chapel\$ 6.38

Good Hope 1.00

Henderson 3.84

Western North Carolina Conference:

Liberty	1.57
Eastern Virginia Conference:	
Suffolk	\$ 25.00
Mt. Carmel	10.42
Holland	5.00
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Special Offerings.

A friend, support Thelma Long..\$	20.00
T. B. Roberts, support children..	24.00
F. C. Owen, gdn. James Brown..	12.50
Colgate Palmolive Peet Co. for	
Octagon coupons sent in.....	50.95
	107.45
Total for the week	\$ 205.52
Grand total	\$10,159.19

HOGS OR MEN?

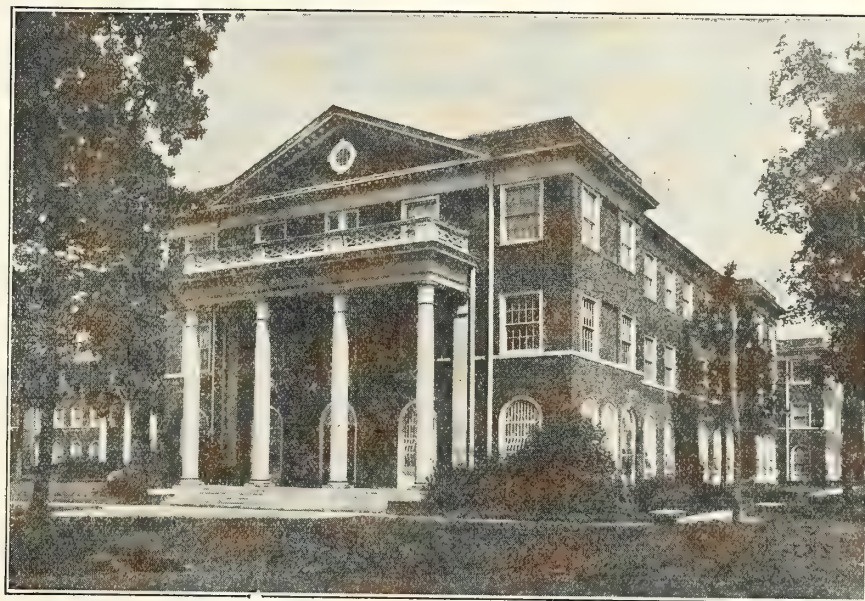
The hog owners of Gadara wanted Jesus Christ to depart from their country when they found that their hogs were drowned in the sea, although a man was saved from the power of devils. They preferred their hogs to the man. They were afraid that if Christ stayed in Gadara that they would lose more hogs (Luke 8:26-37). Jesus said, "What doth it profit a man though he gain the whole world and lose his own soul?" (Mark 8:34-38). With all the warnings it seems that the human family keeps on after money, and this world's goods, and the joys thereof, in preference to that which is for our eternal good. Virtue is sold, honesty sacrificed and confidence betrayed, because men love the world and the lust thereof, while they let others starve and go to hell and finally reach hell themselves.—*Free Will Baptist.*

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

FALL TERM OPENS SEPTEMBER 7th.

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C. M. CANNON, *Registrar*

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OBITUARIES

LOUDERBACK.

Benjamin H. Louderback was born November 7, 1890, and died August 30, 1933, aged 42 years, 9 months and 23 days. Brother Louderback was a son of Deacon John S. Louderback, of Newport Christian Church, who passed to his reward about eight months ago. He was also bereft of his wife about five months ago. He is survived by his aged mother, and by two sons, two daughters, three brothers, and two sisters. Deceased was held in high esteem by the Newport Church, of which he was a member, and by a host of neighbors and friends. Funeral services were held at St. Paul's Lutheran Church, September 1, 1933, conducted by the writer, assisted by Rev. C. L. Hunt, pastor of the church there.

A. W. ANDES.

SUITTS.

George Washington Suitts was born May 30, 1842, and fell asleep in Jesus October 15, 1933, at his home in Rockingham County, N. C., having reached the ripe age of 91 years, 4 months and 15 days.

He is survived by the following children: Miss Sallie Suitts, Wentworth, N. C.; Mrs. W. T. Moore, Wentworth, N. C.; Mrs. John Cummings, Reidsville, N. C.; Mrs. P. T. Klapp, Elon College, N. C. eleven grandchildren, seven great-grandchildren and many friends.

Brother Suitts spent his entire life at his home place, save the years in the Civil War. He was a volunteer, a member of Sealer Boyd Camp. He professed faith in Christ in youthful days and lived consistent to that profession until the end of his earthly life. First, he joined Mt. Bethel Christian Church, later transferring his membership to Howard's Chapel as a charter member, which was organized in 1882. In a short while he was ordained a deacon by Dr. W. S. Long to which office he was always loyal and faithful as long as physical strength permitted.

On June 11, 1871, Miss Sarah K. Sharpe became his companion, to which marriage six children were born, two

having preceded him to the glory world.

He was a man of high standing in his community, a highly rated neighbor, industrious farmer, excellent citizen, exceptionally moral and wide awake to Christian principles and advancement of church enterprises.

Funeral services were conducted by his pastor, assisted by Revs. J. L. Neese and H. C. Caviness, at New Lebanon Church.

May the Lord graciously comfort the relatives.

L. L. WYRICK.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, NOVEMBER 16, 1933.

NUMBER 46.

.. THE SUN'S OBSERVATORY ..

An Airplane Census.—

Chicago leads in the number of airplanes credited to American cities, with 287 planes, according to statistics published this month by the Department of Commerce. New York took second place with 246, while third and fourth places were held by Los Angeles and Detroit with 159 and 122, respectively. These figures do not include military planes. There was a survey made of 16,600 towns and cities, and it was found that 17 per cent of these boasted one or more planes.

Synthetic Castor Oil.—

A clipping from a daily paper tells us that castor oil can now be made synthetically. Let children beware. This latest product of the chemists' skill is said to be even better for some purposes than the natural oil of the castor bean. It has no pronounced coloration; it greatly retards rancidity in soaps, and can be used in toilet creams and face powders as well. And last, but not least, this synthetic castor oil can be produced in unlimited quantities at a low and stable price.

Will Our Oil Supply Last?—

Only recently two men were discussing the above question. One seemed greatly perturbed as to the waste of this most important natural resource. Yet there seems to be little need for worry on the part of those living today, for Dr. Gustave Egloff, of Chicago, is the authority for the statement that there is enough petroleum in known deposits to last for 30 centuries, at the present rate of consumption. There are about two million acres of oil wells producing in the United States alone, and there are 1,100,000,000 acres of possible oil land that has not yet been developed. The ratio of developed to undeveloped land in other countries is more than likely still smaller.

Athearn Leaves Butler University.—

Dr. Walter Scott Athearn, who, two years ago, left his place as dean of the Boston University School of Religious Education, to become president of Butler University, was ousted from his job last week by action of the university's board of directors. No reason was given for his removal, the board simply citing their right to remove presidents at will. Under Dr. Athearn's administration, Butler was readmitted to the North Central Association of Colleges and Secondary Schools, of which it had formerly been a member, and there was also secured a \$2,000,000 addition to its funds. Dr. Athearn took quite an active interest in the rebuilding program at Elon after the fire, and was consulted especially in regard to the Religious Education Buildings and program.

Michigan Becomes Rallying Point for Drys.—

The first State to vote for repeal of the Eighteenth Amendment, has become recently the birthplace of a new political party and a rallying point for a new onslaught against the liquor traffic. The Commonwealth Party, Howard L. Holmes, active prohibition worker of Lansing, tells us, is an outgrowth of the old Prohibition Party, built on "broader and stronger" lines. He says: "The drys of all parties can no longer hold out the excuse of objecting to the old name. If the people who want a government which will actually provide for the general welfare, will unite in their support of the Commonwealth Party, there can be no question about the future of the nation nor of civilization when the common man is given a square deal." Mr. Holmes believes that out of the confusion which now exists in most States because of lack of political leadership, will come a solidified national organization which will ultimately settle our social problems as they should be settled. Besides the organization set up in Michigan, work has begun in California, Tennessee, Connecticut and Ohio. It is expected that other States will follow.

Skyline Drive to Be Approved.—

The construction of Skyline Drive along the crest of the Blue Ridge Mountains from the northern part of Virginia to the Great Smoky Mountain National Park in North Carolina and Tennessee, has received the approval of Secretary Ickes, and its construction will undoubtedly be carried out if owners of property through which it will pass will donate a right of way of 200 feet in width. Governor Pollard, of Virginia, says: "The land is rough mountain top and is not adaptable to any other use. Those who present the Federal Government with the 200-foot strip which it needs, will find their adjoining property greatly enhanced in value. The success of the plan now depends on the hospitality of the owners of the rights of way." If the rights of way are obtained, the construction of the highway will mean the spending of around \$12,000,000 in the territory through which it goes. Not only will this help greatly in the relief of unemployment, but it will add untold value to this territory.

Keeping Perfect Time.—

The writer broke his watch last Saturday. It is a good watch when it is not broken, and keeps fairly accurate time. But the substitute he is wearing gains about half an hour a day. He's possibly lucky that it gains instead of loses. Nevertheless it makes him long for one like the clock Uncle Sam has. This clock was made for the United States Naval Observatory. It is used to regulate all official clocks, and by it are cor-

related the time signals sent out daily from the government radio broadcasting stations. The clock is said to be so perfect a time-keeper that it will not lose or gain more than one second in five years. A contemporary tells us that it operates on a very unique principle, which it describes thus: "A slender bar of crystal quartz a few inches long is suspended in an air chamber, in which the temperature is kept constant within a few hundredths of a degree. The arrangement of the quartz bar in the chamber is such that air vibrations react on it to produce what is called an 'acoustic feedback'." We are glad to learn how Uncle Sam keeps his time, and hope that our readers are glad, too. We wish we knew how to make this watch that we are now wearing do the same thing.

A Good Samaritan.—

There died in the city of Richmond last Friday evening a Negro man well along in his seventies. Some thirty or more years ago, he was a waiter in a local hotel, and a member of a small Negro fraternal organization that had become a liability to its promoters. This of whom I am writing saw a vision. With the small sum of thirty-five dollars, which he borrowed, he started out to reclaim this organization and to help his race. By diligent application he placed this organization on its feet and accumulated a surplus of several thousand dollars. Then the True Reformers Bank failed, and with it went a great part of the savings which his industry had made possible. It was at this time that the writer first met this man. Years of honest toil, and the results wiped out. But was he downcast or complaining? Not he! Twenty years more passed away. The year 1930 came, and it found an organization that had paid out two-fifths of a million dollars to over 4,000 of his race in times when they most needed aid. And when other fraternal organizations were beginning to totter and fail, it stood like a rock before the blast. Its ledgers showed an invested surplus of \$100,000.00. The three years that followed have not been so easy. Even the best investments have not been too good, but he showed more sagacity and foresight than the average, and the ship which he piloted sailed steadily on. In poor health for the past few years, he still worked on after being parted from a much loved wife. Now he has gone to rejoin her in the land beyond the blue. This Grand Secretary of the Good Samaritans, was a Good Samaritan indeed and in truth. Truly his race shall call him blessed. Though his skin was of darker hue, yet never whiter spirit soared forth to meet his Maker. The name of James W. Thompson will live in Richmond as that of a Good Samaritan to all with whom he came in contact.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Owing to the great amount of timely material available this week, we are compelled to omit the Children's Story. We regret this necessity exceedingly, and assure our youthful readers that their feature will be resumed in next week's issue of THE SUN.

Dr. Plyler, of the North Carolina *Christian Advocate*, feels editorially that: "A new day of freedom has dawned for us in the Carolinas in our fight against liquor and the liquor traffic. The pulpit still has men in the pews who stand for the welfare of our boys and girls in the effort to hedge them about from the curse of drink." *Amen.*

Rev. G. M. Talley, Carbondon, N. C., whom the Western North Carolina Conference ordained as an elder two years ago, finds that the demand for his services as pastor and preacher has so increased that he is constrained to resign from other business and give all of his time to the ministry. A tremendous responsibility has fallen upon his shoulders as he answers the call of the pastorate of several of the stronger churches in our Northern Conference.

"Jouett Shouse has come out in the open and advocates the open saloon. Here is what he said last Tuesday night: 'I say to you that you have got to create a place where men can gather freely and openly and respectably and lawfully and buy a single drink at retail without the expense of service and foods such as is seen frequently suggested.' What is that but a saloon? Yet the wets have been saying that the saloon must not return."—*N. C. Advocate.*

Mrs. J. B. Gerringer died suddenly at her home, near Elon College, Saturday afternoon, November 11th. The burial was at Shallow Ford Church, of which she had been a faithful member for many years, on Sunday afternoon, the funeral being in charge of her pastor, Rev. T. J. Green. Mrs. Gerringer is survived by her husband, by Mrs. R. P. Boone, of Greensboro, N. C., Rev. Carr E. Gerringer, Wakefield, Va., Mrs. J. J. Iseley, Mrs. George Daniely, Mrs. A. Rudd, Jack and Montford Gerringer, all of Burlington, Thurman Gerringer and Mrs. Claude Cable, of Elon College, N. C. Mrs. Gerringer was a woman of piety, consecration to her family and to her church and was held in high esteem by all who knew her. Our deepest sympathies are extended to the bereaved.

R. H. Ferrell, Middlesex, N. C., writes as follows: "Rev. A. R. Flowers was a welcome visitor to our church during the last days of October. He never fails to bring us something worth while. He is deeply interested in his work and makes it a daily study. He is a firm believer in the Bible and has made it the greatest treatise in all his study; and he has a very effectual way of presenting its truths to our youth. Bro. Flowers has a goodly number of old pupils in our town and community, who are now the men and women who are helping to shape the destiny of the youth of our age; and it is these old pupils of his who are his most loyal friends and supporters. We have great need, at this age, for more such whole-hearted workers in the kind of Christian education that he is doing. Somehow, many of our young people seem to have lost faith in them-

selves, as well as in many other things. They have lost the spirit of real service. Many of them are coming out of our high schools and colleges with little knowledge of how to take hold and fit into any life program. We need to help them."

NEWS FROM THE FIELD.

AMELIA.

No protracted services held here this year. Attendance good and interest encouraging at regular appointments. The spirit of unity and progressiveness prevails in a larger measure here than at any time for the past two years. A good opportunity awaits a good pastor with this good people.

DAMASCUS.

Daily meetings held here week beginning third Sunday in August. At the closing service about twenty-five people pledged themselves to "share the sufferings" of their Christ in the task of making this a Christian community. Three additions to church membership. We are progressing and like it.

MARTHA'S CHAPEL.

We are completing unexpired term of Rev. S. E. Madren. Protracted services began here third Sunday in July. Attendance and attention good. Five young men and one young lady were added to the church membership. The church has known and loved these splendid young people all the while, and now rejoices in their fellowship. The goals set by this church for next year are encouraging.

MEBANE.

No protracted meetings. No additions to the membership. But—no quarrels, no lack of loyalty, no let-up in service, no loss of faith and enthusiasm.

No better people on God's earth.

PLYMOUTH.

It has been a joy to serve here since January of this year. It was a renewal of relations which circumstances interrupted at the close of my first year in the ministry. I shall always love this place and its people. The results of our work here are not to be told by the mathematician. Mental and spiritual adjustments have been made in favor of the Christ and his kingdom.

Once more I retire from this charge with all the good wishes of a friend and brother.

B. J. HOWARD.

OUR PROTECTION.

A crudely wrapped package was handed me with the question, "What do you think of that?" As I took it I sensed at once what it contained, so I was not surprised when I removed the wrappings to find a revolver in my hand. With a shudder I handed it to its owner, saying, "I do not think anything of it, and do not want to keep it in my hands." Then the owner explained that he had purchased it so that he could have the protection it afforded himself and his property.

Somehow, I have never cared for the protection that firearms might give me, and as I meditated upon the thought, I opened my Bible and looked up the word "protection" in the Concordance. The only reference given is in Deuteronomy 32:38, the marginal reading for protection being, "an hiding for you." The words are taken from the song of Moses at the close of his wonderful life, as he shewed forth God's goodness, power and vengeance. Moses compared the Rock of his salvation with the rock of the false gods of the

nations round about; he trusted in the spiritual Rock that went with them and that Rock was Christ, the great Rock in a weary land, the protection, the hiding place for the great man of God.

David, the man after God's own heart, when in peril of his life prayed unto God many times, saying, "Hide me." He recognized God as his protection, as his hiding place in Psalms 32:7; and repeats it with so much confidence in Psalms 27:5. He wrote Psalms of praise and called upon all men to praise the Lord for his help in time of trouble.

The three Hebrew children boasted to King Nebuchadnezzar, "Our God . . . is able . . . He will deliver us." If we have like faith with these Old Testament characters who lived under the law instead of under grace as we do, we also know the blessedness of the secret place of the most high, the precious hiding place from all the perils of life where we may run for refuge and be safe. God never fails his trusting children, so what need have we of firearms? May we trust him and not be afraid of what men may do unto us.

"My hiding place, my hiding place,
When stormy billows roll;
My Rock, my Hope, my sure Defense
The Anchor of my soul." W.

EASTERN VIRGINIA CONFERENCE.

The One Hundred and Thirteenth Annual Session of the Eastern Virginia Christian Conference convened last Wednesday, November 1st, at Holy Neck Christian Church, and was called to order by the president Dr. N. G. Newman. For two years now Dr. Newman has been our president, and for which we are glad. Why? Well, Dr. Newman is a man of marked intelligence, which he uses in such a sane, thoughtful, considerate and gentle manner in his presiding, that he pleases everybody, which is an honor to his intellectual qualifications.

There is another member of this Conference whom we feel is so useful that we could not get along without. That is Dr. I. W. Johnson, who is our secretary. He is so efficient, gentle, genial, jolly and thoughtful of everyone's whims, fancies and wishes that he has made himself an incalculable personality.

The Conference moved in fine shape, and all of the speakers were so convincing, searching and arousing, that their hearers were desirous of giving them a tirade of Amen's. The president's address just before lunch on the first day, was excellent. He urged his hearers to yield themselves unto the earnest, persuasive pleading of him who dwelleth in the midst of the churches. After the address, the communion was served, or conducted, by Dr. W. M. Jay. In the afternoon following the report on Foreign Missions, Dr. J. O. Atkinson made an address on the missionary theme. As usual, Dr. Atkinson was at his best. That is his attitude always on Missions.

At 11 o'clock on the second day, we listened to the report of Education as given by Dr. I. W. Johnson. Following this report, Dr. L. E. Smith, president of Elon College, spoke on the needs of the College, urging the support of the College from this Conference, and the churches generally. The Conference pledged \$12,500.00. After his address and by his request, Dr. J. E. Rawles took the floor, and my, what a telling, arousing flow of words came from his lips. He animated his listeners to such a pitch that when he finished there was a tumultuous handclapping, the only outward applause given any speaker during the whole Conference. The first night we had a sermon from Rev. John G. Truitt. He spoke on the guidance of the lowly Nazarene. His discourse

was inspiring all the way through, and worthy of much commendation.

The second evening we had a talk from Mr. Chas. D. Johnston, superintendent of the Christian Orphanage. I wish every member of our church in the South could have heard Mr. Johnston in his pleadings for the Orphanage and telling of its accomplishments; what it has meant to the boys and girls that have been reared and trained in that institution, and have gone out into the world to fight the battle of life alone. They have all made good and are worthy of much honor. Following Mr. Johnston's talk, Rev. R. Lee House, pastor of the Newport News Church gave us a fine sermon. His theme was along the line of necessity, the desire and the importance of an earnest, persistent, persevering, heart yearning and Christ-like principles of leadership in our churches today. These two preachers, Truitt and House, so merited themselves unto us on these occasions that we feel a D. D. would not be out of order annexed to their names.

Before closing I must express the sentiments of every one I heard speak in reference to the kindness, good will, generosity, sociability extended us by the Holy Neck people, and others who may have helped them. We can recall no other occasion where their hospitality has been surpassed. Amen. M. W. HOLLOWELL.

PROGRAM.

Following is the program for the One Hundred and Eighth Annual Session of the Eastern North Carolina Christian Conference, to be held with Wentworth Church, McCullers, N. C., November 21 and 22, 1933:

FIRST DAY—NOVEMBER 21st.

Morning Session.

- 10:00 Called to order by the President.
Song service, conducted by Geo. M. McCullers.
Devotional service, Rev. T. Fred Wright.
- 10:30 Enrollment of ministers and delegates.
Welcome, B. L. Brown.
Response, Rev. S. E. Madren.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
- 11:00 Address by Rev. Stanley C. Harrell, D. D., President, Southern Convention of Congregational and Christian Churches.
- 11:30 Sermon by Rev. George N. Edwards, Pastor, Circular Congregational Church, Charleston, South Carolina.
Communion, conducted by Rev. E. M. Carter.
Adjournment for lunch.

Afternoon Session.

- 1:30 Devotional service, Rev. Robert Kimball.
Ministerial reports and church letters.
Report of Treasurer, W. J. Ballentine.
- 2:00 Report of Committee on Stewardship, Rev. J. Lee Johnson.
Discussion and vote on report.
Report of Committee on Religious Literature, Rev. B. J. Howard.
Discussion and vote on report.
- 2:30 Report of Committee on Evangelism, Rev. M. T. Sorrell.
Discussion and vote on report.
Report of Committee on Social Service, Deacon J. A. Kimball.
Discussion and vote on report.
- 3:00 Report of Committee on Apportionments, Prof. L. L. Vaughan.
Discussion and vote on report.
Report of Committee on Finance, Deacon K. B. Johnson.
Business session.
- 3:30 Report of Committee on Entertainment.
Adjournment.

Evening Session.

- 7:30 Called to order by the President.
Song service, conducted by Geo. M. McCullers.
Devotional service, Rev. H. C. Hilliard.
- 8:00 Report of Committee on Youth Fellowship, Rev. Robert Kimball.
Young people's program on Youth Fellowship.
Sermon, Rev. L. E. Smith, D. D., President of Elon College.

SECOND DAY—NOVEMBER 22nd.

Morning Session.

- 9:30 Called to order by the President.
Song service, conducted by Geo. M. McCullers.
Devotional service, Rev. H. E. Crutchfield.
Reading of minutes of previous day.
- 10:00 Report of Committee on Home Missions, Rev. T. Fred Wright.
Discussion and vote on report.
Report of Committee on Foreign Missions, Rev. R. A. Whitten.
Report on Woman's Missionary Work, Miss Margaret Alston.
Address—"Our Mission Work," Rev. J. O. Atkinson, D. D., Mission Secretary, Southern Convention.
Vote on Foreign Mission report.

- 11:00 Report of Committee on Education, Rev. E. M. Carter.
Discussion.
Address—"Our Educational Needs," Rev. L. E. Smith, D. D., President, Elon College.
Vote on adoption of report.
Adjournment for lunch.

Afternoon Session.

- 1:00 Devotional service, Rev. D. M. Spence.
Report of Committee on Nominations.
Election of delegates to the Southern Convention.
Election of Officers of Conference.
- 1:30 Report of Committee on Sunday Schools and Christian Endeavor, C. H. Stephenson.
Discussion and vote on report.
Report of Committee on Music, Geo. M. McCullers.
Discussion and vote on report.
- 2:00 Report of Special Committees.
Report on collection at this session.
Selection of place for next session of Conference.
Announcements of Standing Committees.
Unfinished business, order Annuals, etc.
- 3:30 Closing devotional service, Rev. J. A. Denton.
Adjournment.

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WESTERN NORTH CAROLINA CONFERENCE.

Rev. E. C. Brady, president, called the 63rd annual session of this Conference to order at 10 o'clock in the Ramseur Christian Church, Wednesday, November 8th. A large audience heard the gavel fall and almost every church and every minister of the Conference were ready to answer the roll-call. The opening exercises by Rev. M. A. Pollard were devotional in spirit and effect, and the entire Conference was in good frame of mind and heart to take counsel together in the house of the Lord about the affairs of the Conference and the church. Brother I. H. Faust, of the local church, gave a cordial word of greeting and Rev. T. J. Green, beloved minister of the Conference, gave fitting words of gratitude for the welcome and for the privilege of assembling at "this good place and this good hour." The president brought a most heartening message under the title, "Believing in Christ," for he made all of us feel that there was none other to whom we can go, since Jesus alone "hath the words of eternal life." This sermon is to be printed in THE CHRISTIAN SUN and will have wide reading. Dr. Stanley C. Harrell, president of the Southern Convention, conducted the communion service following the program and, with the assistance of Dr. C. H. Rowland, president of the North Carolina and Virginia Conference, made the service sweet, solemn, sacred.

In the afternoon, Rev. J. U. Fogleman conducted a most wholesome devotional service, calling attention to the fact that we approach Armistice Day and that our hearts should be fixed on peace and our minds should be made up to main-

tain peace in the name and for the sake of the "Prince of Peace."

Rev. M. A. Pollard read the report on Evangelism, which report was so pointed that the Conference unanimously voted that it be published in THE CHRISTIAN SUN. Much of the afternoon session was devoted to discussion of Convention resolutions presented by Dr. Stanley C. Harrell, in the matter of adjusting the machinery of the merger of the Congregational-Christian Churches. The final outcome of the resolutions was the appointment of a meeting at Biscoe Church, Biscoe, N. C., at 10 A. M., Monday, December 4th, at which meeting all the ministers of the Conference are especially urged to be present, and the delegates from the churches, as many as will come, in order that the ministers and the churches may learn further about the details and workings of the plans of adjustment. The president of the Convention, with his Board, and also Dr. L. E. Smith, president of Elon College, and J. O. Atkinson, Mission Secretary, were invited to meet with those assembling at Biscoe on December 4th for a frank, free and full discussion of the matter. Rev. T. E. White, chairman, made a very illuminating report for the Committee on Foreign Missions, showing the work that was being done by the American Board on the foreign field and bringing to the attention of the Conference that in our foreign work we were already completely merged and were going forward in the matter of world-wide Missions. The Mission Secretary made a brief talk on the report, following which routine business claimed the rest of the session.

An interesting program was put on at 7:30 in the evening, which program was in charge of the young people, the principle address being delivered by Rev. S. M. Penn. The attendance was good.

The Conference having only a two-day session, came together at 9:30 on the 9th, and had a busy and fruitful day for reports, of discussions and of plans for the coming year. Rev. H. V. Cox made a report for the Committee on Home Missions, which report provided that certain weak churches of the Conference be looked after by the committee and be cared for with some needful appropriation at the discretion of the committee. Again, especial attention was called to the fact of the need of a Christian Church at Asheboro, where the Conference once had a thriving church and where even now more than one hundred members of the Christian Church reside. Some day this Conference will do the right thing and build at Asheboro. In the absence of the chairman, Rev. G. M. Talley was made chairman and brought in the report on Social Service. Rev. T. E. White, chairman, made the report on Religious Literature, which report especially emphasized the need of a wider reading and better support of THE CHRISTIAN SUN. Brother George T. Gunter made the report on Sunday Schools, which report told of the Sunday School Convention held last summer, and recommended to the Conference that ministers and laity redouble their efforts in behalf of the Sunday Schools of the Conference.

Rev. T. J. Green, for the report on Education, highly recommended Elon College as worthy of the support and patronage of the entire Conference, and resolutions were adopted assuming, on the part of the Conference, \$3,500.00 to be raised in the campaign for \$25,000.00 now needed for immediate relief of the College. Of this amount the president of the College was authorized to secure from individuals \$2,500.00 and the churches are called upon to put on a campaign in January and February to raise \$1,000.00. Following the report, Dr. L. E. Smith, president of Elon College, made a most telling and eloquent plea for the support of the College, and made all who heard him realize the merit of the College and the

absolute necessity of sustaining and supporting the institution if we are to endure and carry on as a people.

In the closing afternoon service, Superintendent Chas. D. Johnston gave a plea full of pathos and power for our Orphanage, calling upon all present to see to it that a liberal Thanksgiving offering is taken in all the churches and that the Orphanage needed and merited the support of the entire church. Other reports of the work, and of special committees, filled the afternoon service with spice and flavor. Brother E. C. Brady insisted that since he had had the presidency for three years, Conference elect someone else. Rev. T. E. White was elected president; Rev. E. C. Brady, vice-president; George T. Gunter (who certainly is one of the most capable and efficient of Conference secretaries), was re-elected, of course, and Brother O. D. Lawrence, the trusted and beloved treasurer, was kept at his post of duty.

Ramseur Church and people certainly took care of the Conference in royal manner. Sweet fellowship and abundant hospitality made the stay and the occasion one of delight and helpfulness.

J. O. A.

NORTH CAROLINA VOTES HER CONVICTIONS.

On Tuesday, November 7th, the voters of North Carolina again expressed their convictions in the matter of prohibition. In general elections for the past six or eight years, politics and prohibition have been terribly mixed in the voting, but this year the naked fact of prohibition, divested of all political affiliation or personal interests, stood out before the electorate. The result was one of the most sweeping victories and overwhelming majorities ever given in this State for any issue or person. Of course, there were many factors contributing to this victory, and these will be assigned according to the whims, prejudices or interests of the individual who interprets. For example, the wet press, still heedless of the verdict at the polls and heartless as to the meaning of that verdict, will say that North Carolina stultified herself, opened the field to the bootlegger, rebelled against the administration, and did all sorts of fool things to its own hurt and undoing. No one can stop such ranting. So let the ranting go on. Just put it into your thinking that North Carolina stood up in face of the world and voted her convictions. There is nothing uncertain about that.

Many elements entered into the election and not a few factors forced the voting. One of these factors was that a politician who has always wanted North Carolina to have liquor and more liquor, led the campaign for the wets. Such leadership made the friends of sobriety sit up and take notice. Another unmistakable factor, agreed to by all, was that North Carolinians take their voting seriously and do not care to have outsiders tell them what to do about it. When Postmaster-General Farley came over into North Carolina and delivered a mandate, in the name of party allegiance, to the people of this good State, that they vote for repeal, he reckoned without his host, and made friends by the thousands for the cause he opposed. Twenty-six years ago North Carolina spoke out in favor of prohibition, and all the actual findings, facts and experiences in the case have shown and do show that she made no mistake when she adopted prohibition, and she is not yet ready to go back on her decision then made, especially in the light and in the enjoyment of the fruits of that victory. And so in the face of a promise from Washington that "taxes would be reduced, that political pie would be handed out, that party loyalty was at stake," that one of our Senators had canvassed the State just prior

to the election and that the other Senator was silent on the subject, and in spite of the further fact that the nation was going wet, North Carolina stood up before the world and wrote her record straight and bold and unmistakable.

When the Hon. Clyde Hoey, ex-Congressman and high in the ranks of his party, stood before a great audience at Raleigh two weeks before the election and told the people of the State that he was willing "to plow up his cotton under mandate of his President and his party, but he was not willing to violate his conscience and the convictions of a life-time, even under mandate of any person, party or platform," the State gave such applause and approval that the results from that hour could not be mistaken. And when Judge E. Yates Webb, for fourteen years in Congress and for several years now on the Federal bench, and one of the ablest as well as the best of our judges, went out over the State to declare that it was better, far better, to turn loose rattlesnakes in this good State than to bring back the open sale of liquor, either in the old saloon or at any other place of legalized sale and approval, somehow or other the best in the hearts and minds of a steady yeomanry and an honorable citizenship was awakened and proceeded to register its convictions. So, write it as you will, think of it as you may, North Carolina has registered her convictions in the matter of prohibition, and there she stands.

In this connection it is not out of place to call attention to the fact that in this State the people went to the polls and voted. Both the wets and the dries did that. The electorate of the State considered the matter of sufficient importance to call forth a decision one way or the other. If this same feeling had obtained in other States, possibly the nation itself would tell a different story, since we are witnessing for the first time in all our history a repeal of a constitutional amendment, and that repeal is brought about by a vote of less than twenty-five per cent of the voting population of the country. Figures now compiled show that instead of repeal by a majority of the registered voters of the United States, only twenty-five per cent of the electorate have voted for repeal.

J. O. A.

MEN AND MISSIONS SUNDAY.

The Laymen's Missionary Movement has designated November 19th as the Third Annual Men and Missions Sunday. While this is a nationwide movement, including all denominations, our Christian constituency in particular needs to emphasize the occasion and put on the program of the day, especially because the men of our churches are learning so little about Missions and doing so little for Missions in comparison with what our women are doing. Here, indeed, is an opportunity for our Christian pastors, pulpits and Sunday Schools to emphasize Missions and to give the men an opportunity of learning something about this mightiest movement of all time and this most momentous event in the history of the present.

The program anticipates one thousand interdenominational Men's Missionary Suppers, 6:15 to 7:45 P. M., Wednesday, November 15th, thus preparing the way for the missionary service and sermon by the pastor on Sunday, the 19th. The movement insists that it is desirable that local men be chosen to speak at the interdenominational suppers on November 15th, and in the churches on Men and Missions Sunday, November 19th. Material for speakers can be had from the Movement—No. 19 S. LaSalle St., Chicago, Ill. If any pastor or layman who is to speak on Men and Missions Sunday, November 19th, either in the Sunday School or at a church service, is in doubt about his message, here it is:

"Our message is Jesus Christ. He is the revelation of what God is and of what man, through him, may become. We cannot live without Christ and we cannot bear to think of men living without him. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

This pronouncement, at least, might be made with profit in every church and Sunday School in our communion, and could certainly be emphasized with profit by every speaker.

It is not the object of the Movement to raise money, but to give information, and the program may be adopted by any and every local church and Sunday School. In fact, the one object of the program is to deliver the message, as stated above, and to bring to the attention of the church and the community the worth and the merit of this nation-wide program. Here, declares the Movement, are some facts about the program:

"It may be integrated into the program of any local church.

"It meets the need for an emphasis concerning the inescapable responsibility of laymen for the world mission of Christianity.

"It helps in the cultivation of missionary interest among an ever widening circle of laymen.

"It centers the thought of the laymen upon the work of their own missionary boards.

"It affords an opportunity for the development of lay leadership in this central task of the Christian Church.

"It offers the pastor an opportunity to inform his laymen and to inspire them to a deeper consecration of talents and possessions to the cause of Christ."

It is devoutly to be hoped that all of our pastors and Sunday School superintendents will avail themselves of this opportunity, and in some way emphasize the fact and the thought of Missions as the moving, vitalizing power and program of the church.

J. O. A.

LA GRANGE, GA., CHURCH DEDICATED.

November 5th must have been a most eventful and memorable day at United Congregational-Christian Church, LaGrange, Ga. Rev. Jesse H. Dollar is the beloved and energetic pastor, and just how he has managed to raise \$5,000, and pay off that debt in less than two years, we do not understand.

The program for the day was a good one, with Rev. Milo J. Sweet, of Elon College, N. C., preaching the dedicatory sermon. The dedicatory ceremonies were in charge of the pastor. There were words of cheer and greeting from the other churches of the city, from the mayor and from the great Gallaway Mills. Of the pastor, who had wrought so devotedly to bring about the event of the day, *The United Voice*, a beautiful publication of the church carries this:

"Perhaps we all feel that we know our pastor very well. To know him is to love him, and the more we know about him the greater our loves grows for him.

"Looking back in his life a few years, we learn that he graduated from Elon College in June, 1925. While at Elon, he entered into every phase of college life and held places of honor in the student body. In addition to his duties at college, he was student pastor of three churches during the three years of study. After taking his A. B. degree from Elon, he entered Vanderbilt University the following September. He took his Master of Arts degree the following June, and spent the next three months doing post graduate work in George Peabody College.

"In September, 1926, he assumed his duties at Bethlehem (now Southern Union) College, Wadley, Ala., as Professor of History and English.

Leaving there the following June, he accepted a position as Associate Professor of History at Birmingham-Southern College. Resigning from that position the following June, he accepted the pastorate of the First Christian Church, Reidsville, N. C., where he remained as pastor until November, 1931, when he became pastor of the United Congregational-Christian Church, which position he assumed with faith and at which he has worked untiringly. As one result of his leadership while among us, we come to the dedication of our church."

J. O. A.

STRANGE FAMILIES.

I read a brief paragraph in *Church Management* some time ago in which the writer drew a picture of a "Strange Family." Just think of it, a man, father of a family, has not missed church or Sunday School in twenty-three years! His wife has a perfect record for eleven years, a son has not missed for twelve years and a daughter has attended the evening services regularly for eight years. Very few families can show as good a record though there may be many who have done almost as well. In my daily record book I have placed a newspaper clipping bearing a picture of a girl, Ethel Smith, by name, of Shelton, Conn., who has not missed Sunday School for 1,672 consecutive Sundays. Ripley thought that was something good enough for his page.

The writer of the "Strange Family" item asks, "What's the matter with this family, anyway?" He asks more questions: "Don't they ever have company on Sunday to keep them away from church?" "Don't they ever get up tired on Sunday morning?" "Don't they ever have headaches, or colds, or tired feelings, or week-end parties, or trips to the country?" "Don't they have a radio so they can get some good sermons from out-of-town preachers?" And then he wonders if they don't get tired of their preacher. And still the questions continue and wind up with this, "What's the matter with this family, and why are they so happy and cheerful?" The writer does not provide an answer but leaves it to the reader.

I suppose the writer took this method to emphasize the value of church attendance, and incidentally to point out the common excuses for not going to church with regularity. This "going to church" is a curious thing. Some people, even members, who go occasionally are often out of touch with the church program. It's hard on the preacher, to say the least. He desires to be helpful and he knows the value of his work is in the continuous efforts he puts forth and in the regular attendance of his people. When he observes that few members of his congregation are regular he is all upset about what he should preach. In the long run irregular attendance causes a preacher to say to himself, "My people do not care what I say. They think of me as just a necessary part of the program which matters little!" Then he begins to doubt his ability to feed his flock. But what a difference when he can prepare his sermons knowing quite well who will be listening! There is something very stimulating and vital about regular attendance. It blesses the pew and the pulpit, encourages the choir, and makes a deep and lasting impression on the community. Half-empty churches make for careless living and encourage disrespect for religion in the community. Let's have our churches full.

E. A. K.

To the influence of the Bible we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—*Ulysses S. Grant*,

CONTRIBUTIONS

SUFFOLK LETTER.

In order to bring to the attention of the pastors and churches of the Eastern Virginia Conference the acts of the recent session, certain facts are presented herewith for information. Every pastor and every church should know what the Conference apportionments are for 1933-34. The following list will furnish this information:

Antioch, \$150.00; Barrett's, \$50.00; Berea (Nansemond), \$100.00; Berea (Norfolk), \$125; Bethlehem, \$200.00; Burton's Grove, \$40.00; Centerville, \$30.00; Christian Temple, \$800.00; Cypress Chapel, \$150.00; Damascus, \$150.00; Dendron, \$25.00; Eure, \$150.00; Elm Avenue, \$75.00; First, Norfolk, \$200.00; First, Portsmouth, \$200.00; First, Richmond, \$150.00; Franklin, \$300.00; Holland, \$300.00; Holy Neck, \$200.00; Hobson, \$10.00; Hopewell, \$25.00; Isle of Wight, \$40.00; Ivor, \$25.00; Johnson's Grove, \$10.00; Liberty Spring, \$200.00; Mt. Carmel, \$150.00; Newport News, \$300.00; New Lebanon, \$50.00; Ocean View, \$50.00; Oak Grove, \$50.00; Old Zion, \$200.00; Oakland, \$150.00; Rosemont, \$250.00; Suffolk, \$1,500.00; South Norfolk, \$250.00; Spring Hill, \$50.00; Sarem, \$25.00; Union (South.), \$75.00; Union (Surry), \$25.00; Wakefield, \$75.00; Windsor, \$125.00; Waverly, \$300.00; Epworth, \$10.00.

A. L. JOLLY,

R. C. NORFLEET,

Committee.

The following delegates to the next session of the Southern Convention were elected: Ministers, Revs. Elisha Bradshaw, R. E. Brittle, H. C. Caviness, W. H. Garman, C. E. Gerringer, H. S. Hardcastle, W. D. Harward, Robert Lee House, W. M. Jay, I. W. Johnson, Elwood W. Jones, F. C. Lester, Tillman N. Lowe, Joseph E. McCauley, J. F. Morgan, N. G. Newman, O. D. Poythress, J. M. Roberts, D. H. Spence, J. H. Warren, E. B. White, J. G. Truitt, R. A. Whitten, Joe French, L. E. Smith. Laymen, B. E. White, W. S. Barrett, A. L. Jolly, Col. J. E. West, Col. E. E. Holland, M. W. Hollowell, J. M. Darden, J. A. Williams, T. T. Byrd, C. D. West, R. C. Norfleet, Mrs. W. V. Leathers, Mrs. L. W. Stagg, W. H. Baker, C. E. Warrington, Mrs. I. W. Johnson, M. J. W. White, J. T. Kernodle, Mrs. J. M. Rabey, Dr. J. W. Manning, Mrs. J. A. Williams, Mrs. B. D. Jones, Miss Irene Cotten, Jesse F. West, Jr., R. H. Riedel, Dr. J. E. Rawls.

The report of the Committee on Stewardship included the following recommendation, which was adopted: "We recommend that the ministers of the Eastern Virginia Conference urge their people to make out their wills, in due form, leaving a tenth of their possessions to their local church, to some institution of our denomination or to some other benevolent cause which they may designate."

The report of the Committee on Religious Literature contained the following recommendations which were adopted: "That pastors and people enter into a real drive to purge our newsstands of impure literature and to make the talking pictures somewhere near decent, so that the taste and interest of youth may not be corrupted and a love for higher things be not excluded. That our pastors, Sunday School superintendents and teachers inform themselves upon the issues of our publishing houses and recommend them to young and old. The vigorous promotion of the use of our periodicals: THE CHRISTIAN SUN, The Congregationalist and Herald of Gospel

Liberty, and The Missionary Herald for adults. That a committee of five be appointed by the president, three of whom shall be women, to work out a plan of support of THE CHRISTIAN SUN, and submit to the next session of the Southern Convention."

The following motion was adopted: "Moved that a committee of three be appointed to be known as a Committee on Churches, whose business it shall be to aid churches in securing pastors and to aid the churches in every possible way." The president appointed the following members of the above committee: Col. J. E. West, Dr. J. E. Rawls, Mrs. I. W. Johnson.

Pastors are hereby requested to take due notice of these acts of Conference and govern themselves accordingly.

I. W. JOHNSON.

THE WESTERN NORTH CAROLINA CONFERENCE.

We are now in the midst of our annual conferences. The Valley of Virginia Conference has two sessions—the annual or main session of this Conference is held in August and a mid-year meeting is held in February. The Eastern Virginia Conference met last week and the Western North Carolina Conference this week. There are thirty-seven churches in this Conference with a total membership of 3,771. The majority of these churches are located in rural centers and include in their membership a sturdy and substantial type of citizens. The Burlington Church is by far the strongest church of the Conference and is the only church that employs a pastor for full time. This is one of the strongest churches, if not the strongest, in the Carolinas.

The Christian Church at Ramseur was host to the Conference and entertained the delegates and visitors in a most delightful way. It was the writer's privilege to serve the Ramseur Church as pastor for three years while a student at Elon. This is not a strong church, but it does have in its membership some of the finest spirits to be found anywhere. It is always a pleasure to visit the Ramseur people.

The morning of the first day, Wednesday, was given over to Conference business, with the exception of the annual sermon by the president, Rev. E. C. Brady. He delivered a very thoughtful and helpful discourse. This was followed by the Communion Service administered by Dr. Stanley C. Harrell, president of the Southern Convention of Congregational and Christian Churches.

Following a short business session in the afternoon, Dr. Harrell presented a set of resolutions designed to make effective the merger of the Congregational and Christian Churches. These resolutions were prepared by the Executive Committee of the Convention and presented to the Conference for its approval or disapproval. These resolutions occasioned considerable discussion, chiefly in an effort on the part of the Conference to secure adequate information that it might vote intelligently. The resolutions were finally referred to the Committee on Resolutions. On the following day when the resolutions were brought back to the Conference a very significant step was taken. By vote these resolutions were referred again to what amounts to an extra session of the Western North Carolina Conference.

The Executive Committee, together with Dr. J. O. Atkinson, Mission Secretary for the Convention, and the writer as president of the College, are to meet with the ministers of the Western

North Carolina Conference, together with representative members from every church in the Conference with the Biscoe Church on December 4, 1933. This meeting is for the interpretation and understanding of the resolutions submitted by the Executive Committee, in order that the ministers themselves may be entirely conversant with the issues involved and that the churches may learn through their representatives just what is proposed to be done and just how they, as churches, are to fit effectively in this forward step on the part of our church. I am in favor of such a meeting. I think that it will be helpful and wholesome, both for the Conference and for the entire church.

The question of Missions was before the Conference both days. Dr. Atkinson gave two splendid addresses—one on the subject of Foreign Missions, and one on the subject of Home Missions. It is the hope that our church, as a whole, may become fervently interested in this supreme task of the church.

On the morning of the second day Rev. T. J. Greene reported for the Committee on Education. This report revealed a heart interest in Elon College and passionately appealed to the churches of the Conference to come to the rescue of the institution in its need. Pending the adoption of this report the writer had the privilege of explaining the importance of Christian Education directly by the church, itself, in an effort to train its leaders for the continued advance of the denomination and of universal Christianity. We are not yet ready to turn over the religious interests of the people to the dictates of the State. We are not yet ready to allow the State, through political machinery, to select our ministers and to dictate the policies of our churches, nor are we ready to turn over to the State the important and vital task of the church, that of training its ministry. We propose to continue to have something to say about the training of our Youth for service in our church, both from the standpoint of the pew and of the pulpit. The call is, therefore, extended to the church to arise with its prayers and with its gifts and pour out the same that our Christian College may continue the high service of training minds and developing character for the forward march of the kingdom.

The Conference, by vote, included in the report on Education a set of resolutions similar to the ones adopted by the Eastern Virginia Conference and appearing in this week's CHRISTIAN SUN under the Suffolk Letter written by Dr. I. W. Johnson, of Suffolk, Va., who is secretary of the Eastern Virginia Conference.

The expressions of interest on the part of individuals and the vote of confidence by the Conference were tremendously encouraging to the ones directly interested in the College. The people of this Conference are interested in all phases of the church's work. They are interested in the Christian Orphanage. They were delighted to have Superintendent Chas. D. Johnston present for both days. On the second day he brought a most appealing address to those present. No one can listen to the presentation of the cause of unfortunate children by Brother Johnston without being moved in heart and having a desire to open his purse and give largely for the cause that he represents.

As I think of this Conference which lasted two days only, it seems to me that one characteristic of the Conference on the part of its members was an inquiring mind, wanting to know the problems confronting the church, as a whole, and their Conference in particular, and anxious for the proper guidance that they might dedicate themselves and their possessions to the meeting of these needs to the very best of their ability.

L. E. SMITH, President.

DOES A PASTOR SERVE HIS TIME OR EXHAUST HIS CAPACITY?

By TIMOTHY THOMAS.

The United States Civil Service Commission, an agency of the National Government which passes upon the fitness and qualifications by examination of all the government personnel, has under consideration the lowering of age limits for clerical help entering government service.

This announcement from the offices of the Commission has created widespread comment. Press and private opinion on the pros and cons of the issue is varied. Age limits for entrance that were formerly from 45 to 60 are under consideration for lowering to 40.

It is not a case of the Government discharging men and women at the age of 40, as has been made to appear by certain headlines reading, "Are Men and Women Through at 40?" "Is Life Over at 45?" etc.

There are two principal ideas behind the suggested move, the first being the difficulty of men and women entering a new field of work when past middle life; and the second, that of a huge saving to the Government on retirement pensions. The person entering government service at 50 reaches retirement age earlier and thus increases the Government's expenditures in that direction, unless the retirement age should be changed to a ratio in keeping with the contemplated age entrance requirements.

The discussion revives a question that has always been a paramount issue to all religious bodies, but a question that seemingly cannot be settled—the question, at what age should a pastor retire?

Humanity cannot be standardized because there is no standardization of physical or mental capacity, the two primary requisites with which to carry on any work in declining years.

Some pastors remain students. They are alert to every progressive movement because of their interest in all civic movements, their desire to read, and their willingness to and fondness for study. Their sermons deal with problems of today, interpreted in the light of the Scriptures and seek to apply the spirit of Christianity as it is daily needed. They realize that the hunger for righteousness in their congregations may be a hunger because of problems of the hour.

Age does not debar anyone from being a constant student. Attitude is the hitching-post to which many pastors tie their future. Some pastors are wont to dwell upon the past, to laud the virtues of our forefathers, while equally condemning what they interpret to be the sins of the present generation. It is the good, the virtue in man that lives. No man is perfect, and we do not teach our children the defects in the lives of great men, but hold up to them their virtues, their wisdom, and the exemplary things of their lives. In this way history has a kind way of leaving behind the evils of another day. The evils of the day should not be discounted, but if the philosophy of exalting the present-day good were applied more, there would be a greater attraction to that good. It is well enough for a pastor to preach upon "the faith of our fathers," but he should not fail to compliment both the faith and the courage of our young people, as well as to praise that noble host of men and women who do their best, their part, as it appears to them in the light of their teachings, their experience, and the leadership which they are called upon to follow. Pastors who make their messages negative wonder why apparent barriers spring up to check what otherwise would be a unified and glorified success for both pastor and people. Many of us have often had our patience tested to the breaking point on listening to a "sermon" condemning peo-

ple for not attending church. If the truth were known it would be surprising to know how many sermons have been the means of keeping people away from church. Birds flock to a feeding place where the food is appetizing. It is no more a man's duty to attend church than it is the pastor's duty to bring a message worthy of the attendant's time. "You cannot catch flies with vinegar" is a wise saying, which has a full measure of meaning in this connection.

Denominations never will be able to set a satisfactory age limit for the retirement of their pastors. The question never will be settled in this way. But it can be settled on the basis of mental capacity, if the subject is freely and frankly and honestly gone into. Capacity in this instance does not necessarily depend upon a man's scholarship, but very heavily scores on his willingness, readiness, and ability to continue as a student and be a progressive leader. "Where there is no light the people perish" could appropriately be translated to "Where there is no leader the people perish." Leadership has its fundamentals in being able to think ahead and for the masses. Many pastors do not "move on"; they deliberately or unconsciously stand in the stream of material, educational, and religious progress and their

churches leave them behind. It is frequently the local church that "moves on," not the pastor.

PLEASANT GROVE SUNDAY SCHOOL.

Sometime ago a suggestion was made that each class in our Sunday School write a letter to our church paper. The task of writing the first letter was left for Class No. 4, which consists of young ladies, so rather than say we "can't" we give a few items about our plans and programs.

Miss Nannie Baker Farmer is our faithful superintendent and Jesse H. Jones our loyal secretary. Our superintendent calls on different classes to conduct Sunday School, taking charge of the program throughout. This request is met, even with fear and trembling. The officers and teachers hold council meetings each month, which are very stimulating. Plans are now being made which we hope will keep up good attendance during the winter months.

We do not wish to close this letter without mentioning our pastor, Dr. W. C. Wicker, who brings to us such wonderful gospel messages. Really, he interprets the Scriptures to his people, holding up Christ and the Cross.

CLASS No. 4, PER L. B.

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
to Mercy and truth together; righteousness hath kissed each other.
xx Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Lord of life, open our hearts to receive the Spirit. Feed thou our souls lest they perish. May no moments of the Sabbath Day, given as it is for bodily rest and spiritual refreshment, be thoughtlessly or mistakenly dissipated. Turn myriads of feet to thine earthly courts and grant that there the yearning soul may find not emptiness nor confusion nor perversion but, through the imparting by God's ministers of his holy truth, may all be strengthened and constrained to walk no longer after the flesh but after the Spirit. For this we humbly pray. L.

TO THE FELLOWSHIP OF THOSE WHO CARE

By DR. FRED FIELD GOODSSELL.

The American Board is in reality a fellowship. It is a fellowship of which Christ is the center and the sustaining power. It is a fellowship of those who care deeply about sharing Christ with the people of all lands. Our missionaries and their national Christian associates are the heart of this world-wide fellowship, but the officers of the Board, the Corporate Members, many pastors of our churches in many States, and many, many friends, men and women, some in great cities, some in quiet rural homes, are vital parts of this fellowship. Just think of the wonderful outpouring of prayer and heart interest that accompanied the 2,191 separate individual gifts that came to the treasurer of the Board in the summer of 1933. Many of these gifts represented unusual sacrifices. How grateful we are! Money is greatly needed, but money is a symbol, not the bond, of our fellowship. Christ is our bond. We are "in him."

Facts Which Those Who Care Must Face—

Every member of this Fellowship knows the heartaches of retrenchment. The stress and strain of millions of American homes and churches due to unemployment, diminishing income, or sudden disaster are paralleled in the experiences of the American Board this year. As I write these words (October 11th) the tension in the meeting of the Committee on Appropriations is as vivid as a storm at sea. This Committee is trying to estimate income for the year 1934 and to adjust expenditures accordingly. Of course we must think and plan realistically. We are under moral obligation to balance our budget. That means facing such facts as these:

The gifts from churches have fallen from \$1,005,350 in 1927-1928 to \$584,542 in 1932-1933, or 41 per cent.

Churches gave \$190,902, or 24 per cent less, in the fiscal year closing August 31, 1933, than they did in the previous year.

In spite of every reasonable step the Prudential Committee could take, for the fifth consecutive year the Board has incurred a deficit. The accumulated deficit now stands at \$311,714.

One-sixth of our missionaries have been retired without replacement or released since 1929.

It takes time—even a period of years—to readjust expenditures to a greatly reduced level of income. Missionaries who have agreed to spend their lives in Christian service abroad, who have made prolonged and careful preparation for such service and who are well launched in their work cannot be withdrawn, brought home, and released within a few months. It takes time.

Recovery May Be Slow.

We must also face the fact that recovery in terms of increasing income will probably be slow.

The most that seems reasonable to hope for during the year 1933, is that gifts should equal, not exceed, those of 1932. Our churches are trying to "stop the drop," but after the drop is stopped they will have to overcome a very natural but a very embarrassing "lag" in benevolence interest and giving before increasing income can be registered.

These facts cannot be brushed aside with the word that our work should be financed by faith. It is because it is a matter of faith that our missionaries are carrying on under very difficult conditions. It will be a still greater demonstration of faith if we can face hard facts courageously, plan more resourcefully, and pray more earnestly.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 11, 1933.

Sunday Schools.	
Previously acknowledged	\$ 517.20
Corinth, Wadley, Ala.	.60
Wentworth, McCullers, N. C.	4.90
Hopedale, Burlington, N. C.	1.75
Rocky Ford, Fancy Gap, Va.	.93
Elk Spur, Fancy Gap, Va.	1.18
Mt. Bethel, Summerfield, N. C.	1.61
South Norfolk, Va.	12.97
Smithwood, Liberty, N. C.	1.11
Winchester, Va.	4.12
Third Ave., Danville, Va.	4.70
Newport, Stanley, Va.	1.00
Zion, Sanford, N. C.	1.25
Ocean View, Va.	3.85
Pleasant Hill, Liberty, N. C.	2.45
Total	\$ 559.62
Individuals and Churches.	
Previously acknowledged	\$ 474.80
Parks Cross Roads, Ramseur, N. C.	7.38
Pleasant Cross, Asheboro, N. C.	2.00
Cypress Chapel, Va.	3.30
United Christian, Lynchburg, Va.	5.00
Catawba Springs, Apex, N. C.	7.46
Rev. J. L. Neese, Greensboro, N. C., to credited as follows:	
Palm St Church.	\$1.00
Hines Chapel	1.00
New Lebanon	1.00
Total	\$ 3.00
Total	\$ 502.94
Woman's Board, S. C. C.	
Received of Mrs. H. S. Hardcastle, Treas. .	\$ 3,636.84
Specials.	
Previously acknowledged	\$ 590.42
Mebane Sunday School, Mebane, N. C.	6.28
Total	\$ 596.70
Coin Card Offering.	
Previously acknowledged	\$ 34.00
Linville Sunday School, Linville, Va.	3.00
Total	\$ 37.00
Summary.	
Previously acknowledged	\$ 1,616.42
Sunday Schools, Regular	42.42
Individuals and Churches	28.14
Woman's Board, S. C. C., Nov. 11, 1933. .	3,636.84
Specials	6.28
Coin Card Offering	3.00
Total to date	\$ 5,333.10

J. O. ATKINSON, *Sec'y.*

A CHRISTIAN COURTSHIP.

"REMINISCENCES."

The "Reminiscences" of Rev. S. Q. Helfenstein in THE CHRISTIAN SUN of August 31st, recalled to mind many incidents of the convention of 1878.

It was the first reunion of students and teachers of The Christian Biblical Institute. I should like to call attention to the convention at New Bedford, Mass., in 1886, four years before the reunion of the Southern and Northern Christian Church, noted by Brother Hermon Eldredge in the *Congregationalist and Herald of Gospel Liberty*, of July 6th. At the 1886 convention a goodly number of the Southern brethren and sisters, also representatives from the colored church, South, were present. We recall the following: Rev. W. W. Staley, Col. Savage, Rev. and Mrs. J. P. Barrett and their daughter, N. Del. McReynolds, wife and daughter, and, if my memory serves me, Rev. D. A. Long, D. D., and his brother, Dr. William Long. The convention was harmonious and happy.

During the convention a recess was taken for an excursion on Buzzard's Bay. On that occasion the sisters held a meeting on board the boat at which the first Woman's Board of Home and Foreign Missions of the Convention was chosen.

Christian love and fellowship was inspired during this meeting and the result was a happy union at the convention of 1890.

MYRON TYLER.

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A VISIT TO THE HOLY LAND.

By ROY C. HELFENSTEIN.

Dover Delaware.

ARTICLE V.—"PALESTINE AND ITS PRESENT."

Palestine is "the land of contrasts and extremes—the land of antiquity and intrigue." Perhaps no other country in the world has experienced so many invasions, or witnessed so many battles. The geographical position of Palestine has made it a bridge, a sore of a buffer territory, between Syria to the north and Egypt to the south. Its strategic political situation in the affairs of the earlier world has made it a constant point of controversy between its stronger neighbor powers. Palestine is a unique political asset but has very little economic advantage.

It has been under various foreign rulers, but seldom under its own. In ancient times it was under Egyptian rule, Assyrian rule, Greek rule, and Roman rule. In modern times it has been under Turkish rule. But since 1923, Palestine has been under the mandate of Great Britain, with a High Commissioner having an advisory council of four Moslems, three Christians and three Jews.

The plan of government in Palestine today also includes an elected legislative assembly of twenty-two official and twelve non-official members, which assembly cooperates with the High Commissioner. Palestine is politically divided into seven districts—Jerusalem, Jaffa, Haifa, Nazareth, Nablus, Gaza and Beersheba. Women are not permitted to vote in Palestine. And males are not entitled to vote until twenty-five years of age. Great Britain will likely hold its mandate over Palestine for a long time to come in order to keep its right-of-way to India.

Palestine has been called "the Land of Religions," but it is pathetic to see how little religion there is—many religions but little religion. Religion in Palestine today concerns itself more with ceremony than with service. Freedom of worship is found in Palestine. But pathetic rivalry in worship also obtains. Mohammedans have nothing to do with the Christians; the Roman Catholics have nothing to do with the Greek Catholics; neither of the Catholic groups have anything to do with the Protestants so far as inter-fellowship or cooperation are concerned. But instead, bitter jealousy and open antagonism prevail.

Palestine is the most interesting country in the world to readers and lovers of the Bible, not because of its physical charms which are few, but because of its spiritual values which are many. In Palestine, as perhaps nowhere else in all the world, "The Dead Past" speaks to "The Living Present."

"Palestine and Its Past" is concerned largely with the historical background of the country—the origin of its peoples—their struggles and conflicts—the tragedies and dramas that have been enacted upon the stage of Palestine life for more than sixty centuries, and the places of historical and archaeological interest which are many. It is only the "Palestine of the Past" that gives meaning and interest to "the Palestine of the Present."

"Palestine and Its Present" concerns life and conditions in Palestine today—the people who live there, the government of the people, their habits and customs, and the relation of the Palestine of yesterday to the Palestine of today. Palestine and its present cannot be dissociated from Palestine and its past. The two considerations are so interwoven that at times each naturally becomes a part of the other.

The Palestine of the past stands like an unyielding sentinel over the Palestine of the present, refusing to permit changes that will make the

Palestine of today too much different from the Palestine of yesterday. And thus life and conditions in Palestine have remained pretty much the same down through all the centuries.

In considering Palestine and its present, some might suppose that one would naturally deal with the Zionist Movement, or what is taking place in regard to the return of the Jews of the world to their ancestral soil. It is true one cannot present the Palestine of today without giving consideration to this unique movement in the history of the country—"the home-coming of a people after 2,000 years of exile," and what such means to Palestine and its present.

But I prefer to consider the Zionist Movement in another article on that particular topic, for Zionists can be better understood in its relation to the future of Palestine than in its relation to the present.

While Palestine, strictly speaking, has only two seasons—winter and summer—or the rainy season and the dry season—our spring and autumn months are the most favorable seasons for visiting Palestine, March 15th to May 1st, or September 15th to November 1st. However, the summer months are becoming more and more used for pilgrimages to the Holy Land by students and professors and clergymen whose work will not permit them leaving in the spring or autumn.

The spring period is the best. The pre-Easter season witnesses thousands of people from all over the world making their pilgrimage into Palestine, more people visiting Palestine in the spring than in all the other seasons combined. The majority of visitors to Palestine go in the spring because of the fact that the country is the most beautiful at that season—the hills, mountains, plains and valleys being literally covered with wild flowers of every kind and color. And flowers in Palestine seem to have a richness of color and fragrance that is found in no other land.

Another reason that makes the spring season preferable for a visit to Palestine is that the weather then is neither too warm nor too cold. Moreover, no doubt the religious celebrations such as the Passover Week in Jerusalem, and the many Christian observances during the Lenten season and especially during Passion Week and on Easter in the land and in the very setting where our Lord lived and died, have a special appeal to thousands of people.

Some people say they would not care to visit Palestine because of their fear of experiencing too many disillusionments. And rather than to see the land as it actually is, they prefer to think of it in the light of their childhood impressions or in the light of fancy and idealization.

But such an attitude is a great illusion in itself. For every disillusionment one experiences on a visit to the Holy Land—and they are many—is more than compensated for by the enlarged significance of the reality of the land in its Biblical setting. To see Palestine as it really is, and to realize that the Palestine of today gives us the picture of the Palestine of yesterday, to visit the places where the Bible characters lived, to walk where they walked, to see what they saw, to know the country in its setting, and to see first hand the various locations mentioned in the Bible a more living book. Indeed a pilgrimage to Palestine makes the Bible a new book to the Bible student visitor. It makes the Bible a more readable book, a far more interesting book, and a much more helpful book because it becomes a much more understandable book. In fact, a visit to Palestine gives one a greater Bible in every way, and therefore a greater Christ, a greater faith, a greater world and a greater challenge as a Christian disciple.

All of Palestine is interesting. It is the coun-

try to which Christian, Jew and Moslem; Greek Catholic, Roman Catholic and Protestant, turn with enquiring mind and with worshipful thought.

Palestine is unique. It is different from any other country in the world. The topography of the country is different. The amber colored hills and mountains are distinctive. The homes are different. The people seem different. But they dress and act much the same as the people of Palestine have done for more than five thousand years.

The Bedouins' black tents pitched along the mountain sides, the shepherds leading their flocks to better grazing grounds, the crippled and the poor of every type sitting by the roadsides begging alms—all this as seen in the picture of Palestine of today was the same as that seen in the picture of the Palestine of yesterday. The Palestine of today so far as the mountains, the hills, the plains, the valleys, the rivers and the lakes are concerned offer the same picture as that looked upon by the Old Testament patriarchs, the prophets, the judges, the kings and the marching armies of Israel down through all the centuries of the distant past.

As I stood one morning upon the high ridge back of Nazareth, where Jesus spent his boyhood days on up to the time he was a young man, I was inspired with the thought of how he had no doubt many times climbed that same alluring elevation and allowed his eyes to sweep over those same ancient landmarks of the Bible, and how he had often gazed upon those same landmarks on which my eyes feasted, scenes so rich in both tradition and historical interest, as well as in landscape beauty. I shall never forget the splendor of the sun as it rose over the mountain, and poured its light into the window of my room in the hotel at Nazareth. Jesus must often have been inspired by the splendor of the Palestinian sunrise and sunset, for the splendor of such seems to be a distinctive asset to that country.

The excavations of the archaeologists in Palestine, revealing the habits and customs of the ancient civilization, emphasizes the fact that from the beginning of the human family people have been ruled by the same emotions of fear and trust, love or hatred, loyalty or betrayal, and that the struggle between the lower and the higher, the struggle between the noble and the ignoble, the struggle between the right and the wrong have characterized the experience of the human family from the beginning of history clear down to the present hour, and will continue so to do until the end of time.

A visit to the Holy Land offers concrete object lessons of what has happened to leaders, individual citizens, communities and cities that have ignored the claim and demand of God for right living, and these object lessons from the history of the Holy Land should be a warning to all who ignore the will of God for their lives!

(The next article will be on the subject, "The Trans-Jordan Region and the Work of the Archaeologists on Both Sides of the Jordan River.")

BACK TO ELON IS CORRECT.

I don't recall an idea that I appreciate quite so much, and that I think will prove so helpful in many respects, as the idea suggested by Bro. R. L. House, in a recent issue of THE CHRISTIAN SUN, that we have a ministers' conference at Elon during next summer.

Truly, we all will be glad to go, and certainly a worthwhile program can be arranged, and if arranged to be held at the same time as the Summer School, then every minister will be glad and anxious to go and carry several young people from his church or churches.

Yes, let's go back to Elon.

C. E. GERRINGER.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

LOYALTY TO THE CHURCH.

Three types of people are not loyal to the church. One group will go if the weather is right, there is no company to entertain, and they feel just fine, but if anything is out of order they do not think it wise to go to church or to share in its work. They very willingly leave the responsibility of the church to other people. Another group feels that a person can be a Christian without attending a church or sharing in the work which the church undertakes. This type of person would not join the army in time of war, but would undertake to fight the enemy alone and single handed. The third group is composed of those who do not believe the church has any value. This idea has come to its full fruition in Russia today, where the church has been completely outlawed and disbanded.

But some of us still believe it is important to be loyal to the church. We believe this, first, because the church was founded by Jesus of Nazareth and is a divine institution. Jesus was more than a man. Millions of people have called him the Son of God. He said that even the gates of hell shall not stand against the church. I want to be loyal to an institution that can overcome every kind of difficulty and will live forever.

Saint Paul said (I. Cor. 12) that the church is like the human body. It is composed of several different organs, and if one organ suffers the whole body suffers. Those who have had the toothache know this is so. If I should discover a cancer in my body tonight I would not go fishing tomorrow, but would go in search of a doctor who would remove that cancer from my body. I would not want to lose an eye or an arm because of this disease. The same is true of the church. If any member of the church suffers the whole group suffers, and we should not be content until the moral disease is removed and all the members are well and strong.

Again, the church releases spiritual energies for the benefit of mankind. Jesus said, "I give to you the keys of the kingdom. Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye release on earth shall be released in heaven." The electric company supplies plenty of current to illumine the church but there is no light until someone turns the switch. God has plenty of grace and power to supply all human needs but the divine blessing comes on the human family only as human beings make the right connections and assume a proper attitude toward God. A song from the heart of a Christian may sing itself in the soul of another and from that one to another one on through the ages. A kind deed may bring relief and joy to one who will be inspired to pass along the blessings through the years to come. A prayer may release spiritual energies that will thrill the hearts of people here or on the other side of the earth and set in motion certain good impulses that will last throughout the ages.

Because the church is a divine institution made of human beings who make mistakes and need to be helped, and because we can release spiritual energies which will transform life and bring joy, it is important that each of us be loyal to the church of Jesus Christ. When the voice from on high says, "Whom shall I send and who will go for us?" our hearts should reply, "Here am I, send me."

THERE'LL COME A TIME.

Sad? Blue? Depressed? Thinking that the world is about to go to the bow-wows and carry you along with it?

Oh, sure; we will get that way occasionally. There's no disgrace in that. The reproach is in *not pulling yourself out of it!*

The papers tell us every day or so about some poor devil who committed suicide because he brooded too much.

He just couldn't, or didn't, try to *freshen up his nerve*.

If life were all gladness, we'd become tired of being glad. Old man Euripides said a mouthful in this: "Sorrow gets tired of her sadness as the wind gets tired of blowing; the prosperous are not always prosperous; change is the mistress of all things; therefore, he that hopeth is wise, and he that despaireth is a fool."

He that hopeth is wise! Today's clouds won't hold much terror in the light of tomorrow's sun. Yesterday's night of gloom seems silly in the rejuvenated courage of today's dawn. There'll come a time when you will see that present adversities are but a schooling and a preparation for happier times.

Change is the lighthouse that keeps our ship of hope from going on the rocks.—*The O. H. Silkworm*.

ENTHUSIASM.

Enthusiasm is like the sparkle in the sapphire—the magic something which enabled Columbus to manage a mutinous crew, and carried Cortez with a handful of men to the inner temple of the Aztecs.

The dreamer of today is the creator of tomorrow.

We never learn the joy of living until we believe in something.

If we believe in that something with all our hearts, we begin to truly live.

There are always those ready to smile at enthusiasm, but it is a happy smile that is not apart from friendly envy.

In a salesman who knows his merchandise, it is the key to fortune and the magic combination to the treasure box.—*Selected*.

AVOIDING SHAMS AND PRETENSES.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 19, 1933.

Scripture: Matt. 23:1-39.

A Worship Program.

Theme—"Loyalty to the God of Truth."

Prelude—"Living for Jesus."

Hymn—"Beneath the Cross of Jesus."

Scripture—

Prayer—"O Father, forgive us for our falsehoods and evasions, for the shams that we have practiced, and for the false reasons we have given ourselves for turning against thy will. Thou hast put joy, truth, and deliverance into our hearts; yet too often we have kept some corner closed against thee, some door locked against thy presence. Give us the courage to break down these barriers. Give us wisdom to know thy will and to do it. Strengthen our faith in thee, because we are willing to give all of ourselves to thee, holding nothing back, raising no sham against thy holiness. For thou art truth, our Father, and we would know thee through

thy Son and our Saviour, Jesus Christ, who taught men that we might know the truth and that the truth will make us free. Grant us thy forgiveness, and bless not only us, but thy children everywhere, that all may love thee and serve thee better. In the Master's name. Amen.

Sincerity. "What does sincerity mean to us?" To deal with this question first means that we are finding a positive position on what we are to seek in preference to shams and pretenses. One group came to such conclusions as the following:

That sincerity is living honestly and openly according to the best ideals we can find. We should not try to represent ourselves as better or worse than we are. That sincerity is genuine simplicity, consisting of good motives, respect for others, reasonable and unselfish ambitions, and Christian faith. That sincerity toward God is to surrender our lives to him to the fullest extent of which we are capable, and to judge ourselves in our relations to him more rigidly than we ever attempt to judge others. That sincerity means holding convictions that we can defend, and being willing to defend not with mere words, but with our daily acts, those convictions that we hold.

"Racial Superiority." Some of us have believed that we are members of a superior race or family. "In sculpture, in drama, in philosophy, are not the Greeks our teachers? It is worth remembering that the three greatest lines of men in history were the Greek philosophers, the Hebrew prophets, and the Christian apostles, pictured in those glorious works of art, Raphael's 'School of Athens,' Sargent's 'Prophets,' and DaVinci's 'The Last Supper'."

Shams and Pretenses. John G. was invited to visit at a private home in Chicago, a friend of the family having learned that he wanted to see the Century of Progress Exposition. But John had boasted to young friends at home that he would stay at the B—— Hotel if he decided to go to Chicago. He maintained this pretense to the extent of having lunch at the hotel one day, and sending to his friends letters that had been written on the hotel's stationery. While such deception might be said to harm nobody but himself, consider that John was acting most ungratefully toward those who were entertaining him in their home. How might the attitude of John's group of friends be said to contribute to this attitude of his?

Some final considerations.

(a) Sincerity is a quality which every decent citizen must possess. If we find any insincerity in our lives we must quickly rid ourselves of it.

(b) A first requirement is that we shall strongly believe in such virtues as are found in the Ten Commandments and in Phil. 4:8, 9.

(c) We must develop early the habits of living within our income and of being true to our inner convictions regardless of the opinions and actions of others. We shall make this our plan of life: "To my best self, be true"; "pretense in nothing, absolute honesty in everything."

(d) We shall be our own sharpest critic, and the most sympathetic friend of others who may need improvement. It is dangerous to call others "pretenders"; they may have inner struggles which we do not guess. We shall try to improve others largely by the genuineness of our own lives.

"This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

—*Shakespeare*.

If you persist in playing with a pretty fire, don't squeal if you get burned by a beautiful flame.—*Milton Lee*.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN ATHENS.

GOLDEN TEXT: "In him we live, and move, and have our being."—Acts 17:28.

LESSON TEXT: Acts 17:22-34.

When Paul was driven out of Berea, friends accompanied him to Athens, where he awaited Silas and Timothy. He evidently planned to wait until these, his co-workers, came to Athens before beginning his work. But his experience in Athens stirred the soul and he could not keep quiet, so with characteristic energy he began to preach and to teach, first to the Jews, and then to the larger and more cultured audience of the Athenians.

A Man Who Cared.

Luke says, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." As he had walked through the streets of the city he had seen the temples dedicated to the gods, and the innumerable statues and altars and idols, mute evidences of idolatry and superstition, and also silent but eloquent evidence of the heart-hunger of the Athenians for real religion. There was something about the thing that tugged at Paul's heart. "His spirit was stirred in him." It made some difference to him. He cared. And he cared enough to do something about it. This is one of the most important factors in a man's life, certainly in a Christian's life—to care about the sins and the ignorance and the superstition and the heart-hunger of those who do not know the true God. This was one of the distinguishing marks of Jesus—His compassion for others. It is one of the most distinguishing marks of those who have the spirit of Jesus—caring enough for others to do something about it. Our modern world needs men and women, and young people, who care, who feel burdened by the needs of others, who have compassion for those who do not know the true God.

Epicureans and Stoics.

The Epicureans were devotees of pleasure, not necessarily of immoral pleasure, and they believed in essence that this life was all. They were materialists, and of course they did not believe in the resurrection.

The Stoics were materialists, pantheists (they believed God was everything, but not spirit), fatalists (they believed that man was caught up in unchanging law and that although God's providence was concerned with the material world, it was not concerned with persons), and they were very proud (they believed that man must and man could "grin and bear" whatever came. He did not need God.) Needless to say, Paul's preaching about Jesus and the resurrection was strange doctrine to them.

The Unknown God.

The Athenians had statues and idols to this god and that god, but they evidently had not been exactly satisfied with their gods for Paul noticed one altar dedicated to "The Unknown God." Paul knew this Unknown God. And because he knew him, he wanted everybody else to know him. He, therefore, set about to declare the existence and the character and the relation of this God to men and women. "Whom, therefore, ye ignorantly worship, him declare I unto you."

That is the mission of the missionary. The peoples of so-called heathen lands worship the same God that we worship, but to them he is unknown as we know him, and they worship

him ignorantly. That very impulse to worship comes from the true and the living God. The mission of the missionary is to reveal and to make known the God who is Unknown.

It is the mission of the minister and the Sunday School worker to make known the Unknown God. It is the mission of parents. It is the mission of every disciple of Christ to seek in every way to make known to those who do not know him, the Unknown, but the KNOWABLE GOD.

It ought to be called to our attention, however, that there is a great deal of difference between knowing about God and knowing God. A great many people who can talk glibly about God, and who know all the historic facts of the life of Christ, and are familiar with Christ's teachings, do not know God or Christ. They know about him; they do not know him. Jesus says, "This is life eternal: to know thee the only true God and Jesus Christ whom thou hast sent." Paul said he counted all things but loss that he might KNOW HIM. To know God personally, intimately, vitally, is life's supreme privilege and life's supreme joy.

Paul did not say everything about God in this one address, but he said some interesting things. He said God created the world and all things that are therein. He said that God was spirit and was not material. He said that God gives to all, life, and breath, and all things. He said that God was the common Father of all nations of men, and that implied that all men are brothers. He said that the very impulse to seek God came from God himself. He said that God is the very presence in which we live, not a God who is afar off and one who does not care for the world which he has made, or the children whom he has created. He said that God was not to be worshipped as a thing of gold or silver or stone, but in spirit and in truth. He said that God had been patient and long-suffering with the race—Paul uses a striking phrase, "the times of this ignorance God has winked at." He said that God commanded men to repent. He said that God had appointed a judgment day in which men would be judged in righteousness by Christ. And he said that God had given evidence of his power and of his approval of Jesus by raising him from the dead. Here are some of the fundamental and basic facts in the Christian religion. They need new emphasis in our materialistic, idolatrous, troubled age.

Some Mocked.

"And when they heard of the resurrection of the dead, some mocked." They still do. Talk to some people about the abiding spiritual realities and they mock. They relegate religion to the past, or disdainfully refer it to those who do not know any better. As for them, they know so much, that they cannot find any place for religion in their thinking or in their lives. Even Paul could not do much in Athens in this atmosphere.

Procrastination.

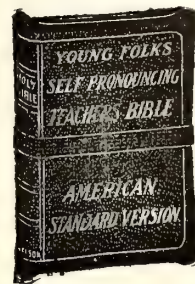
"We will hear thee again of this matter." Alas for those of us who are always hoping for a more convenient season to obey the truth or to follow the vision. The old saying, "The streets of hell are paved with good intentions" has more truth than fiction.

Certain Believed.

God's word shall not return unto him void. Even in this cold, intellectual, materialistic atmosphere, there were those who heard and responded to the truth. Our duty is to speak the word in season and out of season. God is responsible for results. And if we sow, he will give increase.

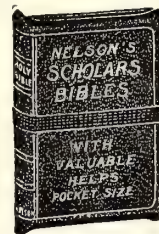
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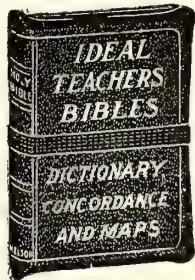
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

THEME FOR THE WEEK.

(A new interpretation of Christ's temptations. Taken from E. Stanley Jones' book: "Christ and Human Suffering.")

Prayer—O Lord, our God, far beyond the borders of our opinions and practices, in mosque and temple, synagogue and church, we remember those who pray. However slender the ladder of their need, let some angel from the Divine come to succor them. O God, gather up, we beseech thee, the spiritual forces of the world to work for those without which humanity starves. We have talked of peace, yet we prepare for war; we have talked of brotherhood, and, lo, prejudice divides us; we have talked of justice, but, lo, some are too rich and many are too poor! We beseech thee to touch the deep centers of spiritual life in all of us. Let conscience speak and intellect awake and volition grow strong. May we go out into this generation, whatever our name or sign, with the strength of every church and every creed, to work for humaneness, justice and mercy. We ask it in the spirit of Christ.—*Amen.*

—Selected.

TUESDAY.

FIRST: SON OF GOD.

"Straightway the Spirit driveth him into the wilderness."—Matt. 1-12.

"The tempter came to him, and said, if thou be the Son of God command that these stones be made bread."—Matt. 4:3.

Jones sets forth the teachings of this temptation as follows: After his baptism, Christ must have had a strong reaction. He was driven into the wilderness to fight it out. Fight what? What he was to be to man. Being the Son of God, would he also be the Son of Man. He fought it out alone for forty days. He forgot himself and grew hungry and assayed to go back and eat. The devil said, "No! Why go back? You are the Son of God. Perform a miracle and stay on. You need not be the Son of Man."

The first temptation of a Christian soul is to claim experience apart from man and feel the proud possessor of divine grace which renders one immune to the pains, sufferings, problems, and troublesome issues of life.

If that were true, it would solve the problems of sin and suffering by its own separation from it. Since that cannot be, to attempt it produces pessimism.

So Jesus settles one question: Being the Son of God and Saviour of men, he must live among men and with men, and live the same life they live.

The way out of the world of sin is not to escape it.

Prayer—Our Father, we are often beset by temptations to forsake thee because we do not always see the reason for untoward conditions in the world. Help us to see like Jesus saw; to dedicate our lives like he did to his cause and rise through him above all sufferings and sin. This we ask for Jesus sake.—*Amen.*

WEDNESDAY.

THE EXALTED SON OF GOD.

"Setteth him on a pinnacle of the temple."—Matt. 4:5.

It appears that Jesus has returned to humanity to carry out this purpose of being a Saviour to man by living among men. He is in the city. He finds himself on a tower called a "pinnacle" of the temple.

Jones puts it this way: The devil says, "Well if you must be with men, do not get down on their level. Exalt yourself to the proper dignity. You are the sign of heaven, hold yourself up where you can be gazed at and worshipped. Maintain a prestige and poise by fitting the Kingdom of God. If you throw yourself down among them on their level you won't fit. The angels of heaven will lift you up again. Your place is away up and not down with the wretched multitudes."

Jesus fought this out and concluded that to consider himself above and superior to the children of men is ignoble and satanic. It is the attitude of those who are proud in position; it is the attitude of class; such never get to people. To do that meant to Jesus that he couldn't be the Son and Saviour of Man. So he said, "No, I must live with men and help them."

Prayer—Our Father, we thank thee that Jesus was man and loved us all and loves us still. That he is our Saviour, we accept him Lord, and pray that we too may be somewhat like him in our feelings in the brotherhood of man.—*Amen.*

THURSDAY.

HAIL FELLOW WELL MET.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me."—Matt. 4:9, 9.

This is the third temptation, and Jesus is still struggling with a problem. The devil says, "If you are determined to be a Son of Man, then take on their spirit, and be one with them. Go the full way, merge your spirit with theirs on every occasion. Use the methods of man in order to gain him. Use worldly methods if you would gain the world."

So, Jesus fought it out and said: "No, I will let the things that fall on man fall on me, but I will take them to God. They must find God in me. Only by being inwardly different from them can I change them. Only in life will I be with them and that to bless with a light that shows them the way to glory."

Thus, Jesus takes his place alongside man, meets everything man needs, calls on no power that is not also at man's disposal, and yet in it all be something different in a way which makes everyone feel at home in the presence of the Lord. How beautiful! We need a Saviour that is like us, that we may take hold of him; and we need him unlike us, that he may be our Redeemer. Jesus fought out his problem clear through to be both—and he won.

Prayer—Our Father, never before did we feel more strongly that "It is not by might nor by power, but by my spirit saith the Lord." Grant unto us thy spirit and we pray for love in the worship of thee every day and at all times.—*Amen.*

FRIDAY.

THE FOURTH TEMPTATION. A DISQUIETED SOUL.

"Sirs, we would see Jesus."—Jno. 12:21.

We are not accustomed to think of Jesus as having but three temptations, and we usually

think that these covered all others. Jones gives us another one which seems quite potent.

It was when the Greeks came seeking him. This visit of the Greeks is represented as one of the most fateful moments in the life of Christ, comparable with the wilderness temptations and far more subtle. The wilderness temptations were temptations at the beginning of a career; the Greek one is a temptation which came at the zenith of a career.

This temptation is the temptation which one feels when he feels that his work is done and he should take care of himself and let down and take it easier.

The proposition of the Greeks, Moffatt says, was to beseech Jesus to come over and reside in their country and take it easy the balance of his life, and not to go madly on and let them kill him. Jesus is quoted as saying, "My soul is disquieted within me." If Jesus said that, the struggle must have been great. These saw the storm ahead. They knew he would be killed.

So it was an issue with Christ—Athens or the cross. What must he do? Which way must he go? This was a battle not with the good or the bad—it was all good. It was a battle between the good and the best, good without a cross, and the best with a cross.

Most of us would take the easier way. But suppose Jesus had? He found his answer in what seems a soliloquy, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

Life comes through giving life. Fruit comes through dying. Christ did not need to try to live longer. He had a work to do and to live did not matter. He would go on and teach men that they cannot accomplish a mission of good by abiding their own resources, that the price of giving must be paid. "He that saveth his life shall lose it. He that loseth his life for my sake shall find it."

The Greeks were asking him to live his life and save it, and thus save others; they were asking him to bless without bleeding, but he knew it could not be done.

Prayer—(Do pray as your own soul feels now.)

SATURDAY.

PRAYER AND RAIN.

"The supplication of a righteous man availeth much in its working."—Read James 5:13-18.

The great drought this year naturally gave rise to many discussions of the efficacy of prayer. "Of course prayer does not affect the weather," bluntly declared a distinguished clergyman. Our Saviour has promised us that whatever we ask God for, believing, we shall receive. Who was mistaken, the clergyman referred to, or the Son of God?

The real mistake lies in forgetting the condition of successful prayer, which is vital union with the Father. A prayer inspired by the Holy Spirit can not fail, for it is equivalent to a promise of God. That is why Christ's prayers were always successful: He was in absolute harmony with the Father.

Prayer—Dear Lord, may we not ask amiss. And let all our prayers end like thy Gethsemane prayer, "Nevertheless, not my will, but thine, be done."—*Amen.*

AMOS R. WELLS.

SUNDAY.

PUT OUT FIRE.

"What fellowship have righteousness and iniquity?"—Read II. Cor. 6:14-18.

A lighted match was thrown down near a colony of big black ants in the Yellowstone National Park, causing a blaze. At once, while the rest

(Continued on page 15)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

BE PERFECT.

By LEWIS H. KELLER.

"Ye therefore shall be perfect, as your heavenly Father is perfect."—Matt. 5:48.

It is a remarkable sentence in the world's greatest sermon. Spoken to the multitude of common people on the mountain side the command to be perfect sounds strange. And, strange enough, the sentence is the key-sentence to the Sermon on the Mount. The little adverb, "therefore," relates the text to every part of the Sermon on the Mount. Because of all the things proclaimed in this Gospel of the glad tidings the hearers are commanded to be perfect. And the command is assurance that the hearers may be perfect, in the sense in which Jesus uses the word. It is a promise, an ideal, a challenge.

The dictionary is not a highway to the interpretation of these words, "be perfect." The congregation on the mountain side did not have dictionaries in their heads or at their elbows. As a teacher and preacher Jesus was ever profound, but never academic. He spoke in the practical language of the people and they heard him gladly.

There is a comparatively recent book on happiness, in which the author uses the case-method of interpretation. Happiness is studied through the experience of some fifty people from different walks of life and from these studies conclusions are reached. Let us approach the text by a hurried glance at four Bible groups of persons.

And first, through the congregation gathered on the mountain side to hear the words of the Master Preacher of all the ages. Jesus was ever moved with compassion for the multitudes that surrounded him. And small wonder. The people were to him, not a crowd but individuals. Each upturned face meant to him a personal history, a need, a hunger, perhaps a tragedy. He saw them in the light of the age and conditions in which they lived. They were to him as sheep without a shepherd. Patriarch and prophet were dead. Israel's glorious conception of God and life had fallen upon evil times. Hillel was the hair-splitting teacher in Jerusalem. Annas, crafty and mercenary, was the ruler of the people. Judaism had become petty in its trifling ceremonies, corrupt in its government. For bread the people were given a stone; for fish, a serpent.

And now, when the people heard this sermon, they looked up to a new spiritual firmament, filled with glorious stars and radiant galaxies. Please read this Sermon on the Mount again. You seem to stand out in a new spiritual universe. Things are not what they seem. Mourners are happy. The poor are rich. The humble have a whole kingdom. The persecuted are blest. Peasants are the light of the world, the preserving salt for a decadent civilization. Prayer is simple and has wondrous power. God is Father. He clothes lilies and the souls of men. He notes the sparrow's fall. Anger becomes murder and war. The lustful thought pollutes the life, wrecks homes. Profanity coarsens and wrecks. Worry wastes. God knows your needs. Earthly treasures speed to moth and rust. Purity is vision of God.

What a vision opened up to these Galilean peasants as they hear him who spoke as never man spoke! Even now that vision revolutionizes the life of a Tolstoi and makes a Gandhi Christian. It sends its sweet but terrific challenge into homes, factories, banks, and the courts of the rulers of the world.

It was as if Jesus said to that awe-filled congregation: Be the things you see. Follow on. Grow. Face the heights. Aspire. Be perfect.

Second, and more briefly, the case of the rich young ruler. He ran and bowed low to Jesus. He wanted to know how he might find eternal life. It was the yearning of an earnest soul. Jesus interpreted his request in terms of the perfect, developed life. He said: You need not continuity, but fullness of being. Deserve tomorrow by being great today. There is no reason why you should live tomorrow when you do not deserve today. You are rich, but spending your income on yourself. See the needy folks about you. Help them. Enlarge your life to include them, to make them happy. I am establishing a kingdom of love and kindness. It is difficult. I need you. The world needs you. Think of the world as God thinks of it. Help others and thus develop a soul. Grow. Be large. Be perfect through service to others.

Third, the perfection of loyalty. David's heart was perfect with God. He was loyal to Saul who was seeking to kill him. He was loyal to Jonathan, and to his children after he had fallen in battle. He was loyal to Joab, his nephew, who plotted for the throne. Ever and in all ways he lived for Jehovah and his people. And for centuries after him all kings were measured by the loyalty of David to Jehovah. And the throne was David's forever because he was perfect in heart before God and toward man.

America and the world need most a heart trust. We have not been true to God. In the recent war we killed many millions of the choice young men of the race, burned up in death-weapons the accumulated treasures of the ages, sowed deep in the hearts of men the ugly seeds of distrust and hate. No recovery schemes from Washington politicians can save us. The nation must gather on the mountain side and hear the proclamation of human brotherhood from the lips of the Son of God. Opinions divide. Hearts unite us. We may, we must be, perfect in heart.

Fourth, there is perfection through pain. Jesus the Great High Priest of the race, was made perfect through suffering. He suffered then, he suffers now. God suffers. He carries on his heart, now and ever, the sufferings of the world. Our every sorrow and pain casts a shadow on his loving heart. He is moved by the tear of a child. Not so are heathen gods. God is perfect in suffering. Zeus, Jupiter, Diana were not.

You have known sufferers whose souls became saintly through pain. Sorrow may wreck or perfect the soul. Thorns in the flesh, stripes, imprisonments, crosses, losses, the unwanted but inevitable ills of life, may be ministering angels.

And now, according to this brief case-study, perfection is not something theological but practical. Perfection comes through life processes and not alone, if ever, in a sudden mystical experience. It comes on some mountain-side when the heart yields to the allurements of the divine message in the soul. It comes when Jesus meets us on the way and asks us to share our wealth and power with human need.

It comes when, as king or servant, we declare eternal loyalty to God and the wide human brotherhood. And it comes in ways of pain and trouble as we bow in some Gethsemane or climb some rugged Golgotha.

When Christ calls us to perfection he speaks as the artist of the soul. He came into the world

with a passion to complete, beautify and redeem human life. Our weakness and imperfections challenge his strength. Our sins gave him sorrow. He appealed to that in us which desires beauty, health, wholesome, order and the things which please and refine. He is the artist of the soul and in this text he holds up to us the transcendent and alluring beauty of a personality fashioned according to the divine model. This passion for perfection may become to us the mighty urge that will drive us forward through weakness, failure and difficulties till we are changed, from glory to glory, as by the Spirit of the Lord.

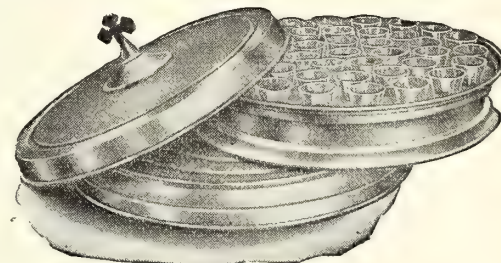
When we look upon the world and see the unrealized possibilities of the human spirit, we take up the plea of the hymn:

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;
Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from the heaven above,
Shall come the City of our God.

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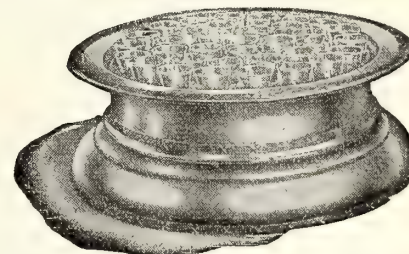
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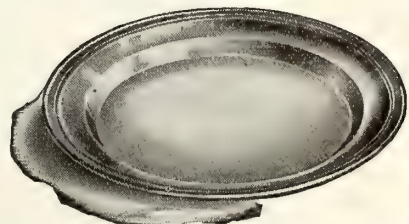


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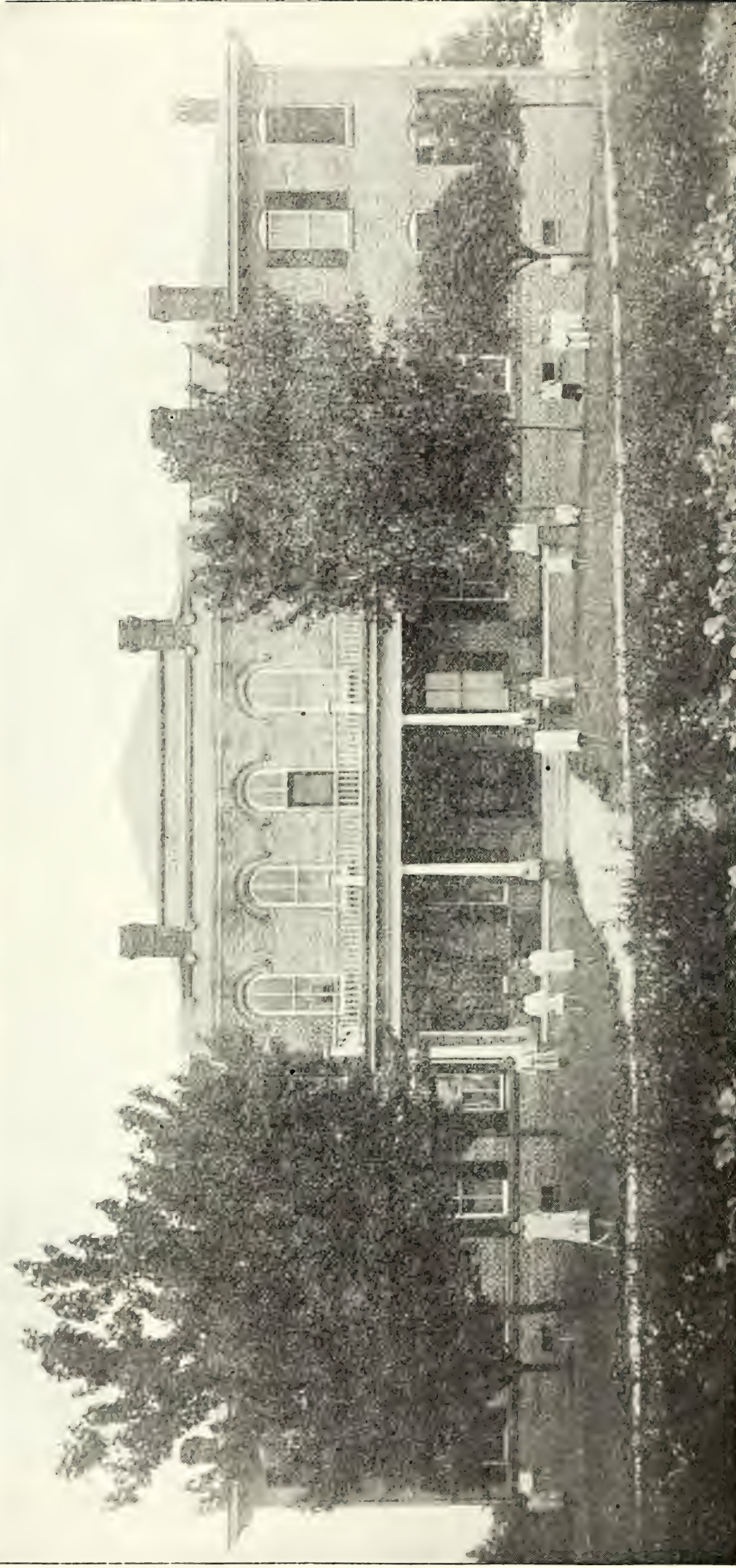
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A wealthy old lady who had been very close in her giving while on earth, dreamed she had died and went to heaven, and an angel was showing her around up there. They would come to one mansion and the angel would say, "That is where Mr. So and So lives, who was a poor man on earth, but was liberal with what he had and gave to the needy." She was shown many mansions and finally they came to a small insignificant house and the angel said, "This is yours and it is where you are to live." The old lady said, "Why should I be treated this way? I had a fine mansion on earth." The angel replied, "The Master Builder has done his best with the material you have sent up." I am doing my very best with the money you have sent to us this year.

I trust that the Sunday Schools and churches will give each individual an opportunity to make an offering when you take the offering in your church. Let us send up lots of material to build our mansions in the better world. We can count our blessings one by one, but how about the good deeds we do to help the fatherless, the homeless, and the needy?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 16, 1933.

Brought forward \$10,159.19

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United, Lynchburg\$ 10.00
Happy Home 3.10
Durham 18.08
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W. P. Perry, support Billy Perry.. 10.00

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67.50

Total for the week \$ 204.40

Grand total \$10,363.59

The Educational Committee of the Eastern North Carolina Conference will meet at Wentworth Church, McCullers, N. C., November 21, 1933. Any one having business with the Committee will take due notice.

E. M. CARTER, *Chairman.*

THE FAMILY ALTAR.

(Continued from page 12.)

of the ants calmly continued their work, about fifty of them set out for the fire. Some were burned to death, but still others fought on and with real heroism, until the fire was all out and their homes were safe.

When all Christians contend as earnestly against evil as those tiny insects fought with fire, we shall begin to have a true Christian civilization. We have not yet resisted unto blood, striving against sin. We hire spiritual firemen to do our work for us, or we go to sleep trusting that the flames will burn themselves out harmlessly.

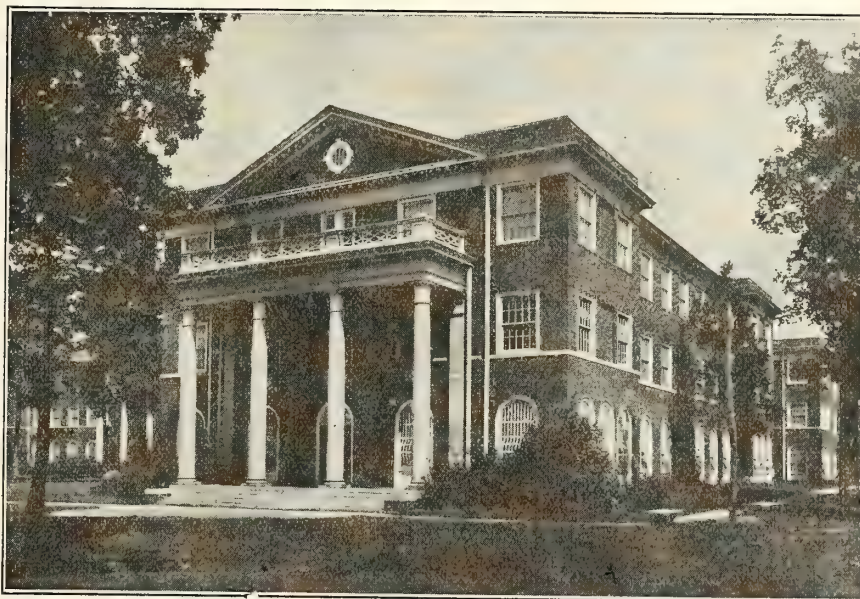
Prayer—A fiercer hatred of wrong, O our God! A wrath more like thy divine wrath! A courage that will not falter, for our own protection and the safety of men!—Amen.

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The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.



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OBITUARIES

SHEPPARD.

Since the last session of this Conference, the Lord has seen fit in his infinite wisdom and goodness to remove from our ranks one of our best and most universally loved preachers and pastors, Rev. A. H. Sheppard. He loved his family, his church, his God, and was faithful to all. He was most humble and Godly in all his living and dealing with his fellowmen. He fell in the prime of his manhood. In his going we have sustained a very great loss, but our loss is his gain. We, therefore, recommend that we stand, and with bowed heads, acknowledge the righteousness of God's will, and his dealing with him and us. That we extend our profound sympathy to his bereaved family. That a copy of this resolution be spread on the minutes of this Conference, a copy be sent to the bereaved family, and a copy be sent to "The Christian Sun" for publication.

J. D. DOLLAR,
W. M. STEVENS,
For Alabama Christian
Conference.

KITCHEN.

Virginia Ann Kitchen, daughter of the late James B. and Mary Kitchen, was born February 4, 1850, and went to her reward August 19, 1933, aged 83 years, 6 months and 15 days.

Miss Kitchen was a member of a family of seven children, four boys and three girls. She was preceded in death by her family. She is survived by several nieces and nephews.

The funeral was conducted by the writer from the grave in the family cemetery, near Wakefield, Va., in the presence of many of her friends.

God bless those who mourn for those who have gone before.

C. E. GERRINGER.

RITENOUR.

Floyd F. Ritenour was born November 16, 1884, and died October 5, 1933, aged 48 years, 10 months, and 19 days. Bro. Ritenour and wife used to attend church at Dry Run during the early days of my ministry there. Later they moved near

Washington, D. C. Bro. Ritenour united with the Methodist Church a short time before his death. He was held in high esteem by all who knew him. He is survived by his wife. Funeral services were held at Woodstock, Va., October 7, 1933.

A. W. ANDES.

You will never enter into the life of rest and victory, you will never know what it is to be one with the Father in Christ through the Spirit, until you have learned the divine law that life is one, that you cannot sever the secular from the spiritual—Webb-Peploe.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, NOVEMBER 23, 1933.

NUMBER 47.

.. THE SUN'S OBSERVATORY ..

1,600 Bachelors Ordered to Marry.—

"Following the example set by Premier Mussolini, in Italy," says an Associated Press dispatch, "the burgomaster at Frankfurt-on-the-Main, Germany, has ordered 1,600 bachelors employed by the city to get married. The order affects all city workers—officials and laborers."

Russian Receives Nobel Prize.—

For the first time in history, the Nobel Prize for Literature has been awarded to a Russian. Ivan Bunin is, however, a White Russian, and lives in France, not Russia. He has been in France since 1927. He is said to have smilingly referred to the 5,000,000 francs won by a Tarascon barber in the French lottery, when told that his prize amounted to 600,000 francs.

Whale Soup.—

Why not? Whale soup is likely to become a part of the diet of quite a large number of people, for we are told that an extract from whale flesh suitable for making soup is soon to appear in Norway and other countries as a result of a process for preparing this extract developed by a Norwegian chemist, D. A. Hansen by name. These extracts can be made for about three cents a pound, according to reports to the American Chemical Society.

A New Safety Glass.—

A new type of safety glass costing approximately half as much as the present type of glass, is now under observation. The usual type of safety glass is made by sandwiching a very thin sheet of celluloid or similar substance between two thin sheets of glass. This new type is obtained by treating a single sheet of glass in a special furnace and then cooling it. It is claimed that this annealing process causes the outer part of the glass to become extremely hard, while the inner part remains softer, thus producing a glass less liable to break or splinter. It is said that a blow violent enough to pierce the outer skin will cause the entire glass to disintegrate into small granular crystals, there being no sharp edges.

Sodom and Gomorrah Uncovered.—

Father Alexis Mallon, French priest and scientist, has recently presided at the re-discovery of Sodom and Gomorrah. The ruins of these cities are said to be the largest of any yet uncovered in Palestine, revealing the fact that they were once large and populous, with buildings as much as fifty feet in height, and many other evidences of wealth and culture. Fragments of pottery and other relics have been found dating as far back as three thousand years before Christ. These show that such rites as snake worship and human sacrifices were common among the peo-

ple. Furniture was made of stone and bronze. Precious stones and pearls were used for ornaments. The *Pathfinder*, from which these facts are gleaned, says: "The destruction of Sodom and Gomorrah is well authenticated in history, and was undoubtedly caused by a catastrophe which is well described by the Biblical account." Explaining that oil and gas are abundant in the vicinity of these cities, it continues: "An earthquake which released oil and gas, accompanied by lightning and fire, could very well have brought destruction on these twin cities of evil, just as the Bible says."

Mr. Woodin's Leave of Absence.—

In the retirement of under-Secretary Acheson, who was "in total disagreement" with the new United States Treasury policy, and the leave of absence given Secretary Woodin, is seen a determination on the part of the Administration to have cheaper money, regardless of the fears of these officials that his stand would "react against the White House and the country." The *New York Times*, in commenting on the appointment of Henry Morgenthau as Acting Secretary, believes that "Mr. Morgenthau's lack of financial experience is not considered a bar," for "decision as to inflation and the power to invoke it rests solely with the President. He could inflate if he wants to, with his Treasury assistants Herbert Hoover and Ogden Mills. And he could stand for sound money if Senator Thomas of Oklahoma were his Secretary of the Treasury." The *World-Telegram* thinks that there is "no additional evidence needed to show that the President is deliberately experimenting with a sliding dollar in an effort to raise price-levels." However, it does not think that the public should be alarmed as yet. In this connection, there is a most timely article in the current issue of *The Saturday Evening Post*, by Bernard M. Baruch, which strongly opposes inflation. It becomes doubly interesting in view of the recent visit of Mr. Baruch to the White House, along with those of Alfred E. Smith, J. P. Morgan and Myron Taylor.

Tombstone Awakens.—

Such is the head of an article in the *Congregationalist and Herald of Gospel Liberty*, which is as follows: "Western towns have a way of waxing, waning, and sometimes waxing again. The person who gave a certain Arizona community the name of Tombstone, must have expected it to come to a desolate end. In 1920 the census-taker found 1,179 people, but by 1930 there were only 849 left. This shift in population has been reflected in the activities of our church. The pastor, Marion W. Baker, reports that since his coming in 1926 there has been a 100 per cent change in his Sunday School teachers and officers.

But just now things are waking up. He writes: 'For the present the old camp is vibrant with action. The gas pipeline from El Paso to Phoenix will pass near here, so this is the headquarters of the crews which will lay fifty miles of it. The building of new roads on either side of town is employing perhaps 100 men. The mines are more active than they have been for five years, and are shipping considerable ore. Not a habitable house in or near Tombstone is unoccupied. We are also expecting authorization from Washington for the building of the Charleston dam, a flood control project eight miles distant on the San Pedro River, which will cost \$2,000,000. This development would re-inforce the climate as a basis for permanent residence. Tombstone may regain its position of forty years ago as the chief metropolis between El Paso and Los Angeles. Who knows?' Such communities constitute persistent and puzzling problems."

Heavier Water Is Discovered.—

Until recently, even the scientist would agree that water was water. Of course everyone knows that was water of different degrees of "hardness" or "softness"; water that was palatable and water that was not; water that was safe to drink and water that contained malignant germs; but pure water was a combination of two atoms of hydrogen with one atom of oxygen, and that's all there was to it. And that's all there is to it now. But the scientist comes along and tells us that the oxygen which "we" had accepted as having an immediate atomic weight of 16, may weigh 17 or 18, while hydrogen, the basic weight of all atomic weights, one, may even be double its own weight, that is, two. Thus there may be as many as nine different kinds of pure water, "each of which probably has a different freezing and boiling point and specific gravity, and different chemical and physical values." There is no reason to become alarmed about this heavy water, for the general public will not have to start drinking it immediately. Edward Pendray, writing in the *Literary Digest*, says that "there is only about one part of heavy water in 5,000 parts of ordinary rain water," and that because of unavoidable losses in the process, it requires about 1,200 gallons of ordinary water to produce three ounces of this new, heavier kind. The present output of the laboratory in the Princeton Department of Chemistry is a thimbleful a day. This is to be doubled as soon as possible. "Princeton now has on hand," he continues, "less than a half pint of the heavy water, and so great is the demand that the new substance has become one of the most valuable known. One hundred and fifty dollars is asked for a gram. At this rate a teaspoonful would cost nearly \$600 and a quart \$150,000."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Superintendent C. D. Johnston is making timely and appropriate appeal to all our churches and Sunday Schools for a Thanksgiving offering to the worthy cause and institution which he so ably and lovingly represents and directs. We believe that he will not be disappointed in his appeals and that the people everywhere will give glad and liberal response to this call for charity and benevolence.

An incident occurred at the session of the North Carolina and Virginia Conference at Union last week that did not occur in any of our other Conferences this fall that we recall. Rev. B. H. Watkins, Lynchburg, Va., was ordained as an elder, J. E. Neese, Sophomore in Elon College, was licensed as a probationer, and J. K. Jones, of our Danville Church, was admitted as a member of the Biblical Class.

Rev. J. G. Truitt, speaking of his Suffolk Church, says: "This church puts on a seven-day program each week of loving Christian service. It sends its minister to see the sick, to comfort the down-hearted; it maintains a Church School for more than seven hundred pupils; it offers the public an open door to the altar of God; and it seeks to serve as it should. It covets and appreciates your loyal support."

The annual Conference at Union last week was of disposition to give its treasurer, Dr. Waldo Boone, tenure for life of that important office, which he fills with such efficiency, on condition that he make his report in person at each session of the Conference and be accompanied at each session by his charming wife, who stirred the Conference to spiritual fervor by the rendering of soulful music with her violin.

Dr. C. H. Rowland, Greensboro, who has presided over the sessions of the North Carolina and Virginia Conference for eight years, was re-elected to that position, and Rev. Stanley C. Harrell, D. D., Durham, N. C., was re-elected secretary. What other Conference ever had as its faithful secretary a president of the Southern Christian Convention? If the secretary of our Conference shall show himself as capable with the gavel, as president of the Convention, as he is with the pen, as secretary of the Conference, our destiny, as a Convention, is secure in his hands.

A beautiful memorial service was held at Union Church, Jacksonville, in memory of two former pastors who had died during the late summer, Dr. George L. Hanscom and Dr. H. Samuel Fritsch. The service was held in connection with the November Communion on the Sunday nearest to All Souls Day. Four members of the church spoke in appreciation of the fine services of these two former ministers to the Jacksonville Church, and to other churches of our order. The service was conducted by Dr. Arthur E. Leonard, who is serving as interim minister of the church.

In his bulletin, Sunday, November 19th, carrying the church announcements and order of service for the day, Pastor J. G. Truitt put in a conspicuous place the following announcement: "Our church paper, THE CHRISTIAN SUN, each week, has a sermon page by your pastor, Sunday School lessons by Rev. H. S. Hardcastle, a Suffolk Letter by Dr. I. W. Johnson, and many other very interesting features. Please give your sub-

scription, or renewal, to Mrs. W. V. Leathers." The above is very timely and should give a suggestion to many of our pastors. THE CHRISTIAN SUN endeavors to assist the pastor fifty-two weeks in the year, and it would seem fair, at any rate, for the pastor to make announcement from his pulpit about THE SUN and do something to help secure its reading in his congregation.

Very many commendations of our editorial in THE SUN, November 9th, on Southern Convention and Church Union" have come to the editor, all of which he appreciates and none of which he deserved. It is gratifying that the facts contained therein are approved by our Congregational and Christian constituency. This from our friend and associate, Dr. Edwin C. Gillette, superintendent, Florida Congregational Conference, of Jacksonville, under date of November 16th: "I read your editorial in last week's issue about the Southern Convention and Church Union,, and I heartily agree with you in it. I trust that no one thinks for a moment that any one would wish to weaken the Southern Convention. We rather wish to see it strengthened and see it thoroughly articulated in the scheme of things in the united denomination."

Mrs. S. J. McCauley died at her home, Lexington Avenue, Greensboro, Friday morning, November 17th, and was buried in the Damascus Christian Church cemetery, near Chapel Hill, Saturday, P. M., November 18th, the funeral being conducted by Dr. C. H. Rowland, pastor, First Christian Church, Greensboro. For many years the McCauleys were next-door neighbors to the editor of THE CHRISTIAN SUN, Elon College, N. C., and were not only most generous and kindly friends, but were amiable and cordial neighbors. Mr. McCauley died at his home in Greensboro some two years ago and is now followed by his faithful and loving companion. Their children were educated in Elon College while the family resided here and survive their father and mother—the three daughters, Misses Ione, Pauline and Hortense, all of Greensboro, and Bruce McCauley, of Norlina, N. C. A sister of Mrs. McCauley's also survives, Mrs. J. O. O'Daniel, of Greensboro. The bereaved ones in their sorrow have our sincere sympathy.

The North Carolina and Virginia Conference met on historic ground last week. From our church history one may read: "The organization (the Christian Church) continued with varying success until the year 1847, when the 'Southern Christian Association' was organized, which gave place to the 'Southern Christian Convention,' organized in October, 1856, at Union Chapel, Alamance County, N. C. At this meeting the polity of the church was thoroughly discussed and reviewed, and a declaration to adhere strictly and firmly to the Principles and Government originally adopted by her founders was made. The first regular session of the Convention (after its organization at Union in 1856) was held at Cypress Chapel, Nansemond County, Va., in May, 1858. At this meeting the Educational, Publishing and Missionary interests of the church were debated and provided for." We have come a long way under the guiding hand and wisdom of the Convention since the day the same was organized at Union Ridge, in 1856, and met in first biennial session at Cypress Chapel in May, 1858. It is purely a coincidence, but one worthy of note, that the Eastern Virginia Conference met this year at Cypress Chapel where the first regular session of the Southern Convention was held and the North Carolina and Virginia Conference met this year at Union where the Convention was first organized.

THANKSGIVING.

Since the days of William Bradford it has been the custom of the American people to observe a period of Thanksgiving during the harvest time. The presidents of the United States have for a long time proclaimed the last Thursday in November as a day fitted for the American people to gather at their accustomed places of prayer and of worship for the purpose of expressing their gratitude unto the Almighty God for the increase of the fruits of field and of forest, for the evidences of peace and of prosperity throughout the land.

When we begin to make an inventory of our possessions and count the blessings that have been ours through the year usually we find abundant reasons for Thanksgiving. This year is no exception. We should be grateful unto Almighty God for life, health, and happiness. We should be grateful for the fruit of field and of forest. We should be grateful for peace and prosperity, and above all things we should be grateful for the spirit of benevolence manifested from the heart of our government in behalf of the poor and unfortunate among us. It seems that the resources of the nation are being turned toward the solution of the problem of poverty in human society. The individual who is fortunate enough to provide for himself and the needs of those dependent upon him should, indeed, be grateful, and if he is able to spare it, should not fail to contribute that the needs of others might be met.

We, of the Christian Church, have a large number of orphans comfortably housed at the Christian Orphanage at Elon College, who look to us for contributions at Thanksgiving that they may have food and clothing. Mr. Chas. D. Johnston, superintendent of the Orphanage, feels the burden of this responsibility greatly, and he and those who are associated with him are sending out appeals to all who can and will help in any way that they may be able. Food and clothing are acceptable. Just now they need money with which to provide the actual necessities for the children. This is a fine way for Sunday Schools, organized classes, churches, organizations and societies to express their gratitude for the blessings that they, themselves, have received.

The Orphanage is ours and it looks to us for support and I hope that every member and friend of the church will consider it a privilege to make a generous contribution for the Orphanage at this time. Its needs are perhaps as great, if not greater than at any time in its history. Whatever you contribute will be appreciated by the Orphanage and all concerned. It would be fine if every Sunday School and church in our united fellowship could start an offering on its way to the Orphanage on Thanksgiving—certainly not later than the Sunday following. Let's do our best at this time.

L. E. SMITH.

"He shall be holden with the cords of his sin" (Prov. 5:22). Sin always has small beginnings. A friend of mine was standing one day at the window in the house where he had been brought up as a boy. He saw a great gust of wind blow over one of the tall, stately trees. Surprised and distressed, he went out to look at the fallen giant. When he came to the broken trunk, he saw that, when a boy, one day he had chopped away some of the bark of that tree, then a young and slender stem. Water had seeped in, a center of decay had begun, and it had gone on inside the trunk secretly, while the tree grew and spread its leaves. But the weakness was there, and the time of testing brought it to light.—J. Wilbur Chapman.

A VISIT TO THE HOLY LAND.

By ROY C. HELFENSTEIN,

Minister People's Congregational-Christian Church, Dover, Delaware.

[We publish below Article No. VI of a series of interesting stories by Dr. Helfenstein on his visit to the Holy Land. The article deals with "The Trans-Jordan Region and the Work of Archaeologists on Both Sides of the Jordan River.—Ed. Note.]

The Trans-Jordan region is full of interest to the Bible student because of the people who came from this section of the country into the stream of Biblical history.

It was in this Trans-Jordan region where Moses paused with the children of Israel to consider whether or not they were ready to "cross over to possess the land." It was from here that Caleb and Joshua and the other ten men were sent over Jordan by Moses to spy out the land, and after coming in contact with the Canaanites, they returned with their conflicting reports to this Trans-Jordan country. Joshua and Caleb told of the wonderful land west of Jordan, its fruits and riches, and though mindful of the race of big men, the sons of Anak," who lived there, these two young men were confident that, nevertheless, the children of Israel could possess the land. It was in this Trans-Jordan region that Moses then lingered with his followers in contemplation of crossing over to the land west of Jordan and beginning the great task of trying to conquer Canaan. It was here in the Trans-Jordan country that Moses died and was left in an unknown grave. The Prophet Elijah was born in this Trans-Jordan region. It was here that Gideon fought and had his wonderful victory. It was in this region that Ruth was born. It was here that John the Baptist first preached, and here he was later beheaded because he was fearless in his preaching. Jesus frequently walked among the hills and mountains of the Trans-Jordan region ministering to the needs of the people. It was here in the country east of Jordan that Jesus called to him the little children and said "of such is the Kingdom of Heaven."

The mountains of Moab in this Trans-Jordan country figure large in Biblical events.

Only since the World War has traveling in the Trans-Jordan country been at all safe. Even now there are frequent "hold-ups" by the bandits who hide away in the caves and caverns watching their chance to pounce out upon tourist parties and other travelers passing through the country. But this region offers some of the most interesting experiences and impressions to be found anywhere in the Holy Land. No visit to the Holy Land would be complete without including at least a day's journey through the Trans-Jordan country.

How different travel is today in the Trans-Jordan country from what it was in the Bible days when Jesus and his disciples made their slow and toilsome climbs over that barren way! They had to go on foot or on donkey-back. Today the journey is made by auto in as many hours as it required days in the New Testament times. The trip is one with a certain amount of hazard that makes it different from any other trip I ever took. The sights are different from those seen anywhere else in the world. The peculiar sensation of knowing that one makes a part of the journey hundreds of feet below sea level, all these and many other unique features of the trip makes a journey to the Trans-Jordan region one never to be forgotten. To make the journey and return the same night required that we had to start from Jerusalem before five o'clock in the morning.

Leaving Jerusalem, which is 2,700 feet above the sea level, we went down past the Apostles' Spring and the ruins of the ancient Samaritan Inn, then on to Jericho in less than an hour's

time. The distance over the mountains through the wilderness to Jericho is about eighteen miles. The same journey must have required an entire day of travel when Jesus walked over these rough stony hills with his twelve disciples. It was a strange feeling, I assure you, to be traveling on a road that, though taking us continually up and down mountains, was nevertheless dropping us nearer and nearer the sea level all the time, and then passing the point marked "sea level," dropping us still farther down until when we reached the Jordan River, we were 1,200 feet below sea level, and when we came to the Dead Sea where we had a good swim, we were 1,300 feet below sea level. Along the shores of Jordan and across the Jordan Valley, the land is at the lowest level of any place in all the world.

The ancient city of Jericho lay on our way to the Trans-Jordan country. A visit to this old city, climbing among its ruins and over its walls brings to one's mind the numerous Bible stories associated with the name of Jericho. The ruins of the walls which Joshua marched around with his army are still there, and the remains of the older walls dating back centuries before the Israelites came into the land may also still be seen.

Then when across the Jordan Valley and over the River Jordan, we began to climb the hills and mountains so familiar to Job the philosopher, Moses; the reformer, Elijah the prophet, and to Jesus the Redeemer of mankind.

The Hills of Gilead offered us many wonderful views. Somewhere among those hills over which we were traveling was Penuel where Jacob had his dream of the ladder and the angels. Perhaps the rock is still there that served for his pillow. Jesus and the twelve often walked along the gorges in this Trans-Jordan region, and no doubt the oleanders bloomed then also in great profusion along the River Jordan to gladden the eyes of the Master and his disciples just as they are found in such profusion there today. Somewhere along that same River Jabbok along which we journeyed, Jacob wrestled with the angel, and as Phillips Brooks put it: "Though lamed, he was able to walk straight for the first time in his crooked life."

The ancient city of Gerasa, now called Jerash, was the destination in our journey of several hours through the Trans-Jordan country. The many ruins of that ancient city offer opportunity for hours of sight seeing, reflection and meditation.

(Continued on page 9.)

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

This Conference met in its 108th annual session with Union Church, Union Ridge, N. C., November 14th-16th. This Conference, like all our other Conferences meeting recently, gave due and serious consideration to all the interests and institutions of our Convention. What a great and wise thing it is that once a year we can come together, and with united fellowship and counsel, have report from and make plans for the entire church, meaning by the word "church," not only the house in which the pastor, preachers and people worship weekly or monthly, but the entire church in its activity to the uttermost parts through Missions, to its educational interests through Sunday School and College, to its publishing department through its church paper and Sunday School literature and its benevolent expression in Orphanage and Superannuation. The word "church" means all of these, and a Conference is an assemblage of those who are interested in the church from the smallest local body up to the Southern Convention.

It will possibly interest SUN readers at this time more to have one report from the Conference of a definite type rather than a lengthy write-up of the entire program. For this purpose and because of its implications at this time, we give the report of the Committee on Education as adopted by the Conference:

REPORT OF COMMITTEE ON EDUCATION.

"The church was the first in the field of higher education, and although the State has followed in this field of essential endeavor, the church still occupies the position of leadership in this field. The church realized that higher educa-

tion was essential to its life, prestige and progress. The State later came to the same realization and thus began to found universities and colleges for technical training. Christian Education, however, that is to say education sponsored by the church and under the instruction and guidance of Christian men and women, is yet essential to church life, and no church with a will and a purpose to live and grow can be without its institution of higher learning. Our fathers realized this, and through prayer, self-denial and consecration and a great faith founded Elon College. It is ours and is not only the best that we have, but is absolutely essential to the church life and progress of this Conference and of the Southern Christian Convention. We cherish the College as our very own and as the one institution which has made the largest contribution in the last half century to our pulpit and to our church leadership. Moreover, the institution, because of the burden that it entails upon us, has united us in cooperation to a common task and in a blessed fellowship.

"The College is now in great need, and to relieve this need the Board of Trustees, through its Executive Committee, recently instituted a campaign to raise \$25,000.00, if possible, by February 28th, for teachers' pay and current expenses. We recommend:

"1st. That our North Carolina and Virginia Conference assume \$5,000.00 as its share, \$3,000.00 of which is to be raised through the churches, and that the president of the College be requested to raise the remaining \$2,000.00.

"2nd. That each local church raise its share on the basis of 50c per member, and that all money sent in from the Dollar-a-Month Club, the fifth Sunday offerings, special offerings, etc., count on the local church's share.

"3rd. That the annual reports to Conference show how much each local church has sent in to Elon College during the year.

"4th. That a Committee on Elon College be named by the pastor in each local church, consisting of the pastor and two more members, whose duty it shall be to direct this campaign in the local church, collecting and sending the money therefrom through the local church treasurer to Elon College.

"5th. That we designate January and February as Educational Period, during which time the churches are called upon to raise the \$3,000.00 as allotted above, and that the second Sunday in January be Elon Sunday.

"6th. That the Executive Committee of the Conference be, and is hereby constituted an Elon College Committee, whose duties will be to see that the above recommendations are carried out, the campaign to begin January 1st.

"Rev. B. H. Watkins, formerly a member and licentiate in the Baptist Church, came before your committee for examination and with application from the Lynchburg Church that he be ordained as an elder in the Christian Church. After due examination and consideration of the matter, your committee recommends that the Conference at this session ordain Brother Watkins.

"J. E. Neese, formerly licensed as a local preacher in the Methodist Church, came before your committee, having transferred his membership to the Christian Church, and asked for licensure in this Conference. Brother Neese is a member of the Sophomore Class in Elon College and has given a good account of himself as a ministerial student since entering the College, September, 1932. We recommend that he be licensed as a probationer.

"Brother J. K. Jones, a member of our Danville Church, came before the committee for examination and with recommendation from his pastor and church. Your committee, after ex-

amination of Brother Jones, feels that he is a young man of promise and consecration. His need is that of educational training and equipment for the task of the ministry, and we recommend that he be accepted as a member of the Biblical Class, and that he be advised to enter school at the earliest possible date and thus secure the training essential to a fruitful and successful ministry.

"Licentiates R. H. Coble and I. T. Underwood reported for the past year and petitioned that their licenses be continued, and your committee so recommends.

"Rev. A. W. Hurst, a member of this Conference, formerly pastor of Elon College, having accepted work at Chattanooga, Tenn., requests a letter of transfer to the Conference in which he is now working, and your Committee recommends that this transfer be granted."

J. O. A.

THE COMMUNION OF SAINTS.

We hear very little these days about the Communion of Saints. It may be because we are too practical and keep our gaze upon the earth too intently. It may be because we are rather hazy about the significance of the phrase. Possibly it is because it is in "The Apostles' Creed," and we have drifted away from that formal statement. Anyhow, we do not talk much about it. However, I venture to call attention to it here. We all have a curious idea of "saints." We have, perhaps, associated age and white hair with the word. We recall some lovely people we have known, or do know, and call them saints. Well and good, but St. Paul is quite sure that saints are just ordinary Christians who are devoted to Christ and are trying to grow into Christlikeness. He never expected to be called a Saint in the sense of being singled out and canonized. He was satisfied to be listed among the common saints who are fighting the world, the flesh and the devil. According to him all good Christians are saints. In using the word "good" before the word Christian reminds me of the remark of a Mohammedan guide in a Damascus Mosque. He said, "You know there are bad Mohammedans just as you have bad Christians." I suppose so, but any Christian may qualify as a saint.

Then, of course, there are the hosts of the redeemed who have gone before, the martyrs, the reformers, the great and good of all ages who make up the triumphant Church above. From the earliest times the Christian Church has included all these with all of us who still abide here in our great fellowship of saints. The communion of saints probably means that we commune in spirit, at least, with immortal spirits. It is all a great mystery, but we must never let go of mystery, never give up the ideal, never think that this physical worldly life is all. Even if doubts assail us it is better to live with the ideal than to abandon it. This view of immortality is affirmed everywhere in the Catacombs. Christians teaching is full of it. Yes, we, the living and the dead are all bound together in Christ. But this fellowship is earthly also. All Christians are bound to Christ by golden chains of faith and "denominations" can never permanently separate the immortal spirit. What a theme this is for a communion service. When sitting about the table of our Lord, let the mind wander away into the realms of the invisible and enjoy the blessed spiritual fellowship of all Christians (saints) of all ages in heaven and on the earth. "I believe in the communion of saints."

E. A. K.

I believe the first test of a truly great man is his humility.—*Ruskin*.

"BECAUSE I BELIEVE IN YOU."

Some of the most momentous events and decisions of life are made not on collateral but on character. Generally, the banks, our commercial institutions, require collateral of chattels, but not always. They sometimes require character, and proceed on faith. A most interesting example of this is related in *Time Magazine* of November 13th:

"Twenty-three years ago a young Norfolk lawyer received a letter from a member of the Virginia Corporation Commission: 'I have carefully considered your application for a charter for your hybrid and mongrel banking institution. Frankly, I don't know what it is. It isn't a savings bank; it isn't a state or national bank; it isn't a charity. It isn't anything I ever heard of before. Its principles seem sound however, and its purposes admirable. But the reason that I am going to grant a charter is because I believe in you.'"

And so the State of Virginia, through its Corporation Commission, gave a charter to Arthur Joseph Morris, and the first Morris Plan Bank in the United States started on its career. The measure may have been hybrid and mongrel, but the man was not, and Mr. Morris still lives to recite the record of his bank:

"In 23 years the Morris Plan Bank has loaned \$3,000,000,000 to 15,000,000,000 individual borrowers. Only two per cent of endorsers or co-makers were ever called upon to make good, and losses averaged less than one-half of one per cent—a loss ratio lower than that of either state or national banks."

Mr. Morris, with his unheard of proposal even to the Virginia Corporation Commission, took business by the millions from the loan sharks, to whom the small borrower had to go, and has shown to the world that character is by no means a bad asset, even in the world of hard business.

The simple fact is that since the record was made in sacred Writ, "There was a man sent from God whose name was John," to do a great piece of work in the world, good men in various lines have been coming, sometimes with "hybrid and mongrel plans" and institutions, to make business more bearable and life more interesting. It is, indeed, a great day in a man's life when another can say, "I believe in you."

J. O. A.

THE DEPARTMENT OF JUSTICE MAKES A RULING.

No wonder the wet press in North Carolina is peeved at the election returns of November 7th. And no wonder that the wet press just over the line and in other States, whose papers circulate in this State, are holding up to "scorn and contempt," or at least are trying to do so, the "bone dry folks down home." They are naturally sore and much chagrined that their papers cannot circulate in this State if they carry liquor advertisements in their columns. The Department of Justice at Washington has ruled that liquor advertisements can't go through the mails into dry territory. The ruling provides that "no letter, post-card, or newspaper containing advertising or orders for liquor shall be mailed into dry States." So that is that.

J. O. A.

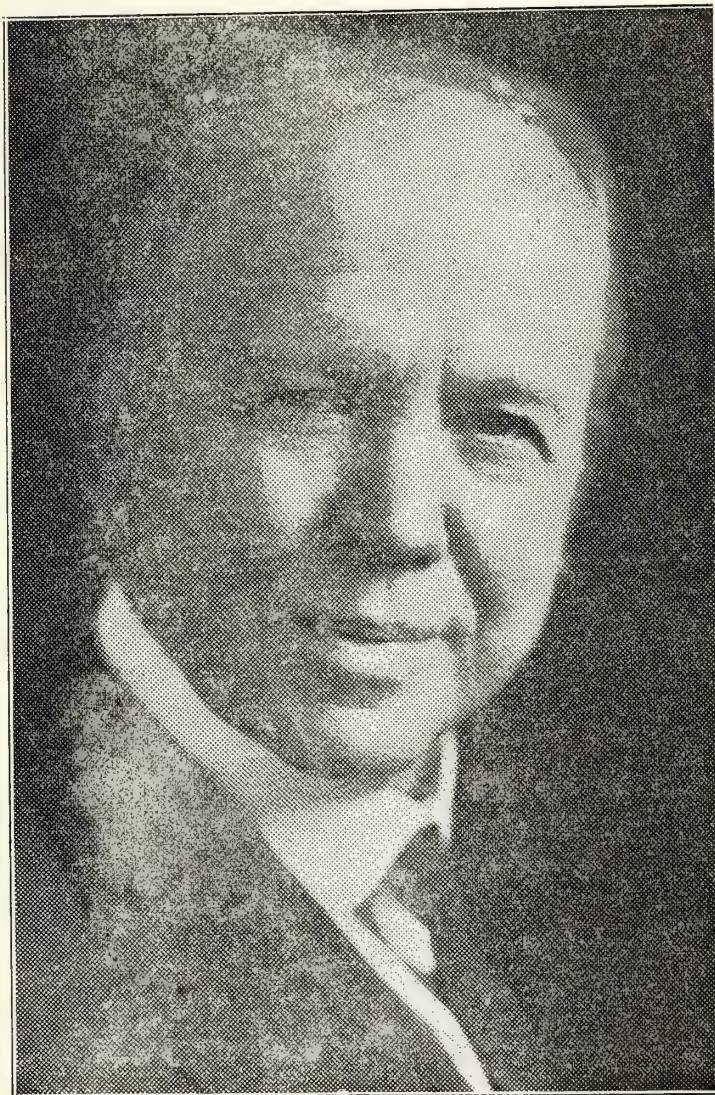
A merely divine Saviour could not be a Saviour for me. A merely human Saviour could not be a Saviour for me. But when a Saviour in whom deity and humanity meet, a Saviour who is at once God and man, is just the Saviour I need, and the Saviour you need, a Saviour that is able to save to the uttermost all that come unto God through him.—R. A. Torrey.

DR. DANIEL ALBRIGHT LONG.

Daniel Albright Long was born in Alamance County, May 2, 1844, the son of Jacob and Jane Stewart Stockard Long, and fell asleep at the home of his son in Florence, S. C., October 26, 1933. His was an eventful, brilliant and useful career. He was educated at the University of North Carolina, from which institution he received his A. M. degree in 1871, and from which institution, in 1876, he received the degree of Doctor of Divinity and later, from the same institution, the LL. D. degree. He began his career as teacher in the public schools of Alamance at the age of sixteen and later, with his brother, Dr. W. S. Long, founded Graham Normal College, of which institution he was president for ten

lecture platform or in the pulpit. Versatile, eloquent, learned, a close student of law, philosophy and homiletics, he served eminently in the high positions to which he was called and made a vast contribution to his day and generation.

Being of a distinguished family, he was the last of the seven to go, his brothers and sisters being Mr. John Long of St. Joseph, Mo. (the father of Mrs. J. U. Newman, Elon College); Mrs. Bettie Long Clendenin, of Graham, N. C. (mother of Mrs. N. G. Newman, Holland, Va.); Dr. Wm. S. Long, founder and first president of Elon College; Jacob A. Long, distinguished attorney, Graham, N. C. (father of Mrs. S. E. Everett, Suffolk, Va.); Dr. George W. Long, Graham, N. C.; Judge Benjamin F. Long, of



DR. D. A. LONG.

years. In connection with his work as teacher, he was an able and eloquent preacher, and while teaching served as pastor of several churches. From Graham he went to the presidency of Antioch College, Yellow Springs, Ohio, and then to the presidency of Union Christian College, Merrim, Ind. Though giving the major portion of his time and talents to the great task of Christian Education and administrative work in the field of higher learning, he never lost interest in the ministry, and through the pulpit made lasting contributions to the church and the world. Not only honored as an educator and scholar, his church entrusted to him for eight years the highest honor within its gift, viz., that of the presidency of the American Christian Convention, over which body he presided with singular tact, merit and ability.

Dr. Long was as much at home in the field of law and parliamentary procedure as he was on the

Statesville, N. C. Dr. Long is survived by his wife, formerly Mrs. Lula Price Easley, of Tupelo, Miss.; three daughters, Mrs. D. K. Wolfe, Denver, Colo.; Mrs. Charles H. Belvin, Raleigh, N. C.; Mrs. George Albert Kernodle, Burlington, N. C., and one son, J. C. Long, Florence, S. C.

The deceased was brought back for burial to the church and the place of his early service and ministry, the funeral being conducted by Dr. W. C. Wicker, Dr. P. H. Fleming, and others from Providence-Memorial Church, Graham, Friday, October 27th. A multitude gathered to pay homage and respect to his memory, and they brought their flowers to cover his mound—a tribute of love and honor to one who had reflected honor upon the place of his nativity, the church, and the county and the state which he had served with such singular talent and ability. In the death of Daniel Albright Long, the Christian Church has lost a brilliant man, a splendid leader.

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. N. G. Newman, president of the Eastern Virginia Christian Conference, has announced the following standing committees for the year 1933-1934: Executive: N. G. Newman, I. W. Johnson, Dr. J. E. Rawles; Education: I. W. Johnson, W. M. Jay, H. S. Hardcastle, J. G. Truitt, F. C. Lester; Home Missions: J. E. West, Dr. D. L. Harrell, Mrs. I. W. Johnson; Foreign Missions: J. F. Morgan, W. D. Harward, J. M. Roberts, Mrs. W. V. Leathers, Mrs. R. T. Bradford; Christian Education: J. E. McCauley, F. C. Lester, R. E. Brittle, J. F. West, Jr., W. H. Baker; Religious Literature: Dr. Charles Eldred Shelton, Elwood W. Jones, Mrs. J. W. Manning; Evangelism: O. D. Poythress, W. H. Garman, J. H. Warren, E. B. White, S. W. Phillips; Stewardship: W. M. Jay, R. L. House, C. E. Geringer, T. N. Lowe, Elisha Bradshaw; Temperance and Moral Reform: H. S. Hardcastle, Dr. J. W. Manning, Joe French, R. A. Whitten, H. W. Lee; Superannuation: L. E. Smith, J. A. Williams, J. M. Darden; Ministerial Ethics: J. G. Truitt, Col. E. E. Holland, R. T. Bradford, M. W. Hollowell, M. J. W. White; Apportionments: A. L. Jolly, R. C. Norfleet, J. T. Rawles; Collector: R. C. Norfleet; Place of Meeting: Mrs. J. A. Williams; Memoirs: W. E. McClenny.

The following record of payments on Conference apportionments for the year just closed is submitted for information: Antioch, . . . ; Barrett's, \$7.00; Berea, Nansemond, \$125.00; Berea, Norfolk, \$60.00; Bethlehem, \$200.00; Burton's Grove, . . . ; Centerville, \$22.00; Christian Temple, \$800.00; Cypress Chapel, \$15.00; Damascus, \$20.00; Dendron, \$25.00; Eure, \$10.00; Epworth, \$5.00; Elm Avenue, \$7.00; First, Norfolk, \$50.00; First, Portsmouth, \$140.00; First, Richmond, . . . ; Franklin, \$250.00; Holland, \$300.00; Holy Neck, \$200.00; Hobson, . . . ; Hopewell, . . . ; Isle of Wight, . . . ; Ivor, \$15.00; Johnson's Grove, \$10.00; Newport News, \$300.00; New Lebanon, \$25.00; Liberty Spring, \$200.00; Mt. Carmel, \$65.36; Mt. Zion, \$10.00; Ocean View, \$25.00; Oak Grove, . . . ; Old Zion, . . . ; Oakland, \$150.00; Rosemont, \$250.00; Suffolk, \$1,500.00; South Norfolk, \$150.00; Spring Hill, \$33.00; Sarem, \$25.00; Union, Southampton, \$14.75; Union, Surry, \$6.00; Wakefield, \$25.00; Waverly, \$60.00; Windsor, \$100.00; Total, \$5,200.11.

The following items from the Report of the Committee on Education should be of interest to the people of the Eastern Virginia Conference:

"In order to establish a policy concerning loans to ministerial students, we recommend that no applicant shall be eligible to receive a loan until he has completed the Freshman year in college, or its equivalent, and has made an average of 80 per cent on the subjects studied; and has satisfied the committee that his deportment in college has been becoming to the ministry."

"We recommend that all ministerial students securing loans from the Educational Fund be required to give a note, of even date with the loan, with interest at 4 per cent per annum, payable annually, beginning four years after the date of the note. Curtailment of the principal of these notes shall begin within two years after the student leaves college, and the full amount of the loan and interest due shall be payable within ten years from the date of the original note."

All outstanding notes at the present have an interest bearing clause. It is the hope of the

committee that the Conference treasurer may be successful in collecting payments of interest due on these notes each year, and encourage the growth of the Educational Fund for future help and usefulness. After a few years, this Fund should be large enough to enable the Conference to increase the allowance, to worthy students, when needed.

I. W. JOHNSON.

THE COLLEGE ONCE AGAIN.

I have been intimately connected with Elon College since the fall of 1906. I spent four years studying at Elon. Since 1910 I have been an alumnus of the institution. I have tried to be loyal on all occasions and I have not failed to support the College in all special efforts in its behalf. For the last fourteen years I have been constantly in touch with the work of the institution. The majority of this period I have served as Trustee of the College. I have attended every session of the Eastern Virginia Conference since the fall of 1919, and have had the privilege of visiting the other Conferences at times. When the College was considered and a call for its support was issued, not in my experience have I witnessed a more interested attitude on the part of the public or a more hopeful expectancy for its future on the part of its most loyal friends. Seldom, if ever, do you hear a word of criticism now; invariably there are expressions of interest and sympathetic hopes on the part of friends everywhere. These facts are certainly heartening and encouraging as we face the future with its demands and responsibilities. If this interest and these hopes may be substantially expressed in material contributions the anxiety of the ones bearing the burden of the College shall be diminished and the needs of the institution shall be partially met. It is fine to be assured of the interest, sympathy, and cooperation of the churches everywhere, but since winter is here we need a bit of cash with which to buy coal, food, and clothing.

The Eastern Virginia Conference, the North Carolina-Virginia Conference, and the Western North Carolina Conference, all, in their recent annual sessions voted the heartiest of cooperation in behalf of the College, and called upon their constituents to come to the rescue of the College with generous contributions.

The months of January and February have been designated as "Educational Period" and the second Sunday in January as "Elon College Day." On "Elon College Day" the Sunday Schools and churches will be expected, and the Conferences have so voted, to put on an Elon College program—a program that will carry information about the College and bring to the people an appeal for the College.

The above Conferences mentioned passed a resolution calling on all the churches within the bounds of the Conference to undertake to raise as a minimum contribution an amount equal to fifty cents per member, that is, each church is expected to raise its share for the College on the basis of fifty cents per member. This can be done, and if done, will record a magnificent victory for the College and assure continued success for the institution.

I am now calling on the pastors, please, to organize their individual churches in order that they may succeed in the campaign that is so necessary for the life of our College. If desired the College will be glad to furnish plans and sug-

gestions to churches or Sunday Schools that this day and this period set apart for the College may be a success.

L. E. SMITH,
President.

ROSEMONT.

The regular prayer service of the Rosemont Christian Church on Wednesday, November 15, 1933, turned out to be a beautiful surprise service in honor of the birthday anniversary of our oldest and most beloved member, Mrs. B. F. Gibson. The pastor used as the subject of the evening's service, "The Value of a Good Woman," in which he told of the great value of good women in general, and that of Mrs. B. F. Gibson, affectionately known as "Grandma" Gibson, in particular. In addition to the words of appreciation by her pastor, a large number of others of the many present expressed their love and appreciation for the guest of honor, whose life has meant so much to all who have known her.

Mrs. A. E. Richardson expressed her esteem and love for her in the following lines:

She tells us today that she is eighty,
We can scarcely believe it's the truth,
For she is one of the fortunate ones,
To whom God has given eternal youth.

So, live on, "Grandma," and love us,
And as you pass each mile;
Rosemont will be always watching
For the light of your wonderful smile.

Mrs. Gibson has been a Sunday School teacher in the Christian Church, almost constantly, for more than sixty years, and has been active in all other activities of her church, especially in the Missionary Society, during a large part of these years.

It was, therefore, indeed fitting that her church should pay her this beautiful tribute on the occasion of her eightieth birthday. "Grandma" responded most graciously to all the words of appreciation, and shook hands with all present as they left the service. We are all hoping and believing that God will spare us her beautiful life many years to come.

J. F. MORGAN.

WINCHESTER, VA.

The readers of THE SUN have had the opportunity to learn through its columns concerning some of the good fortune that his befallen me lately. I am eager that they shall know something, too, of the activities of the good people of this parish up here in the very beginning of the Virginia Valley.

It is generally known, I presume, that the Timber Ridge and Winchester Churches combined this year to form a single parish. To the writer has come the happy privilege of serving as pastor in this new parish. The reception that I received here at the beginning of my service was exceptionally pleasing. I found in each church a warm spirit of friendship and cooperation. The people of this parish have already endeared themselves to the pastor by their many expressions of good will.

The folks of these two communities have been especially kind in connection with the arrival of Mrs. A. R. Van Cleave in this community. Before her arrival, the people of the Timber Ridge community assembled at the home of Mrs. J. S. Davis, had given us a handkerchief shower. Following our arrival in Winchester, we were given a reception and miscellaneous shower at the home of Mrs. E. W. Cather. Here we received a large number of gifts of china, silver, glassware, linens, an Esmond blanket, and a number of other articles, even including a rolling pin. The gifts in china combined to make a sixty-piece dinner set in an Adalla design.

A few evenings after this event we were given a

reception and shower at the residence of Mrs. Minnie Muse, in the Timber Ridge community. Here we received an abundance of good things to eat, together with gifts of silver and linen.

The recipients of all these favors are surely appreciative of such expressions of affection and good will. The writer can surely say with the Psalmist, "The lines are fallen unto me in pleasant places."

A. R. VAN CLEAVE.

FLORIDA ASSOCIATION MEETINGS.

The fall meetings of the three Florida associations have recently been held and were well attended and there was a fine spirit of courage and confidence. The programs of all the associations were not given to the discussion of the depression, but rather to the note of challenge and of service in the present situation. The theme of the Southeast Coast Association meeting at North Miami was "What the Churches Are Contributing to Present Day Life," and the theme of the other two associations, "The Church Mobilizing for Human Needs." What the church is doing and what the church can do and what the church has to give the world, were the subjects of discussion, all tending to strengthen in the hearts of the people the sense of the vital importance of the church and its message and mission to the world. Among those speaking at all of the associations were Mrs. Marion Ballou Fisk, who spoke on "Missionary Methods and Needs," Miss Pattie Lee Coghill, who spoke on "Religious Education," and also "Missionary Education," and Superintendent Edwin C. Gillette, who spoke on "Mobilizing Our Churches for World Human Needs."

The following were elected as Moderators of the three associations: Mrs. Marion Ballou Fisk of the Southeast Coast Association; Rev. George K. Goodwin of Crystal Springs, for the South Association; and Rev. Gordon Brokenshire, of Orange City, for the East Coast Association. The Registrars elected were Rev. Harley R. Core, of Homestead; Rev. Frank J. Brown, of New Port Richey, and Rev. R. Esten Newton, of Pomona, for their respective associations.

Among the resolutions passed by the Florida South Association of churches was the following:

"We heartily commend Governor Sholtz for his appointment of Rev. C. Arthur Lincoln to the State Board of Public Welfare. We know Mr. Lincoln to be a man of large experience in welfare work, broad in his human sympathies, of sound judgment and of unflinching integrity in the discharge of his duties."

FEEDING THE HUNGRY.

By TIMOTHY THOMAS.

That we have the hungry among us no one will deny. The added pity of it is that this hunger is in a land of plenty. Nature has played a lavish hand in supplying the people of the earth with great abundance, especially during our three years of economic unbalance. Man with all his intelligence has not been able to manage properly the distribution. That failure is due in part to selfishness and greed for personal gains. God must be grieved at man's failure to distribute adequately the great store of natural resources given by nature for mankind's support, comfort and happiness.

The other day I saw and participated in what I wish thousands could see and share. In a city with a population of 500,000 there are two eating places called the "Penny Cafeteria." Each of these places is feeding 2,000 or more men, women and children each day—and at a profit to their owners. These are privately owned enterprises, modernly equipped, and conducted on a strictly business and sanitary basis. At one of

these places I dined with more than 60 men and women—not all of the down-and-out class. In our group were 20 of the city's leading business men, including the superintendent of police as honor guest. For my lunch I had bread, one egg, whole wheat deliciously cooked, stewed peaches, coffee, including plenty of sugar and cream. Total cost, *ten cents*, with quantity buying and economy in preparation and serving making such prices possible.

This particular place opens at 7 A. M. and closes at 8 P. M. Thirty minutes to an hour before closing time the homeless and hungry line up for a long city block, and as the signal is given that the last paid meal is served, the line of men (and women) is permitted to pass by the counters and serving tables, and every particle of food—rolls, biscuits, pies, soup, coffee—everything left for the day, is parceled out free. Not a single item of food is carried over to become stale.

Twenty-five fine and handsome young men, many of whom are high school and college graduates, former men of the highway trail in quest of employment, serve as cooks, waiters and helpers. Before given employment they must pass a physical examination. They receive their meals and a small cash weekly compensation. No charity work, and the owner is making a neat daily profit.

While going through this experience—and it was a delightful one—I was thinking of the small towns and villages where the transient population is not so great. Why not a dozen families, fifty families, a hundred families, feeling the pinch of hard times band together and form a community kitchen and dining room? A little pride would have to be conquered, but what of that in a period of emergency? You cannot hide in a small town what everybody knows!

I am wondering if we are not dissipating much of our charity funds instead of putting charity on a sensible, cooperative and business basis. Every movement needs a leader, and there is a leader in every community. This article is offered as a suggestion to that leader.

Uncle Tom (alighting from an airplane): "Thanks for de two rides, boss."

Aviator: "Two rides; what do you mean? We had only one ride."

Uncle Tom: "No, sah, two rides; dat was ma first and ma last ride."

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Specimen of Type

a My soul longeth, yea, even faint-eth for the courts of the LORD: my heart and my flesh crieth out for the living God. z Mercy and truth together; righteousness kissed each other. xx Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better z Gen. 15. 1. b Ps. 56. 1. c 57. 1. d or, all

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Specimen of Type

8 ¶ "Jō-hōi'-ā-chin was 8 years old when he began t

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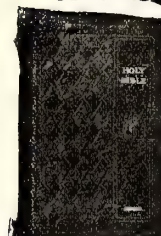
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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary

PRAYER.

Lord of life, open our hearts to receive the Spirit. Feed thou our souls lest they perish. May no moments of the Sabbath Day, given as it is for bodily rest and spiritual refreshment, be thoughtlessly or mistakenly dissipated. Turn myriads of feet to thine earthly courts and grant that there the yearning soul may find not emptiness nor confusion nor perversion but, through the imparting by God's ministers of his holy truth, may all be strengthened and constrained to walk no longer after the flesh but after the Spirit. For this we humbly pray. L.

REPORT OF COMMITTEE ON HOME MISSIONS TO EASTERN VIRGINIA CONFERENCE.

While not underestimating the importance of Foreign Missions, the unusual conditions in America are a challenge to the church to save America, and this Conference should emphasize Home Missions as never before in its history.

While our heavenly Father has blessed the nation with a bountiful harvest, greater than our needs, our banks are filled with money and our vaults with non-taxable securities, yet, there are from eight to ten million people unemployed and many begging for bread. American leadership in business, finance, and statesmanship has utterly failed to prevent this national crisis and the nation must look to the church for a solution of our unsolved problems, that is, the principles and doctrines of the Gospel of Jesus Christ must be so preached and lived by his followers as to permeate every phase of human activity, including business, politics and social life.

The ministry of the church must proclaim with even greater emphasis the Virgin birth, the Deity of Christ, his atoning sacrifice on the cross, his resurrection and ascension, and the power of the Holy Spirit. The Christian Church should be a leader in this great Home Mission program, also, emphasizing the five cardinal principles of the church, writing and teaching its history, and laying greater emphasis on Baptism and the Holy Communion as two of the anchors of the Christian.

Having taken the name Christian as a "sufficient name for the church," we should follow in the footsteps of Jesus, especially obeying his first and second commandments, Matt. 22:37, 38, 39.

Speaking particularly of the work of the Conference, it is interesting to note that, in 1818, it was organized in this historic church. Let us pause to thank our heavenly Father for the progress we have made, review briefly our history and take courage for the future. While our growth has been slow, we have made some progress since 1833 (100 years ago), when there were ten churches, and a membership of 629. Let us compare our condition now (using 1932 figures), with 1882 (fifty-year period). Then, churches, 25; membership, 3,526; pastors' salaries, \$3,194; Home Missions, \$28.99; value of church property, \$28,210. At the 1932 Conference: churches, 46; membership, 10,689; pastors' salaries, \$35,450; Home Missions, estimated from all sources, \$6,400; value of church property, \$1,340,000.

As to appropriations, we recommend the usual appropriation of \$1,000.00 to Christian Temple, which leaves a balance due on the pledge heretofore made.

We recommend the appropriation of \$400.00 to Newport News Church to be applied on mort-

gage debt, and \$400.00 to South Norfolk Church to be applied to interest on mortgage debt, these two appropriations to be paid on a pro rata basis, if the Home Mission Fund is not large enough to pay same in full.

Respectfully submitted.

J. E. WEST, Chairman.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 18, 1933.

Sunday Schools.

Previously acknowledged	\$ 581.09
Oakland, Suffolk, Va.	6.00
New Hope, Louisburg, N. C.	1.50
Wake Chapel, Fuquay Springs, N. C.	3.90
Turner's Chapel, Sanford, N. C.	1.32
Union, Virgilina, Va.	1.58
Leaksville, Luray, Va.	1.75
Union Grove, Seagrove, N. C.	.86
First Christian, Norfolk, Va.	8.81
Mayland, Broadway, Va.	1.00
Waverly, Va.	5.00
Monticello, Brown Summit, N. C.	13.00
Howard's Chapel, Wentworth, N. C.	2.00
Linville, Va.	5.10
Damascus, Chapel Hill, N. C.	5.10
Mt. Auburn, Manson, N. C.	3.15

Total \$ 636.97

Individuals and Churches.

Previously acknowledged	\$ 481.47
Durham, N. C.	100.00
Mrs. H. E. Pearce, Franklinton, N. C.	5.00
"A Friend"	2.00
Union, Virgilina, Va.	2.04
Pleasant Union, Lillington, N. C.	6.50

Total \$ 604.97

Specials.

Previously acknowledged	\$ 596.70
Piney Plains Church, Raleigh, N. C.	6.50

Total \$ 603.20

Coin Card Offering.

Previously acknowledged	\$ 37.00
Little Beginners' Class, Pleasant Ridge Sunday School, Ramseur, N. C.	1.00

Total \$ 38.00

Summary.

Previously acknowledged	\$ 5,333.10
Sunday Schools, Regular	55.88
Individuals and Churches	123.50
Specials	6.50
Coin Card Offering	1.00

Total to date \$ 5,519.98

J. O. ATKINSON, Sec'y.

NOTICE.

Thanksgiving Programs for all the Missionary Societies this year are in the Mission Office at Elon College, J. O. Atkinson, Secretary, and are ready for distribution to the Societies on request. It is a most fitting and appropriate program, and it is greatly to be hoped that every Society will hold its Thanksgiving service and use the programs. From ten to twenty programs will be ample for each Society. The programs are a penny each, \$1.00 a hundred, and should be ordered at once. The Thank-Offering in our Societies last year, be it recalled, went to Home

Missions and was allocated to our mountain work in Carroll County, Va. This year the offering in the Societies will go to Foreign Missions, will count on the goal for each Society and will be sent as a Special to Foreign Missions. Let every Society in the Conference hold its Thanksgiving service.

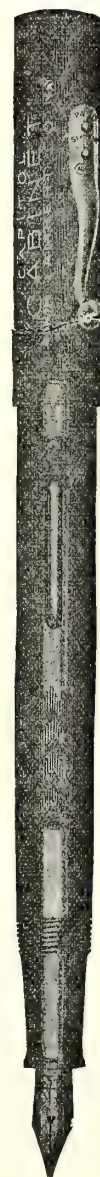
MRS. C. H. ROWLAND, President,

N. C. Home Missionary Conf.
Greensboro, N. C.

Somebody has said that God cannot keep step with a retreating church. That is because God does not walk backward. "God's movements are forward movements. "God said unto Moses, speak unto the children of Israel that they go forward." Even God's revelation of himself has been a progressive revelation. Crawfish walk backward, but they have never cut much of a figure in the world. Yet crawfish do about as well as men who walk backward.—*North Carolina Christian Advocate.*

It was a Jew who brought the Gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the Gospel except at the hands of an alien.—*Southern Christian Advocate.*

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A Story for the Children

CURIOUS THINGS DONE BY INSECTS.

By PROF. JOHN HARVEY FURBAY.

Instinct is the dominating force that controls nearly all animal life. It is born with the animal and takes possession of the animal's activities at once. It is thus that our animal friends perform such complicated acts—themselves in total ignorance of how they are done. These instincts are inherited, and are independent of experience.

The most complicated instinctive behavior occurs in the insects. But all other animals exhibit interesting instincts, too. Some of these instincts seem very strange to us, and often do not appear to have any relation to the animal's welfare. However, in their usual setting, there is probably a purpose in every instinct. We shall consider some of the most interesting ones.

First, we note the perfection and wisdom of instinct. Why do butterflies seek for a certain kind of plant on which to lay their eggs? Are they aware that the caterpillars which will hatch from these eggs must have that particular plant for food? Or are they blindly led to that plant, unaware of why they go? They never live to see their own eggs hatch, and they have no way of knowing what food is used, so we must conclude that they are led by blind instinct to those plants.

Many wasps kill their prey, such as crickets or caterpillars, and then bury them in the ground along with some eggs. When the eggs hatch, the buried caterpillar serves as food for the young. Does the mother wasp know this when she buries them? Certainly not. She does not know why she does it.

The precision of instinct is also shown in these same wasps. They always sting their prey exactly in the vital nerve spot. Where did they learn that? They did not learn it. They did it perfectly the first time they seized a victim.

Why do honey bees make hexagonal cells? Do they choose this shape? Do they know that it is the most economical shape for such structures? Have they ever considered a change? Probably not. This is another example of the perfection of instinct.

When pups are born, how does the mother dog know that she must bite off the umbilical cord (navel)? She doesn't know. It is a wise instinct of which she herself is not aware. Why does she take the puppy's nose in her mouth and start the first breathing? For the same reasons.

Some Brazilian ants (*atta sexdens*), described by Dr. Jacob Huber, have a curious habit of carrying bits of leaves into their underground nests, where small gardens of white fungus are grown on the leaves. These ants care for the gardens carefully, and manure them from their own body secretions. The fungus serves for their food. When the queen leaves to start a new colony, she carries a little of this fungus under her tongue, so that after the wedding ceremony she can start a garden in her new nest. Such apparently intelligent procedure makes us wonder if they do not really understand what they are doing. However, a study of their activities convinces one that none of this was learned or thought out, but resulted only from instinctive motivation.

Birds, fishes, and all other animals obey similar urges from within and do not know why. Man himself performs many of his activities from the same inner promptings.

Many instincts appear to have a definite rhythm, and one act must follow another act

without exception. For example, I have often watched mason wasps follow their fixed cycle of instinctive behavior on a summer day. First, the female builds a cell; second, she lays an egg in it; third, she stuffs the cell full of paralyzed caterpillars; and fourth, she seals over the cell. If the eggs are destroyed or removed from the cells as fast as they are laid, it makes no difference to Mrs. Wasp. She must go on with the cycle. So she stuffs the cells full of caterpillars, and seals the mover—even though the eggs are gone.

In a similar manner, hunting wasps paralyze caterpillars, deposit eggs in them, bury them, and then cover over the hole. If the caterpillars are taken out of the hole, the wasps will seal it up with as much care as they would if the caterpillars had not been removed. They are impelled to go on with the cycle of activity.

Spiders have a definite cycle of instinctive behavior in building their webs. If a portion of the web is completed and the spider has gone on to another phase of the web-spinning, she will not return and rebuild the first part if it is destroyed. The cycle of instinct does not permit any back-tracking.

All of these examples show the perfection and exactness of instincts, and they are directed to certain ends. They also show that instincts move in definite steps of progression, each step suggesting the next. Animals perform instinctive acts with ease and precision at the first attempt, following a clear but intelligent course of action. It is a sure path, but a blind one.—*Congregationalist and Herald of Gospel Liberty*.

A VISIT TO THE HOLY LAND.

(Continued from page 3.)

tion. The imagination can scarcely conceive what the grandeur of those magnificent temples, archways, amphitheatres and palaces, now in ruins, must have been in their original settings, here, as at several other historic sites in the Trans-Jordan county, the archaeologists are making many most valuable discoveries and doing important restoration work for Bible students and students of history.

As already stated, a trip into the Trans-Jordan country even in this day, involves both dangers and discomfort. We were instructed to leave our money and all our jewelry and any other valuables in Jerusalem when we made the trip, as only two weeks before a party of English students and professors from Oxford University, while making the same trip, had been held up and robbed by the bandits. It is still a hard journey over the rough roads, down deep valleys, and up high mountains. But what a contrast between the journey now and the journey in the days of our Lord! Because of the unique topography of the country itself, and especially because of the associations of its landmarks with so many of the Bible characters, a trip to the Trans-Jordan region is greatly worth while. I shall never forget the experiences and impressions of my journey into this part of Palestine.

A visit to the Holy Land is made doubly interesting and beneficial in an educational way by visiting the museum of antiquity in that ancient land, and by hearing the archaeologists interpret the results of their excavations which bring to light the ruins of those ancient cities long hidden from the eyes of man. Visits to the sites of these excavations where the work is now going on, and seeing the findings of utensils, implements, and records left by the people of the long ago, just as they are taken from the ground, findings many of which verify Bible dates and events, and findings which throw historical light upon life in Palestine from the first days that it was inhabited by man, stirs one's imagination, makes

the entire country of greater interest, and causes one to ponder on what future excavations may disclose.

The archaeologists tell us that there were numerous streams of irrigation into Palestine centuries before Abraham came into that land, and that these ancestors of the Hebrews from the North Arabian desert were a Nomad people as early as 5,000 years before Christ, making their first immigration into Palestine about 2500 B. C. The Semites have never taken strongly to farming or, in fact, to work of any kind. But being a Nomad people, wandering from place to place with their flocks and herds over the deserts until they came to Palestine, this country seemed to them a veritable Paradise.

The archaeologists, with spade, pick and shovel, in bringing to light the ruins of those ancient towns and homes, have discovered evidences that these ancestors of the Hebrews who migrated into Palestine from the North Arabian deserts, had certain religious beliefs which had to be adjusted to the new environment and the new conditions of their new home in Palestine. On the deserts they had worshipped the sun and the moon, the wind and the rain. Their religious superstition made them think that the sun was a deity so powerful that, if its displeasure were sufficiently provoked, it could shine with such heat as to destroy every living thing, and dry up every spring and stream; but that if the sun was worshipped, it could be kind in modifying its heat so as to let the grass grow and the springs to flow for their flocks that their flocks and they might live.

The archaeologists have also found evidence of the fact that sacrifice was relatively unimportant in the religions of the ancestors of the Hebrews when they first came into Palestine, likely because of the scarcity of food with which they could make their sacrifices. Archaeologists also tell us that the practice of giving the first born of man and beast in sacrificing to deity was likely a development in the early experiences of the Hebrew ancestors after they came into Palestine.

These early Semites were the Amorites, the Jebuzites, and the Moabites whom Abraham found centuries later when he came from Ur of the Chaldees into Palestine.

Abraham first tried to settle at Shechem, but was unable to do so; and hence moved on to Hebron where he made his final stand to get a foothold in Palestine.

When we stopped for dinner at the site of the ancient Shechem, now called Nablus, I leisurely strolled through those ancient streets and along the valley between those two historic mountains, Mt. Gerizim and Mt. Ebal, that looked down upon Abraham in his pilgrimage of faith as he "went out, not knowing whither he went"; and then when at Hebron, where Abraham settled for a time, I stood upon the high point of ground where tradition has it that Abraham pitched his tent overlooking the valley and the site of Hebron. And as I meditated upon the contribution of that ancient Hebrew and his posterity to Biblical history, I had a new appreciation of the meaning of faith to him, and a new realization of how little people in our day know of hardship and opposition as compared to what the early Hebrews and their ancestors experienced. From those experiences the world received its Holy Bible. What a heritage! What will be the heritage of religious idealism that our generation will leave to posterity is a question well worth considering by those of us who appreciate the significance of the contribution made by those ancient people to present-day civilization.

(N. B. The next article will be on the subject, "The Palestine Jesus Knew and Loved.")

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

I AM GRATEFUL.

Thanksgiving Day is an annual holiday for us. It started in hard times (1621), died amidst plenty, and was revived when the country was ravished by war. Since 1863 the President has always set aside the last Thursday in November as a day for thanksgiving and prayer to Almighty God for his goodness and his bounteous gifts. Unfortunately many people pay no heed to the President's request, but make the day one of feasting and pleasure only.

How can I be grateful now when ten million workers have no jobs? More people are hungry than I could feed before they starved, even if I had plenty of food and the people were in one crowd. Many of us who work receive less than half as much pay as was ours ten years ago. Crime is so rampant that some fear to travel the streets or to sleep under their own "vine and fig tree." For what can I be grateful in a world like this?

I am grateful for life in a day like this. There is so much to see, to know, to enjoy that gratitude fills my heart. My grandfather never dreamed of the riches that are mine, and for my father such riches were only a dream. When my father, who died a quarter of a century ago, went forty miles from home it was an event, but I drive a hundred miles before breakfast, and do it with ease and comfort. He got his fuel from the forest by hard labor, but I get mine from a coal bin or turn on the gas supplied by the city. In the evenings he sat for a little while by the light of a fire, a candle, or an oil lamp, then retired early and arose at dawn, but my home, office, and city are illumined at night by little effort from me, and I read, work or travel at will by night or day. He ate his vegetables, pork and molasses fresh from the farm at the cost of daily toil, but my table is supplied by fruit-growers, fishermen and farmers from all over the earth, by the courtesy of the corner groceryman, for a bit of my daily wage. For the riches of the earth which are mine to enjoy, I am deeply grateful.

On the shelves of my study are books which bring to me the wisdom of the world. Before me as I write is a map of the world, and if I want to know about China, or India, or any other country, I can turn to my shelves and gain that information. If I like, I can live with Solomon or Socrates, I can enjoy the paintings of Raphael or Michael Angelo, and the music of Bach or Beethoven are mine if I want them. For these I am grateful.

The world moves so rapidly today that it is difficult for one to understand just what is happening. The economic revolution which is taking place in America is bewildering even to those who are leaders in it. The rapidity with which the nations of the earth are being drawn together startles us. New inventions and scientific discoveries are made faster than we know how to use them. But for all of these, and for the privilege of living in a time like this, I am grateful.

The faith of all good people in all of the different religions of the earth has been and is being shaken. Things they surely believed, they no longer believe. Hopes that guided them have now faded away. But many are finding a firmer faith and to them religion is becoming a finer thing. In the midst of the turmoil, strife and anxiety the Man of Galilee goes to the home and heart of the rich and the poor, the learned and the unlearned, the white and black, to all sorts and

conditions of people with a message of cheer and hope and love. For the blessings of Christianity, the joy of Christian fellowship, the privilege of working for Christ and the church, I am deeply grateful.

THANKSGIVING.

We thank thee, Lord, for life, for things
That lend to living laughter's wings;
For food and shelter; firelight;
For quiet sleep; for day and night;
For honest work; for skies and sun;
For friends and books when toil is done;
For china, gleaming blue and green;
For smiling silver; and the sheen
Of scarlet on a robin's breast;
For tiredness; for warmth; for rest;
And for the lessons taught by pain;
For all the dreams that thou hast sent
To bring us noble discontent;
For children's voices, small and clear;
For trees and flowers; and the dear,
Brown fragments of our bit of sod;
For these, for love, we thank thee, God.

—Faith Baldwin.

THANK GOD.

Thank God for life!
E'en though it bring much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.
Thank God for life!
Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake,
Only in heaven is bliss without alloy.

Thank God for love!
Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
Even when he smiteth, then is God most kind.
Thank God for pain!
Thank God for death!

Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death,
God's sweetest gift; thy name in heaven is rest.
Thank God for death!

—Author Unknown.

WHAT HAVE WE TO THANK GOD FOR?

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 26.

Scripture: Psalm 103:1-5.

Theme: "Come, Ye Thankful People, Come."

Suggested Hymns: "Come, Ye Thankful People, Come," "O Jesus, I Have Promised," "This Is My Father's World."

A FRIENDSHIP MEETING.

To the Christian giving thanks should be a daily practice. Thanksgiving Day is the occasion when a nation unites in giving thanks. It is America's home-festival day, second only to Christmas as the occasion for family reunions, visits "back home," and good fellowship in the home.

Let the Thanksgiving meeting be a friendship meeting. Each member attending should bring guests with him. Perhaps the gathering may be

called at an earlier hour than usual, to allow time for getting acquainted, for a hymn-sing, and possibly for refreshments, before the devotional meeting begins.

A Picture from the Past.

For a moment let us turn our thoughts from the present, draw aside the curtain of time that separates us from the past, and look at another harvest festival.

If we today might live through such a year as that experienced by the little colony of Pilgrims doubtless we should think these years of so-called depression rich indeed in values both material and spiritual.

Let us look at the founders of our national Thanksgiving. In the first place they had sought refuge in the country of Holland, where they might escape the tyrannies of the English crown and be free to worship as they pleased. But these people were proud of their English identity and, fearing to lose it among the Dutch, they formed themselves into a company and with borrowed money bargained for two ships to bring them to the New World. Virginia was their goal, but from the day they set sail, misfortune accompanied them. One of their boats was forced to put into harbor. The other boat took three months to make the crossing and was harried by storms that forced her to make a landing not in the pleasant waters of the Chesapeake, but on the rock-bound coast of New England. Stout of heart, nevertheless, the Pilgrims landed and at once fell on their knees to thank God for their safe journey.

Even then enemies stood waiting. They came in the form of foul, wintry weather; hostile natives; severe illness that forced them that first winter to bury half their number; and gnawing hunger.

At length, however, the snows melted, the spring sun shone kindly in the forest, and the undaunted Pilgrims cleared a space and planted their crops. Never have plants been watched more eagerly than these that promised life to the Pilgrims. Friendship was made with the Indians, too.

It was not a bountiful harvest the Pilgrims gathered in that fall. But it was something. Under the trees they spread their table to which they invited the Indians. It was the most festive day the Pilgrims had ever known and the most grateful.

More than a day of thanksgiving, however, it was a day of consecration to the task to which they had set themselves. Another hard winter faced them. There would be cold and sickness; there might even be hunger. But everyone who bowed his head reverently under the trees that day felt the nearness of God in all his undertakings, and all of them went away in the evening with renewed courage and hope, and a renewed vision for the months and the years ahead.

Why I Am Thankful.

(Illustrations of the type of participation that members and friends may offer.)

I am thankful for the Church. Whatever the fellowship of this society means to me, and it means much, I owe to the church that has made such societies possible.

I am thankful for my home and my family. I thank God for their love for me and their trust in me, and I resolve anew to do my best for him and for them.

I am thankful for time. I hope to learn year by year to use God's time more usefully.

I am thankful for friends. Friendship means more to me, too, because so many of my friends are those whom I have met through the church and the society, where we have many things of the Christian life in common.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN CORINTH.

GOLDEN TEXT: "I determined not to know anything among you, save Jesus Christ and him crucified."—I. Cor. 2:2.

LESSON TEXT: I. Cor. 1:10-18; 2:1-5.

Corinth was a great commercial city, the metropolis of Greece, a city noted for its wealth, its luxury, and its immorality. Paul visited it on his second missionary journey and founded a church there. While on his third missionary journey, and while at Ephesus just across the Aegean Sea, Paul wrote what we know as I. Corinthians, both to correct conditions about which he had heard, and to answer questions which the Corinthian Church had asked in a letter to him. Today's lesson is taken from this letter.

No Divisions Among You.

Paul was greatly troubled about the divisions in the Corinthian Church. Some of the members were saying that they were "of Paul," others "of Peter," and still others "of Christ." Paul takes them to task for their pettiness and their sinfulness. They were missing the heart of the thing. Their supreme loyalty should be to Christ, not to certain favorite leaders. By their divisions and contentions they were not only hindering the work of the church from within; they were making it ineffective without. He "beseeches" them in the name of the Lord Jesus, to be of the same mind and of the same judgment. Paul was not asking for absolute agreement in thinking. He was asking for unity of mind and heart as concerning Christ and his work. People who differ in theology and temperament can still be united in common loyalty and service to Christ. One of the blackest marks against Christianity has been its divisions and sects and "isms," and one of the greatest hindrances to the work of many churches is the spirit of division and dissension among the members. The devil likes nothing more than a church "fuss" or a division.

Baptism.

Paul did things decently and in order. He probably did not discount baptism. But if his words in today's lesson mean anything, he certainly did not magnify it to the place which some people give it. As a matter of fact, he not only says that he baptized only a few—he refers to two individuals and to the members of a household—he goes so far as to say that he does not recall whether he baptized anybody else (verse 16). Paul evidently felt that there were other things more important than baptism by water.

Preaching the Gospel.

"For Christ sent me, not to baptize, but to preach the Gospel." Paul believed he had a divine commission. He felt "called to preach" by Christ himself. That was his mission. And his message was "the Gospel," the good news that God loved men, that Christ died for men, that men could be redeemed by grace through faith, and that nothing could separate men from the love of God which was in Christ Jesus. Paul, of course, developed these points, but they were the heart of his message. When Paul preached he talked about God and about Christ and about sin and about redemption and about consecration and about victory here and life eternal hereafter. Preaching for Paul was serious and high business. In this day in which we live every minister needs to preach the Gospel with a new passion and a new power.

The Cross of Christ.

The sacrificial death of Christ on the Cross

was the central theme of Paul's preaching. Christ died for sinners. Christ loved us and gave himself for us. Christ made it possible for us to be reconciled to God. Christ saves. It was not "the wisdom of words"; it was truth taught by the spirit of God himself.

The Preaching of the Cross—Foolishness or Power?

Paul says the preaching of the Cross is to them that perish foolishness. To the man who loves sin, the Cross is simply a lot of foolishness. To the man who tries to understand it intellectually apart from experience, it is foolishness. But to those who have yielded themselves to Christ, to those who in penitence and trust, have accepted by faith Christ's reconciling work on the Cross, it becomes the power of God. Those who have been saved from sin may not be able to explain the mystery of the Cross, but they have experienced its power.

Not With Excellency of Speech or of Wisdom.

Some preachers seem to try to see how big words they can use and how flowery language they can employ in preaching. Indeed one gathers the impression when listening to some preachers that they are more concerned with making an eloquent address than with getting across a message. All too many people make sound and motion a substitute for thought and simplicity. Every minister and teacher should work diligently to put his thoughts into simple and clear language. A sermon is designed to feed, not to entertain. A sermon is designed to reveal God, not to display one's elocutionary gifts. Paul preached simply. His sermons were not with "enticing words of man's wisdom." He did not try to show his ability as an orator; he tried to reveal Christ. And Paul had good authority for his method. Never a man spake like Jesus, and Jesus always spoke simply, clearly, concisely.

Jesus Christ and Him Crucified.

Paul knew Corinth was a rich and a wicked city. He knew that it was a hard place. But he took his stand on Christ and him crucified, and stood there. He dared not do less. He could not do more. If Christ and him crucified does not win men, nothing else will.

In Spirit and in Power.

There must have been some great meetings in Corinth when Paul preached. Because Paul honored Christ, Christ honored Paul. Whenever and wherever a man preaches the true Gospel, God gives his blessing. Whenever and wherever a teacher teaches the truth, God adds his blessing.

The Source of Your Faith?

Our faith should not stand in the wisdom of men, but in the power of God. We need the wisdom of men. Teachers and preachers can help us to find and know God. But our faith should not, indeed it cannot, stand on the wisdom of men. We need to know God at first-hand, and then to interpret our faith in terms of that personal experience. Experience first, then reason. Religion first, then theology. There are multitudes today who are not afraid of what science can do to religion, for they know whom they have believed. Their faith does not stand in the wisdom of men, but in an experience of and the power of God.

WHAT HAVE WE TO THANK GOD FOR? (Continued from page 10.)

I thank God for my work. I accepted a job that was not what I had planned to do, but in my work I have found many reasons for happiness. While I am trying to prepare for more important work later on, I hope I am not forgetting the opportunities of today to live hon-

estly, work efficiently, and lend a hand where I can.

Is there any person who does not have something for which to be thankful? One poet says:

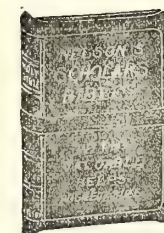
Kneel always when you light a fire
Kneel reverently, and thankful be
For God's unfailing charity;
And on the ascending flame inspire
A little prayer, that shall upbear
The incense of your thankfulness
For his sweet grace
Of warmth and light.

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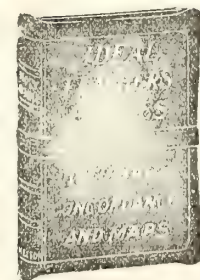
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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

THE POWER OF THE NATURAL MAN.

"When I would do good, evil is present with me."—Rom. 7:21.

Adam and Eve hid from God. So long as they were in hiding they refused to hear the calls of God. Paul, in his persecution of the Christians, refused to hear the voice of Jesus. In the character of Tito Melenia, George Eliot gives us a story of the ingrained habit of slipping away from reminders of duties neglected, and obligations left unfulfilled.

Honesty and truth, justice and righteousness have nothing of which to be ashamed and nothing from which to hide. Where these are the qualities, there is cleanness of soul and the word of Christ penetrates.

But there is a powerful self about us. That self is called the natural man. It is that part of us referred to by James as "naturally devilish" (Jas. 3:15). It is that body which Paul speaks of as being "sown a natural body, but raises a spiritual body," it is that part of himself continually at war with his spiritual body.

Prayer—O Lord, we confess our faults to thee and pray thy forgiveness. We would make bare our souls to thee and be moulded by thee into the Christ-like man. Suffer no deadening influence to blur our vision of what we ought to be. This day we set ourselves about to learn thy will and how we are to do it. We pray for grace to do it now and forever.—*Amen.*

TUESDAY.

AN UNUSUAL BLESSING.

"The good will of him that dwelt in the bush."—Deut. 33:16.

Moses is reminiscing. He sees God's hand in the history of the race. He thanks God that he obeyed that first summons, and for the constant guidance which he had received. He proceeds to pronounce blessings upon the people which represent to him the most complete comprehension of God's love.

Here is a list of those blessings: "The precious things of heaven," "the precious things of the sun," "of the mountains," "the lasting hills," "the earth and its fulness," etc.

But the blessing that caps them all is that one pronounced in Thanksgiving for "the good will of him that dwelt in the bush." This characteristic of the dwelling of God does not occur anywhere else. It appears that it was intended to intensify the presence of God everywhere and that there is nothing too great for his power to accomplish; nothing too small for his condescension to notice and nothing too remote for his love to reach. There is a tenderness, a love, a care, a presence, an all-sufficiency, and therefore a greatness about a God who, even to the perceptions of man, "dwells in the bush."

Prayer—Dear Lord God, forgive us of our sins of ingratitude. We thank thee for everything. We commit ourselves to thee. Hold thou us fast.—*Amen.*

WEDNESDAY.

A THANKSGIVING CONCLUSION.

Lesson—23rd Psalm.

"Surely goodness and mercy shall follow me all the days of my life."—Ps. 23:6.

Moses's life had not been one of roses and downy beds of ease. But it had been a victorious

life and God's good will had followed him and was with him still. The God who met him in the burning bush had never left him. The fire that burned there had never gone out in his life. The pillar of clouds that shielded them by day when pressed by the enemy and the fire by night that held the enemy back, was still with him, the same sort of protection to his life and soul.

In these days our retrospect is not the best. The way has been rough, rocky, rugged and steep. The wolf lurks at the door and poverty threatens the existence of thousands. Dost thou see the hand of God in it all? Does God's precious provisions throughout mean anything? Can we get together and out of a true spirit of gratitude pledge our faith and steadfastness to him? Job said, "Though he slay me yet will I trust him." "All things work together for good to them that love God." Even the "works of Satan are made to serve him." Paul said, "Whether living or dying we are the Lord's," and looking back over his past, said, "I have fought a good fight." Where will this Thanksgiving find us?

Prayer—Dear Lord God, be with us yet, lest we forget, lest we forget. We are trying to arrive at every conclusion of grace, love, faithfulness, and surety. O Lord, give us vision and all that we need to do this.—*Amen.*

THURSDAY.

THANKSGIVING DAY.

SHOW ME THY FRUITS.

Lesson—Psalm 139.

"If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."—Verse 9.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

"Show me thy fruits, this latest are of thine; for in the last is summed the first of all."

—*Browning.*

The Lord has shown us his fruits. Now he would have us show him our fruits. Our fruit is the consecration of ourselves. The finest expression of Thanksgiving is the offering of self at the throne of grace in humble recognition of what God has done for us.

Whatever has touched our interests, whatsoever has raised a care within our bosoms, whatsoever has been worthy of our anxiety or thought, in everything is indeed the infinite God, and may be made and should be made the subject of our Thanksgiving.

This is no small thing. It is said that the feeble pulsating of the heart may keep the life blood circulating for a while, but it requires a strong healthy heart to send the blood down into the tips of the fingers and make it circulate through the outmost, smallest branches of the veins. In like manner it takes unbounded faith in God, strongest spiritual life, and devotion to the kingdom to animate the whole course of life so that the power of godliness may reach the minutest transactions of life and bring God into the smallest matters. "As the years are made up of seconds, so every man's life is an aggregate of trifles. How are we spending our seconds?"

Prayer—O Lord, as we stand between our door and the garden, make us thankful that thou hast made the world so fair and beautiful, and that thou hast made us so susceptible to its goodness and bounty. We thank thee for the goodness of the world and that thou hast made us to love goodness. Make us faithful to its cause forever.—*Amen.*

FRIDAY.

SWEET MEDITATIONS.

"You to whom God was pleased to make known what is the riches of this mystery . . . which is Christ in you, the hope of glory."—Col. 1:27.

We have stood upon the edge of a grand canyon in the early morning of a glorious summer day and watched the wreathing mists that hide the mountain slopes in the distance and covered the chasms beneath. Then, under the breath of a freshening breeze the mists gradually lifted, disclosing the mountain tops which had been lost in the sky, and revealing the grand and glorious chasms of interminable depths and distances beneath. What ravishing vistas of varied and lurid beauty delighting the eyes and the soul and stimulating the imagination* What was first thought to be cloud was only mists. Their lifting made manifest the solid realities and dawning splendors of a world about us (and of which we are a part) incomprehensibly magnificent.

In our own little world we are in the midst of a thousand things of God. Often the things of this world obscure them and the holy life seems an impenetrable mystery. But when the mists have rolled away, as they do, there stands revealed, and open to our perceptions, the precious things of heaven and earth and the peace of God which passeth understanding, so that all we have to do is look and see. A glimpse has been granted as of the goodness and the purpose of God in Jesus Christ. Look and see. Eat and feed thy soul on him. Drink unto thy soul's satisfaction.—*Amen.*

SATURDAY.

SPIRIT OF GOD.

Spirit of God descend upon my heart,
Wean it from earth to joys above
Lift me from weakness mighty as thou art,
Teach me to love thee as I ought to love.
Teach me to feel that thou art nigh,
Teach me the struggles of the day to bear,
To check the rising tide of the rebel sigh,
Teach me the patience of increasing prayer.
I ask no dreams
No passing ecstasy,
No calmness dwelling in this vale of clay,
Just send thy angel thoughts
Through opening skies,
And take the dimness of my soul away,
O, take the dimness of my soul away.

—*Geo. Croley.*

SUNDAY.

SPIRITUAL REFUELING.

"Feed me with the food that is needful for me."—Read Prov. 30:1-9.

Refueling has proved one of the greatest forward steps in aviation. The feat has just been accomplished with gliders, a lunch being lowered from one glider to another, that being the only refueling necessary in that mode of flying.

Let us now arrange for our heavenly refueling, if we would make long flights with the spirit. Let us contrive ways to snatch at the power of the spirit, which is prayer, and the food of the spirit, which is the Bible. Our days may be crowded with necessary work, but what is more necessary than this refueling? Without Bible reading and prayer nothing is before us but a forced landing, which is quite sure to be disastrous.

Prayer—May we never, our Father in heaven, get out of touch with thee. With thee in reach, food and power are in reach, and we can keep going. In all our aviation may we make plans for wise refueling.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher*

THANKSGIVING THOUGHTS.

By REV. J. S. WILLETT.

"Bless the Lord, O my soul; and all that is within me, bless His holy name."—Psalm 103:1.

Thanksgiving Day is an unusual holiday. It does not celebrate any great man. It is the expression of the common people. It is not a pagan holiday. It is a holiday of the people. The Pilgrim Fathers out of the deep gratitude of their hearts on that memorable first Thanksgiving Day gave expression of that gratitude to God. Gratitude is the great Christian motive. It is the only right way to think and feel. In another place the Psalmist said, "It is a good thing to give thanks." It is reasonable, it is right. There is something perverse and discordant in one who can live in God's world, unless he himself has made it a place of misery, and yet never feel the urge to kneel down somewhere, laying a sacrifice of praise upon the altar of God. Man by nature does not seem to be a creature of gratitude; not until we feel the quickening Spirit of God do we realize that every pulse of the heart that is painless, every breath of sweet air that goes to the pulsing of the heart, is a call to us to give God thanks and praise. With these wonderful bodies of ours, wherein perpetual renewal and decay goes on, as we pass through the day, we hardly realize that health is a miracle. What a preserver God is! Refreshed with the sleep of the night, needy for the new day's task; we take it all as a matter of course and the giver remains unthanked.

First, it is a good thing for ourselves to give thanks. Of all the great emotions which have the power of lifting us out of ourselves, gratitude is the greatest. We are ready to take the lowly place in the hour of gratitude, for the idea of thankfulness is that something has happened to us which was beyond our power and that was brought to us by God.

Second, it is the hour of faith, for in that hour we are living in an understanding and sympathetic world. The hard and bitter thoughts of life fall away. People are divided into two classes; those who give thanks, and those who do not. They represent two frames of mind, two moods, which really take possession of us. We either feel thankful or grudging. To be thankful is to be happy. To be grudging is like living in a prison house, cut off from the songs of life, and we can never be happy through life when we are standing on our own defense. Only when we are thinking of others can the best be realized.

Third, it is hardly possible to feel grateful to God without saying so. One may suspect a man's joy who gives no sign of it. We may perhaps feel grateful and give no manifestation of it, but we cannot enjoy the blessing of gratitude until we in some way let it out. Feelings, the very best and holiest, only turn in upon themselves and become stale unless they find expression. Expression gives to our feelings reality. A man really does not have a conviction until he has in some way declared it and maybe suffered for it. It is difficult to love some one and never do some beautiful act of service or sacrifice. Jesus asked the question, "Were not ten cleansed? Where are the nine?" The nine may have been grateful but surely it would have cheered the heart of Christ to have seen an expression of their gratitude.

It is said that that great English preacher, the sainted Dr. Hale, near the end of his life, asked God to forgive something for which he had never asked forgiveness before. He asked "God to forgive him for the sin of gloom, that his face and his voice had been gloomy and had overshadowed his life and the *voice of praise and thanksgiving were so lacking.*" It is so easy to forget the long days and years of good things the moment the path is crossed by an adverse thing. We forget the years of unbroken prosperity in the great depression that darkens so many homes. We do not ignore the anxieties that darken many lives at this time, but we do want to remember the good things that have come. William Law, the great mystic, once asked, "Who is the greatest saint?" and his answer was, "The man who is most thankful." To live under a sense of our infinite indebtedness to God is to enjoy a fellowship with him as wonderful as it is enriching.

Gratitude will send a man on the second mile. Our thanksgiving can take the form of downright selfishness. We may express our gratitude for national and local blessings and our civilization in contrast with that of paganism, for family reasons, but if you will note closely the example of Jesus in every case where he offered thanks it was for blessings not for himself but for somebody else. In the raising of Lazarus he thanks God for what he was going to do for the family and others. At the return of the seventy he thanked God that he had hidden spiritual truth from those who thought themselves wise and had revealed it to the humble minds, even babes. This gives us a suggestion as to the broadest scope for our thankfulness, for one may have gratitude for these secular things and earthly blessings and still be without Christianity. Jesus said, "If any man come after me let him deny himself and take up his cross and follow me." The people that really help are the cheerful, hopeful, thankful people; not merely God-fearing people, but God-praising people.

Fourth, one thing God needs and requires, and one thing we can give is praise. He is not enriched by our material offerings, but praise shows a man at his best. Ingratitude shows a man at his worst. To say "the ungrateful wretch" expresses the utmost of contempt and disgust. For a life that is bereft of gratitude is a wasted, sullen, unfriendly life. "Offer unto God thanksgiving." Our tendency is to take our blessings as a matter of course. Why should not the sun shine and the harvest be abundant? We often wonder if the nine lepers out of the ten are representative of the selfishness of the unregenerated heart. It is ungrateful to think of God only in time of trial and forget in our prosperity. Nine were no sooner cleansed than they forgot. A life that refuses to complain lives on a high level, but why not go higher and insist upon gratitude for that spirit can be cultivated.

"Oh for a thousand tongues to sing
My great Redeemers' praise."

As David looked into his heart he found one blossom not developing as it should, and he sets to work to cultivate it by saying, "Bless the Lord, O my soul, and forget not all his benefits." He refuses to blunder through life without seeing anything to thrill him or bring him to his knees in praise and adoration.

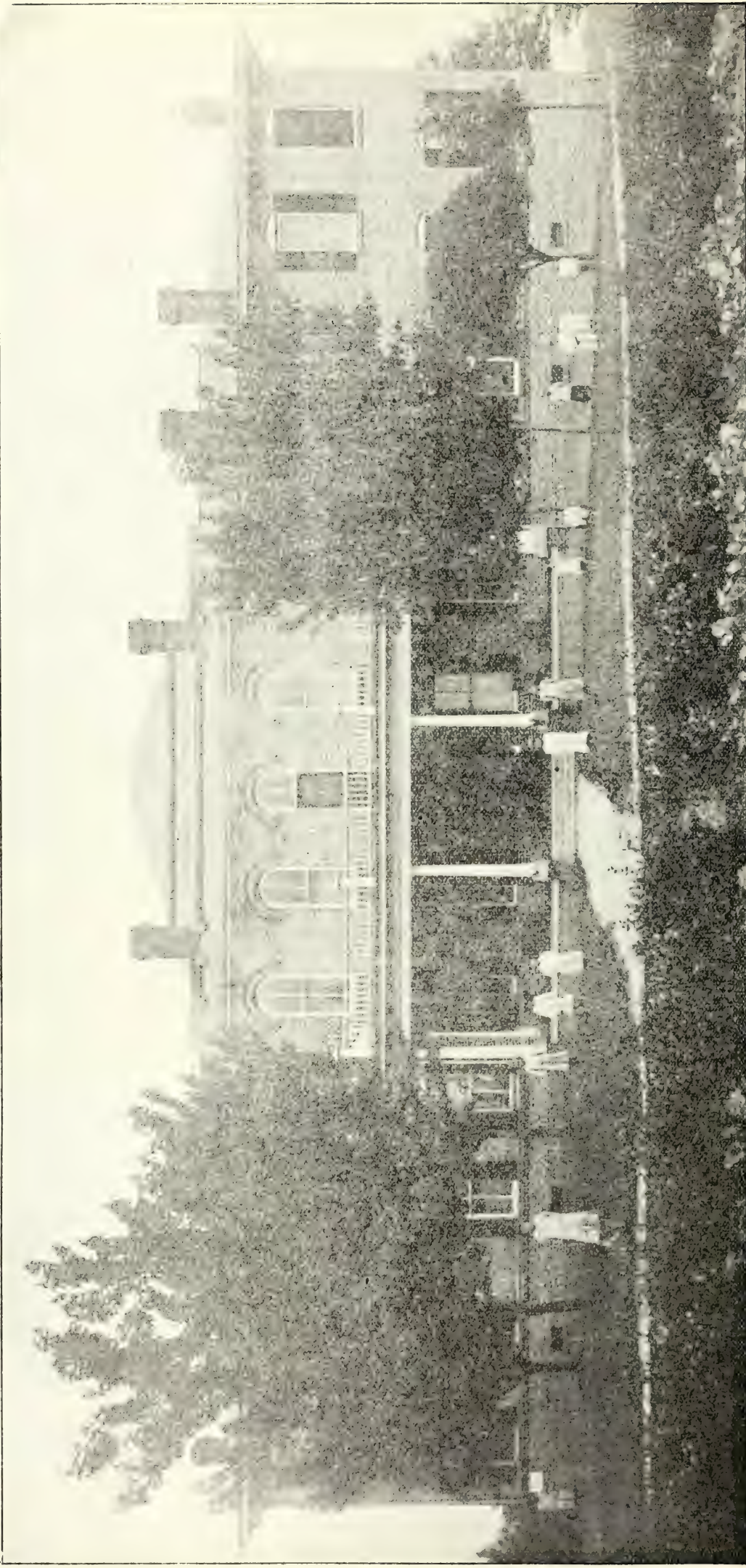
Fifth, in one way thankfulness is a matter of choice. We can if we desire deliberately cultivate hate and malice and the opposite of praise.

A dishonest man may grow as good potatoes as an honest man but he cannot grow as good a character nor build a soul. Character comes as a result of choice. The way of gratitude is not a catalogue of what we have not but what we have. Think on his benefits, not contrast our small blessings with the great benefits of others. It is so easy for us to persuade ourselves that our neighbor is getting a better deal than we. Let us learn to appraise our own wealth before looking at others. For the thankful spirit cannot exist unless there is the right sense of proportion of values, for after all the people who base their happiness on riches and on material things are the most discontented as a rule. "For a man's life consisteth not of the abundance of things that he possesseth." Paul's contentment was due to the fact that he had found the essence of life. He had discovered the Redeemer and in him was found a remedy for sin. He looked beyond the flogging, the imprisonment, the shipwreck, even death. Resurrection played a large part in his life and thinking and his soul sang its song of undying gratitude. It is not the things that bring the most joy now, but the things that will bring the most joy in the future that should have our praise now. Prof. James Orr once said, "God is shaking all things in heaven and in earth, but the things that cannot be shaken remain. God remains, the Bible remains, Christ remains, the sin and the need of the world remain, the Gospel as God's provision remains."

Sixth, some one has said that Paul's abounding joy was due to the fact that he had (1) stood fast in the Lord for good or ill, for the first essential of our happiness is submission to the will of God. (2) He had put all enmity and selfishness out of his heart and left only room for love and gratitude. (3) He refused to harbor care. Without question the great American disease is worry. Many are the victims of this disease. Paul's advice is good when he said (a) in nothing be anxious; (b) in everything by prayer and supplication (c) *with thanksgiving* make known your request to God." Paul fixed his mind on high things and he learned so perfectly the lesson of contentment and anything more than the barest necessities fills him with joy. A well-known minister used to walk up and down Fifth Avenue in New York at Christmas time and look into the beautiful windows and then think of the things *he could do without.* Perhaps trouble has come, but we ought to thank God for the troubles that have not come. During the Chapman-Alexander meetings, on one occasion a poor paralytic was wheeled down the aisle and placed before the platform. Mr. Alexander saw the man and said, "What is your favorite hymn?" He immediately answered, "Count your many blessings." That man had a vivid sense of the goodness of God.

Seventh, if the Psalmist needed to stir up his soul to bring vividly before his mind gratitude to God, surely our souls need stirring not only once a year on Thanksgiving Day, but every day. If we do not stir up gratitude in our hearts, the very abundance of our blessings will crush out our spiritual life, for a fire can die not from the lack of fuel only but also through the abundance of fuel. We must break up the crust, we must stir up the fire, we must fan it into a blaze. To lose the spirit of praise is tragic, for a thankful, singing, cheerful Christian is what this old world needs. In thinking of our thankfulness to God let us think of the amazing thought of God's gratitude toward us in that never to be forgotten chapter in Mathew, the 25th. Jesus gives us an insight of his gratitude when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Reprint from The Wesleyan Methodist.*

Do Not Forget Your Thanksgiving Offering



MAIN BUILDING—CHRISTIAN ORPHANAGE

The first child was admitted January 28, 1907. Since that date 377 children have been admitted.

The Christian Orphanage appeals to every Church and Sunday School for a Special Thanksgiving Offering during the Thanksgiving Season—Remember the fatherless children!

Christian Orphanage

Dear Friends:

Thanksgiving will soon be here. Many of you will doubtless have turkey for your Thanksgiving dinner. Others will have good old chicken. We are wondering what we will have at the Orphanage. We would not think of asking for turkeys; but chicken would taste mighty good to us here. The good women saw to it last year that we had a real chicken dinner and our children were happy. I wonder if some of our good women will see to it this year. It will be fine for you to do this for the little children here. I feel sure you will enjoy your dinner more. If some of our churches would ship us a crate we would be very grateful. Most anybody could contribute a hen to help fill a crate for the little children here.

Now, for the Thanksgiving offering in your church! Do you realize that Thanksgiving is almost here? Just one more week. Have you laid aside your offering to put in the plate when the offering is taken in your church? Remember lots of our little fellows do not have their winter shoes because we have not had the money to buy them. We have faith in you, to believe you will make some sacrifice at this Thanksgiving season to assist your Orphanage in taking care of the little children in its care. It is a challenge to you.

We have had several inquiries as to our needs in linens. We need sheets (single and double) and towels. We are out of both.

CHAS. D. JOHNSTON, *Supt.*

The following articles have been received since our last report:

Mr. Vitus Holt, Burlington, N. C., 1 canning machine.

Mrs. W. K. Holt, Burlington, N. C., 1 box of clothing.

Mrs. J. H. McEwen, Burlington, N. C., 1 box of clothing.

Jas. P. Montgomery Class, Burlington, N. C., clothing for Lillie Mae Hunter.

Mrs. J. W. Holt, Burlington, N. C., 9 gallons of grapes.

Mrs. R R Auman, Steeds, N C., 3 dresses, 1 pair shoes.

Ladies' Missionary Society, Sanford, N. C., 1 quilt.

Junior Christian Endeavor Society, Enigma, Ga., 1 quilt.

Missionary Society, Durham Christian Church, Durham, N. C., 2 quilts.

Woman's Bible Class, Burlington Christian Church, Burlington, N. C., 3 sheets, 6 towels, 1 skirt.

REPORT FOR NOVEMBER 23, 1933.

Brought forward \$10,363.59

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Greensboro, Palm St.	\$ 6.00
Howard's Chapel	1.00
Union, Va.	3.82
Ingram	6.00
Monticello	14.00

30.82

Eastern North Carolina Conference:

Mt. Auburn	\$ 3.15
Shallow Well	3.00
Pleasant Union	8.00
New Hope	1.00
Turner's Chapel	1.15
Oak Level	1.17

17.47

Western North Carolina Conference:

Ether	\$.82
Pleasant Cross	1.03
Pleasant Ridge	2.88

4.73

Eastern Virginia Conference:

First, Norfolk	\$ 10.31
Bethlehem	8.57
Cypress Chapel	3.97
Oakland	6.00

28.85

Valley Virginia Central Conference:

Leaksville	1.76
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1.76

Special Offerings.

Alamance County	45.00
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45.00

Endowments.

L. S. Holt Endowment Fund.....	150.00
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150.00

Thanksgiving Offerings.

Mr. J. D. Long, Graham, N. C....	\$ 10.00
Mr. A. W. Haywood, New York..	25.00
Mrs. E. J. Brickhouse, Norfolk...	30.00
A Friend	15.00
Miss Lydia Creswell, Hook's Mill, W. Va.	3.00
Mrs. Bessie Brill, Hook's Mill, W. Va.	1.00
A Friend	4.00
Mrs. H. E. Pearce, Franklinton, N. C.	5.00
Dr. and Mrs. W. C. Wicker, Elon College, N. C.	10.00

103.00

Total for the week..... \$ 381.63

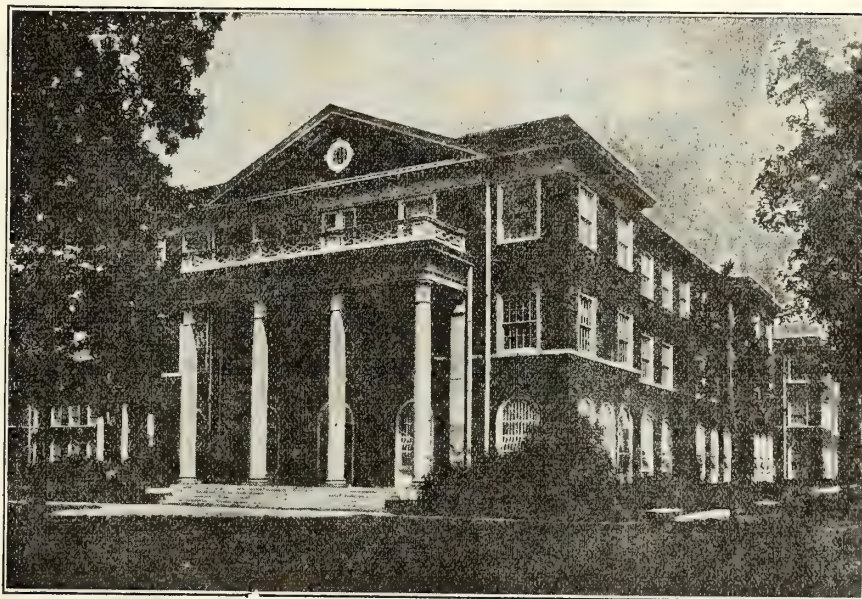
Grand Total \$10,745.22

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

FALL TERM OPENS SEPTEMBER 7th.

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C. M. CANNON, *Registrar*

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OBITUARIES

Johnson.

Sarah Harris, daughter of the late John T. Harris of Waverly, Va., was born October 22, 1855. On December 14, 1875, who married Thomas Wesley Johnson of Waverly, and November 13, 1933, she passed from earth to heaven.

Five children preceded her to the spirit world. She is survived by her husband, seven children, eleven grandchildren and six great-grandchildren.

At the age of nine she joined Spring Hill Christian Church, and when the Waverly Christian Church was organized she became a charter member and remained faithful to her duties until death.

Funeral services were conducted in her church by her former pastor, the writer, on Tuesday, November 14th. Many beautiful flowers and a large group of people spoke silently but eloquently of the esteem in which Mrs. Johnson was universally held. Interment was made in the family plot in the Waverly cemetery.

Mrs. Johnson was a devoted wife, a loving mother, a loyal friend, a faithful church worker and a consecrated Christian who looked at life as an optimist and brought a blessing to all who knew her. May the blessings of high heaven rest richly upon her family, friends and church as they seek to make her immortal by continuing the noble life which she lived.

F. C. LESTER.

Howell.

S. R. B. Howell died at his home near Holland, Va., November 2, 1933, aged 77 years. Funeral services were conducted at Holy Neck Church by his pastor, assisted by Revs. W. M. Jay, R. A. Whitten, J. G. Truitt and W. H. Corbett. The interment was in Holy Neck Cemetery.

He leaves a widow, a son, Richard Howell, Philadelphia, five daughters: Miss Della Howell, Holland; Mrs. H. A. Brooks, Washington, D. C.; Mrs. Thos. E. Gregory, Mrs. Julian Gregory, and Mrs. E. L. McLaine, Norfolk, and five grandchildren.

Mr. Howell was a faithful and loving

husband and father, a loyal and faithful church member, and a Christian of unwavering faith. He endured his long and great suffering with a calm realization and rejoiced to meet the end.

May God bless and comfort his loved ones.
N. G. NEWMAN.

Meditation is not an act of the mind only, but of the whole man, so that the Word stirs thought, and thought stirs prayer, and prayer passes into communion, and communion reveals new matter for meditation.—Mark Guy Pearse.

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Southern Convention of Congregational and Christian Churches

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXV.

RICHMOND, VA., THURSDAY, NOVEMBER 30, 1933.

NUMBER 48.

.. THE SUN'S OBSERVATORY ..

The Chicago Stockyard Strike.—

The livestock handlers' strike had assumed serious proportions by Tuesday of this week. It was stated by stockyard officials that unless some agreement could be reached immediately the Chicago Union Stockyards would be closed to the shipment of all livestock. Though not yet officially closed, the stockyards had already taken on a holiday appearance. Both strikers' pickets and policemen patrolled before the main entrances, but no serious disorders had been reported.

Women of the Philippines Receive Suffrage.—

Just before the Ninth Insular Legislature adjourned, it passed a bill extending the right to vote to women on the same electoral basis as men. The bill was recommended by Governor-General Frank Murphy, and was passed with little opposition. The qualifications for voting require that one must be 21 years of age, able to read and write, and must possess property worth not less than \$250.00. The Philippines are the first Oriental country to grant the right of suffrage to women.

Attendance at Chicago Fair.—

Final tabulations show that there were a total of 22,320,456 paid admissions to the Chicago Century of Progress Exposition. Besides these there were nearly a quarter-million tickets paid for which were not used. It has been definitely decided to re-open the Exposition next summer, and it is said that a number of paid admissions of slightly more than half those of this year will make the fair profitable. Approximately 80 per cent of the present exhibitors have signified that they will be on hand next year, while applications for space have been received from many other concerns as well as foreign countries.

No Competition for Doctors.—

From the *Epworth Era* comes the following startling information: "For the black skinned natives of Central Africa there are just 114 doctors for a total population of 90,000,000, or one doctor for each 790,000 natives. This compares with one doctor to every 759 persons in the United States. All of these doctors are missionaries. There are government physicians, but they confine their practice to foreign residents. Except where these few medical missionaries have gone, Africa is still tormented with the terror of evil spirits and dominated by the witch doctor. A glorious opportunity awaits an awakened church."

Objections to Caste.—

In a thesis presented to the faculty of the Graduate School of Cornell University by William H. Wiser, the following reasons are given for his objection to the caste system as found in Northern India: "(1) Its segmental division of society

is fixed by birth and does not take account of individuals of different abilities born into the different castes. (2) Its hierarchy fixes the Brahman at the apex and the untouchable at the base, irrespective of individual I. Q.'s. (3) Its food tabus and pollution by touch prevent inter-dining and a free intercourse of human beings who may be intellectual equals, as in the case of

A Thanksgiving Prayer!

*For fertile soil and kindly skies,
For fecund seed, for strength and skill
To sow and harvest the supplies*

*Which now our bursting garner fill,
We give Thee thanks, O Lord!*

*For daily grace through daily prayer,
For daily aid in daily strife,
That we have been allowed to share
The Wine of Heaven, the Bread of Life
We give Thee thanks, O Lord!*

*For every wise and holy thought,
For all of worth that we have won
For every kindness we have wrought,
For every kindness to us done,
We give Thee thanks, O Lord!*

*For faith—of all Thy gifts the best—
The vanquisher of worldly care,
For peace amid the world's unrest,
For hope amid the world's despair,
We give Thee thanks, O Lord!*

*Ours is the pilgrim's changeful lot;
Let light or gloom fall on our way,
May we press on and falter not,
Till in the land of fadeless day
We give Thee thanks, O Lord!*

—LIVING CHURCH.

a low caste man with a Brahman intelligence. (4) Its civil and religious disabilities prevent men of all castes from mixing freely in the use of public services. (5) Its lack of choice of occupation takes no cognizance of potential skills or various kinds of a given caste, but arbitrarily fixes the occupational status of each by birth. (6) Its marriage restrictions prevent intermarriage on the basis of intellectual equality. (7) Its religious sanctions offer nothing to those born in the lower castes of this life."

Tenth Anniversary Postage Stamps Issued.—

The following which we copy from *The Methodist Protestant-Recorder*, was in turn copied from the *Evangelical Christian*: "To celebrate the tenth anniversary of the Fascist Government of Italy,

Signor Mussolini has issued a series of new postage stamps, among them a design which has caused much opposition from the Vatican. The brown oblong 30-centesimi stamp sets forth in the center the open Bible standing on a pedestal, which rests on the wings of an eagle, symbol of inspiration. On the open page of the Bible is inscribed the word *Evangelism*. On the lower part of the stamp is the word *Credere*—to believe. In the rear of the open Bible is the Cross, not the Crucifix. On the left, before the Bible and the Cross, are the flags of Italy and the emblems of the Fascist regime, lowered in salute. The circulation of this stamp in Italy will preach a great sermon to the people, who have been taught that the Bible is a closed book to all but the priesthood of the Roman Church. The plain cross sets forth the Christ of the Cross, rather than the Cross of Christ. The Dictator of Italy is granting entire freedom for the wide circulation of the Scripture in Italy."

Governor Rolph and Lynchers.—

Not even the kidnapping and slaying of the youth, Brooke Hart, caused the front page attention that was caused by the lynching of his kidnappers and the immediately following statements from Governor Rolfe of California. There are many throughout the country who may agree with the Governor that "they made a good job of it." It is quite possible that such action will instill fear in the hearts of would-be kidnappers—and if it does, even such a crime may be excusable. Governor Rolph says that it was "a fine lesson to the whole nation. There will be less kidnapping in the nation now." The opinion of Mr. Rolph is by no means unanimous, and many who possibly agree with him, do not believe that his rather blatant statements in regard to the case have made it more effective. The *News Leader* of Richmond, Va., thinks that it has done vastly more to upset law and order than it can possibly do good. The *Times-Dispatch* says: "If any governor of an American State has delivered so direct an incitement to violence and lawlessness as Governor Rolph of California delivered yesterday, it would be difficult to call his name." It reminds us that there are two important conclusions that can be drawn from this episode: The first is that the public has been thoroughly aroused by the activities of kidnappers throughout the country, and is going to demand speedy reprisals wherever the guilty are found, either through "due process of law," or otherwise. The other is that mobs react similarly whether in the South, the North or the West. Mob violence brings out the worst in a man regardless of where it is incited. The South has borne its share of condemnation for such violence. Now criticism turns toward the West.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. F. C. Lester would have attention called to the fact that two Christian Endeavor topics are printed this week, so that hereafter leaders may have time in making preparations for their meetings.

Rev. G. D. Hunt, pastor of the church at Lanett, Ala., is planning a series of revival services beginning the first Sunday in December. Rev. H. C. Caviness, with his good wife, are expected to do the evangelistic work.

Dr. W. A. Harper, who is located with Vanderbilt University, Nashville, Tenn., was in Richmond the latter part of last week visiting with old friends and acquaintances. It has been quite a while since he had paid THE SUN office a visit, and we were glad to see him.

Rev. James H. Lightbourne, D. D., Troy, O., has been called to and accepted the pastorate of Burlington Christian Church. He is expected to begin his ministry at Burlington in February. He will receive glad welcome back to our work in the South, where, because of his former labors, he is so well known and loved.

Rev. Edwin E. White, pastor of the Pleasant Hill Community Church and leader in that most interesting and valuable Larger Parish service, recently visited the Jacksonville office. He was on his way to Sarasota, Fla., for a prolonged rest. His physicians had ordered him to give up all work and take a complete rest for several months. All his many friends will wish him speedy and complete recovery.

Crowded to the fullest capacity a special worship service, led by the young people of Columbia, S. C., the great old hymns of the ages were used in a way that indicated a study of hymnology. A Thursday evening service was held welcoming the pastor at large and the secretary of missions. Under the leadership of Rev. Florence L. Squires, a great work is in progress in the industrial section of this university city, limited only by lack of space and insufficient finances. In terms of the highest life values, this is one of our most important church enterprises in the entire country.

The Christian Missionary Association of the North Carolina and Virginia Christian Conference is to meet in its first annual session apart from the Conference at First Church, Greensboro, 10 A. M., Thursday, December 7th, Rev. G. C. Crutchfield, president. The Association of several years ago merged with the Home Mission Committee of the Conference and now seeks to re-establish itself as a going concern for home missionary work within the Conference. Brother Crutchfield is urging all ministers of the Conference and a delegation from each Sunday School and church to be present for this initial meeting at Greensboro. An appropriate and full program for the day is arranged, and a meeting of merit and real worth are anticipated.

The new venture at Atlanta, Ga., with Dr. D. Ashby Jones as guest preacher, has resulted in congregations that are crowding the building and commending us to the entire city. Dr. Jones insists on a strong Congregational program being inaugurated. Rev. John F. Blackburn, retired from our service, but still active in his devotion

to us, writes: "Dr. Jones is not a sensational preacher, and those who come to hear him are evidently thinking people, with a large per cent of young folks. It is a great experiment, and shows that there are many people in Atlanta who are tired of narrow denominationalism will demonstrate the broad spirit of Congregationalism by contrast."

Mr. George T. Gunter, secretary, wishes especial attention of pastors and churches in the Western North Carolina Conference to the adjourned session of the Conference to be held at Biscoe Christian Church beginning at 10 A. M., Monday, December 4th. The president of the Southern Christian Convention, Dr. S. C. Harrell, the president of Elon College, Dr. L. E. Smith, and the secretary of the Mission Board, J. O. Atkinson, are invited and expected by the Conference to attend this important session for the consideration of resolutions submitted to the Conference in annual session at Ramseur and referred by that Conference to this adjourned session at Biscoe.

The First Church at Miami, under the leadership of Rev. Helen F. Lanham, enjoyed a notable occasion on the evening of November 20th. A church supper was given in honor of the forty-four new members received since the first of January, all of them fine additions to the working force of the church. At this supper also there was the burning of the mortgage which had been held for some years by the now defunct Bank of Bay Biscayne. The Building Society enabled the church to take advantage of the offer of the receiver to accept what was relatively a small proportion of the debt. Another interesting feature was a birthday cake presented to Dr. George H. Bradford, who has for several recent months been assisting in the work of the church, serving as guest preacher at the morning service, doing so without compensation. This event was a most happy one and the attendance and the presence of so many new members augurs well for the progress of this church.

Rev. J. L. Neese, pastor of Palm Street Church, Greensboro, recently held an anniversary, marking the close of the fifth year of his pastorate there. A special service was held, which was exceedingly appropriate and largely attended. In this service, he gave an outline of the work done during the five years of his pastorate there, in which time the membership of the church has grown from 113 to 365. Seven new class-rooms have been added to the church during that time to accommodate the growing Sunday School and a basement has been provided, and a heating plant installed, both for the auditorium and Sunday School rooms. On the occasion of the anniversary, talks were made by A. H. Hinshaw, chairman of the Board of Deacons; E. L. Bowling, Sunday School superintendent; Miss Ophelia Morris, president, Woman's Missionary Society, and Charlie Jones, president, Christian Endeavor Society. Congratulations to Brother Neese and to Palm Street.

On Monday morning, March 20th, twelve men from Friendship Parish, Waycross, Ga., who, with their pastor, Alan Jones, had driven 250 miles during the night, dismantled the sectional building of the former Congregational Church in Anderson, S. C., and piled the material into two great Ford trucks and a freight car. The results are in evidence today in what to all appearances is a new, as well as attractive church building, housing the activities of Williams Chapel, two miles from Waycross, one of the four points of the Friendship Parish. Situated in a beautiful

fir grove with interior and exterior surroundings making for worship, inspiration and recreation, well seated, central communion table and antiphonal choir plan, the dedication services on the Sunday morning were preceded by a sunset Communion Service on the Saturday afternoon, following which the four churches of the parish and other South Georgia Association churches came forward through their representatives and paid their several missionary apportionments. Sunday morning witnessed a crowded church, processional and recessional hymns, a very happy group of people, all bills met and an offering received for missions; the dedicatory sermon was preached by Rev. Milo J. Sweet, with the pastor and others sharing.

Dr. W. Knighton Bloom, secretary of Missions for the Eastern Division and associate secretary of the Southern Convention, is ill at his home in Washington, D. C., and has been granted two months' leave of absence by the Church Extension Boards. Dr. Bloom, though not well, has been carrying on his usual vigorous program, and was making a tour visiting important places in the Southeast when he was taken seriously ill at Atlanta. He has been confined to his bed since, and the doctors ordered him to stay there for some time longer. He is having the best of care and he has every reason to believe that he will be able to resume his service at the end of the two months' leave of absence. However, his friends all over the Southeast, and elsewhere, will want him to conserve his strength and not resume his all-too-strenuous program until he has fully recovered. Dr. Bloom has the deep affection of all those who have worked with him in the Southeast and all of his friends have realized that he was working too hard; but his love for his work, especially his love for the Southeast, has kept him going beyond the limit of his strength. All of his host of friends wish him speedy and complete recovery. Dr. Bloom wishes it stated that all matters of regular Church Extension Boards' detail, including all remittances on the apportionment, be sent to the Washington office (933 Woodward Building), addressed to his assistant, Miss Winifred M. Ing, who is efficiently carrying on the office duties.

IMPORTANT ANNOUNCEMENT.

The Western North Carolina Conference in annual session at Ramseur, voted to have an adjourned meeting of ministers and delegates from each church, at Biscoe Church, 10 A. M., December 4th. The matter to be considered is that of resolutions read to the Conference by Dr. Stanley C. Harrell, president of the Southern Convention, as to plan of merger of Congregational-Christian Churches. The secretary of the Conference sends the following from the Resolutions Committee:

"Your Committee asks that the Board of the Southern Convention meet with the pastors on Monday after the first Sunday in December, 1933, for a discussion of the problems involved. Also that a delegation from each of the churches attend this meeting, which will be held at Biscoe Church. (Dr. Smith and Dr. Atkinson are invited to attend.)

"M. A. POLLARD, *Chairman*.

Food increases working power of muscles and brain; alcoholic drinks decrease it. Food aids one enduring physical strain; alcoholic drinks hasten fatigue and lower endurance. Food maintains the warmth of the body; alcoholic drinks increase the escape of heat. Food helps to keep the body in condition to resist disease; alcoholic drinks lower its powers of resistance.—*Scientific Temperance Journal*.

PROGRAM.

Following is the program for the Christian Missionary Association of the Eastern Virginia Conference, to be held with South Norfolk Christian Church, December 5, 1933:

MORNING SESSION.

- 10:30 Call to order, by Rev. Robert Lee House, President.
Song service, led by W. H. Baker.
- 10:40 Devotional service, conducted by Rev. Joe French.
- 10:55 Address by Mrs. C. V. Hargrove, "Gratitude for the Presence and Achievements of the C. M. A."
- 11:05 Response by Rev. R. E. Brittle, "Meeting the Needs of Our Conference Through a Co-operative Enterprise."
- 11:15 Enrollment of delegates, collection of dues, announcement of committees.
- 11:40 Special music, Rev. J. F. Morgan and Rev. O. D. Poythress.
- 11:45 Address by President, "The Spirit of the Pioneer; A Challenge to Our Faith."

AFTERNOON SESSION.

- 1:30 Call to order.
Song service, led by Rev. J. F. Morgan.
- 1:40 Devotional service, conducted by Rev. John G. Truit.
- 1:55 Report of Committee on Plans. Discussion.
- 2:15 Special music, R. L. House and W. H. Baker.
- 2:20 Sermon, Rev. R. A. Whitten.
- 2:50 Reports of committees.
Election of officers.
- 3:15 Closing devotional period, Rev. H. S. Hardcastle.

MY FIELD OF WORK.**BETHEL.**

We closed our year's work with this church the first Sunday in November. The third week in July we held our revival meeting. We had a fine meeting. Brother Rudd Newsom led the music for us. He is a spiritual singer and a fine musician. His music was much enjoyed. The preaching was done by the pastor. There were five additions to the church. This is a good church to serve.

The pastor and his family were remembered during the year with good things to eat. We have served this church for ten years. We have accepted the work for the coming year.

MT. ZION.

The second Sunday in November closed our year's work with this church. This was one of our happiest services during the year. The church met all of its obligations.

We held our meeting the second week in July. Brother Newsom was with us here. His services were much enjoyed. There were two additions to the church.

After the service on the second Sunday in September, we went to our car and with a joyful surprise we found it loaded with good things to eat. Since that time others have brought many other things to eat.

All of these things were appreciated and enjoyed by the pastor and his family. This is a good church to serve. It does not forget the needs of its pastor. May God ever supply their needs. We have served this church for thirteen years. The church has grown in that time, from about thirty members to one hundred and forty-seven. We are to serve here the coming year.

PLEASANT RIDGE.

(Guilford County.)

We closed our work with this church the third

Sunday in October. Several years ago we served this church for two years.

Our meeting was held the fifth Sunday and week following in July. Rev. F. E. Hyde assisted us in the meeting. He is a good preacher and a fine man to work with. His sermons were enjoyed very much. There was one addition to the church.

We are leaving this church and going to Pleasant Ridge in Randolph County. Our work began there the fourth Sunday in November.

J. FRANK APPLE.

WINONA LAKE SHOWS GAIN.

The 1933 session of the Winona Lake School of Theology, of Winona Lake, Ind., which was held from July 5th to August 12th, was one of the best sessions in the history of the institution. The management reports a gain of 10 per cent over 1932, with 16 States and 3 foreign countries, and 16 denominations represented in the student body.

There were two semesters of 15 days each, and courses were offered in the following subjects: Christian Doctrine, the Minor Prophets, New

Testament Theology, Old Testament, General Epistles, and New Testament Greek.

On August 12th, at 10 o'clock, the Annual Commencement was held, at which time a fine class of graduates received their degrees, all, excepting one, receiving the Masters Degree, either in Theology, or in Religious Education.

Plans have already been made for the 1934 session of the school, which will be held from July 5th to August 11th. There will be two semesters of 15 days each, as usual. The faculty for 1934 is composed of the following: Dr. John R. Sampey, Dr. Gaius J. Slosser, Dr. Samuel M. Zwemer, Dr. Wilber W. White, and the Dean, Dr. J. A. Hoffman. Courses will be given in Church History, in Old Testament Prophecy, in Comparative Religions and Missions, in English Bible, and Greek New Testament.

The new Prospectus will be ready for delivery about February 1st, and a copy may be had by addressing the Dean, Dr. J. A. Huffman, either at Winona Lake, Ind., or at his permanent address, 302 Morton Boulevard, Marion, Ind.

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December....., 1932.

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ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN NORTH CAROLINA CONFERENCE.

The last of our Annual Conferences assembled in regular session at Wentworth Church, McCullers, N. C., November 21st-22nd. The two-day session proved wise in one particular, at least, viz., A very large attendance of delegates and visitors for the two full days. From the opening session of the Conference, 10 A. M., November 21st, till the time the president's gavel fell for the closing at 4 P. M., on the 22nd, the house was well filled with a deeply interested audience. Dr. W. C. Wicker is president of the Conference and had invited Rev. George N. Edwards, pastor, Circular Congregational Church, Charleston, S. C., to preach the opening sermon. It proved to be a happy selection, as Preacher Edwards brought to the Conference a most timely and telling sermon, "Sharing the Gospel Message With Others." The preacher held his large audience in rapt attention as he revealed to them the fact that from the beginning, after Pentecost, "when they had all things in common," until this day, the Christian religion was a sharing religion. And, whereas, in the early centuries, the Christian religion especially shared material blessings, since that time it had been sharing spiritual blessings, and the one distinct feature of our religion is that we share with others the gospel of the Son of God. After the sermon, Rev. E. M. Carter conducted a very impressive communion service.

The Conference had been well opened with devotional service by Rev. T. Fred Wright, and then Brother B. L. Brown, of the local church, had most fittingly made all of us feel welcome to the place and privileges of the Conference, and

Rev. S. E. Madren told the local church how happy we were to be present.

Rev. Stanley C. Harrell, D. D., followed these exercises in presenting certain resolutions of the Convention Board, and the resolutions had been discussed and adopted.

The afternoon, beginning with a very appropriate service by Rev. Robert Kimball, was given over entirely to reports from ministers, treasurer and the various committees and routine work.

The evening session was devoted to "Youth Fellowship," and a very wholesome young people's program, closing with a powerful sermon by Rev. L. E. Smith, D. D.

The morning session of the second day was absorbed in the reports and discussion of "Missions—Home and Foreign," and "Education." Dr. Smith's address, following these reports, on "Our Educational Needs," was unusually effective, and Dr. C. H. Rowland, of Greensboro, made an impassioned and eloquent plea for Elon College. So effective were these remarks that some one suggested an offering, which was taken immediately for the College.

The afternoon session of the second day was devoted to routine business, with election of officers and delegates to the Southern Convention and reports of special committees, the Conference closing its annual session with an appropriate devotional service by Rev. J. A. Denton. The people of Wentworth Church and community, other churches and neighbors joining lovingly in cooperation, cared for the Conference in royal manner, abundant provision being made for all the needs of appetite and good fellowship. The Conference, judged by many individual expressions, was greatly enjoyed and was progressive in its plans for the coming year. The next annual session is to be held with Piney Plain Church, Wake County, N. C.

J. O. A.

THE VIRGIN BIRTH.

One wonders again and again why the critics seem to enjoy assaulting, with ruthless hands, the Virgin birth of our Lord. Among their favorite sports is that of saying that neither Mark, who was one of the first writers of a Gospel, nor John the beloved disciple, who was the closest to his Lord, nor Paul, in all of his Epistles interpreting the Gospel, make any mention of the event, and since neither of these inspired writers refer to the matter, it must have been an invention of somebody's imagination.

One always wonders, when forced to read such learned (?) speculations, why the two writers, Matthew and Luke, who, above all others, undertook to trace the genealogy of our Lord and to give a history of his advent into the world, are not given the same credit for stating the fact as other writers of the Gospels are for not stating the fact of the Virgin birth.

Another wonder arises. Why do these critics think that the Virgin birth carries the Christ rather than that the Christ carries the Virgin birth? The most marvelous miracle is Christ himself; what he did while here in the flesh, what he has done since that day, and what those have done and are doing who believe him to be the Son of the living God. Disprove the Virgin birth (which is impossible) and one has not arrived anywhere, since the divine One stands out as powerful and as unfettered as before.

Is it a matter of mystery? Mysteries have not been solved. They multiply. Science and modern-day critics have not cleared up mysteries. They have increased their number and their magnitude. There are more mysteries in the world today, and greater ones than ever before,

and as wisdom advances mysteries multiply and are magnified. The findings of the miracle of electricity, telephone and radio included, have not clarified the mysteries. They have bewildered us with the mysteries of the invisible atmosphere. So, if the mystery of our Lord's birth was destroyed, which it cannot be, he himself stands out as the most marvelous Man of all time, the immaculate Son of God, himself begotten of God, the Son of Mary, the divine One, incarnating in himself the personality and power of God and the very best that man can hope to be or become.

J. O. A.

OUR CHRISTIAN SUN.

Writing in a church paper about that church paper is like preaching to a small congregation on Sunday about the folks who are not there. This editorial, in so far as it is such, is intended for those who do not get THE CHRISTIAN SUN. The publisher of a church paper yearns for the folks who do not read it and is burdened by the folks who do not subscribe.

Church papers are having the time of their lives. The secular paper is crowding them out. The daily press comes with news fresh every morning, and because the daily press often carries church announcements and church items, the church paper is left out. If THE CHRISTIAN SUN alone suffered, it would be tragic to us as a people, indeed, and the only consolation we have in the near tragedy is that all the church papers we learn anything about suffer also and are being crowded out. The board of directors, in reporting to the North Carolina Baptist Convention, in session at Greensboro recently, said: "That with twice as many Baptists in North Carolina as were fifteen years ago, we have only half as many subscribers to the Recorder. The vast majority of our people know nothing of our denominational work. That same vast throng do nothing to make Christ known to the world. How can the Recorder aid our pastors, support our churches and advance the work of this Convention unless it is read? If we suggest Bible study or propose Christian fellowship, the vast majority of our people know nothing about it." That certainly does sound like some one talking to a Southern Christian Convention. We wonder if our Baptist friends were not copying from our records and pronouncements; but, no, they give figures of their own, which show that they are talking about Baptists and not about us Christians. Allow a further quotation from the report:

"Of the 1,074 Baptist pastors in North Carolina only 582 subscribe to the Recorder. Among the 605 Baptist ministers in North Carolina who are not pastors only seventy-nine of them see the Recorder. There are 2,278 superintendents of Baptist Sunday Schools in North Carolina, and only 317 of them subscribe to the Recorder. We have 1,085 Woman's Missionary Society presidents and only 302 of them get the Recorder. Not more than one deacon in fifteen takes the Recorder. We must reach more of our leaders with the Recorder if we are to advance in our work.

"Last year we published the Recorder at a loss of \$6,500. This year our deficit is \$8,748.51."

The sad part of such reading is that the church paper is essential to church life. Baptists must have the Recorder, and they know it. Christians must have THE CHRISTIAN SUN and cannot get along without it. It is essential to church life, and there is no mistake in that fact.

Every man and woman who loves his church and wants it to go forward, should take and read his church paper and hand it to other people and get other members to read it. This is our only hope.

J. O. A.

JEHOVAH'S DELIGHT.

The world may have been quite young, but that Priest of God was quite advanced in knowledge and wisdom, who, in the first book of Samuel, chapter 15:22, wrote: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams." Man, by nature, is stubborn and quite easily rebels, desiring his own way. Somewhere along the way of life, however, he must learn to obey.

The editor chanced to be visiting the Federal Prison at Atlanta, Ga., some years ago. Among other "guests" of the Government was a prisoner, an ex-Governor from one of our Western States. He was serving time for disobeying a Federal law while occupying the gubernatorial chair of his Commonwealth, and, his talents being recognized in prison, was elected editor of the prison paper. We picked up a copy of the paper printed by the prisoners and for the prisoners, and the leading editorial, written by the ex-Governor still within those walls, was entitled "Obedience." His plea was that mankind needed to learn obedience; that disobedience has led to more ills, more crime, more cruelty than any other vice known to man.

Somewhere along the line of our human pilgrimage we either have to learn, on our own account the lesson of obedience to authority, or we are taught it against our will. Samuel, indeed, was right when he said, "To obey is better than sacrifice." It is better because not to obey leads to prison walls where obedience is enforced.

In the December *Atlantic*, a father of seven sons and five daughters writes quite a humorous but exceedingly suggestive article on how he has managed or rather failed to manage (failed according to the present standards of teaching) that family of twelve. He and his good wife seem to have survived the ordeal and to have enjoyed the experiment immensely. A refreshing thing about the man's article is his frankness, not in trying to preach or point a moral, but in rather shamefully and apologetically relating facts from his own experience. Take a paragraph, not to be approved, of course, by CHRISTIAN SUN readers, but, nevertheless, to be read, even if in doubt. Let us read what this very happy father has to say in relating an experience:

"I have played only an inconsiderable part in the education of this twelvefold family. I have made a few suggestions and given some spankings when spankings seemed due. In the case of the oldest boy I do recall an incident which now seems insignificant. That was when he was one year old. For ten nights running, his stubborn little individuality urged him to defy society at large by standing up in his crib at bed time and howling his head off. For ten nights running, I sat beside his bed and knocked him down as often as he stood up. On the eleventh evening he suddenly saw the point, put his thumb in his mouth, and went smiling to sleep.

"He is a nice lad now and does not seem to hold any hard feelings. Perhaps our mutual respect and esteem date from far back beyond his remembrance."

Disobedience, sometimes, rebellion, shows itself early in life. But—well, Samuel wrote his book a very long time ago. "To obey is better than sacrifice."

J. O. A.

MOVING.

This is moving time. Travel the highways in country or city and the moving vans are in evidence. We are turning our backs on where we were and facing toward where we are to be. In this Uncle Sam's Government leads the bewildering pace. The Government makes the front page

in big head lines every day now. We have broken away from experience and trying experiments. The builders of our Government, even the statesmen of a decade ago, could not have dreamed that Government would reach its hand out to every department, business and undertaking of all our citizenship. We did not believe a few years ago that the Government should build dams for irrigation purposes or handle Muscle Shoals for nation-wide promise and profit. We have come a long way now. We rejoice in A. P. dispatches like this:

"Several large projects, including one for \$80,-107.80, submitted by the Woman's College of the University of North Carolina for a golf course and other improvements, were approved and work will be started at once. Telegraphic notification of approval was sent to units which had sent in projects."

No, this is not news from a board meeting of university trustees, but from U. S. Government headquarters, all of which makes interesting reading because of the novelty of it and the consequent bewilderment.

In another column along with this A. P. dispatch from Washington comes a pronouncement by the director of the Budget Bureau in these words:

"The great middle class, which furnishes the vitality and vigor and moral tone to our body politic, must willingly carry the burden of saving itself from destruction, for continuous and prolonged budgetary inflation means its destruction."

And thus to save "the great middle class" from its own destruction, the same dispatch adds:

"The administration is understood to have agreed on a tax of from \$2.50 to \$3.00 a gallon on whiskey, in lieu of the \$1.10 tax which is provided in the old revenue laws which take effect after the repeal of prohibition. The Government plans to raise a total of about \$700,000,000 annually from liquor."

And so, we are moving.

A historian, writing of the French nation in 1789 and the terrible years that followed, said:

"Statesmanlike measures, careful watching and wise management would, doubtless, have ere long led to a return of confidence, a reappearance of money and a resumption of business; but these involved patience and self-denial, and, thus far in human history, these are the rarest products of political wisdom. Few nations have ever been able to exercise these virtues."

One wonders if that historian of long ago, was merely writing a record of a nation a century and a half ago, or was he prophesying about our nation at this time? Have we learned patience and self-denial as a part of our political wisdom, or are we altogether impatient and tremendously self-indulgent? One can hope and devoutly pray that since we are moving, we are moving toward God and not from him.

J. O. A.

OUR ATTORNEY-GENERAL RULES.

Last week THE SUN stated that the Department of Justice at Washington, D. C., had ruled that no papers, cards or magazines carrying liquor advertisements would be allowed to go through the mails into dry States. The Department of Justice said this was in keeping with the Federal Statute Law and must be upheld. Following that decision, New York papers inquired of the Attorney-General of North Carolina what his ruling in the matter would be as to this State. The United Press, under date of Raleigh, November 18th, carried the following:

"Newspapers carrying liquor advertisements may have to print special editions for circulation in North Carolina.

"State laws forbid the distribution of publications containing advertisements of intoxicating liquors, Attorney-General Dennis Garland Brummitt has announced.

"In reply to queries from New York publishers, Brummitt said that they would not be allowed to deliver their publications by express, truck, baggage, or airplane service.

"Already the Post Office Department has been instructed not to accept periodicals with liquor advertisements for mailing into this State."

Again, we say, there is no wonder that the wet press outside of this good State is having somewhat to say about dry North Carolina. Let them say it to their heart's content, while North Carolina and South Carolina stand by their decision unmistakably registered on November 7th.

J. O. A.

HENRY JEROME STOCKARD.

On November 24, 1933, Peace Institute in Raleigh, N. C., honored Henry Jerome Stockard, and unveiled a portrait presented by his friends.

Stockard was born in Chatham (now Alamance) County, September 15, 1858, was educated in Graham Normal College under Drs. Wm. S. and Daniel A. Long, and later taught here for some years. In 1888 he did graduate work in the University of North Carolina, and received the M. A. degree there in 1889. In 1890 he became associate professor of English at the University. In 1896 he went as professor of English to Fredericksburg College, in Virginia, and in 1900 returned to the State as a professor in Peace Institute, Raleigh. At Peace he became president in 1907.

While he was a successful teacher, he will be best remembered as a writer, his book of poems called "Fugitive Lines," published in 1897, by G. P. Putnam's Sons, New York, is a collection of his best work. His sonnets were published by the *Century Magazine*, and other leading national publications, and have received much praise. His work reflects credit upon the State where literature has received all too scant praise.

In view of the presentation of his portrait, the sonnet given below by one of Mr. Stockard's friends will be of interest:

HENRY JEROME STOCKARD

By WILLIAM THORNTON WHITSETT.

The bard lies dead, but his immortal song
Shares not his hour of brief mortality;
Across the years it speaks assuredly,
A living Presence, 'mid the daily throng.

Rondel and sonnet ring across the years
For those who hold with Beauty and the Right;
And Poesy long shall keep their memory bright
Beyond the hour of our brief, bitter tears.

When gold and glamour slumber in the dust
And pomp and pride have lost their vaunted powers;
When marbles mould in mockery of fame;
The Poet's scroll impermeable to rust,
Shall sing its secrets to these hearts of ours,
And spell the laureled letters of his name.

WHAT IS A HOME?

A world of strife shut out, a world of love shut in.

A place where the small are great, and the great small.

The father's kingdom, the mother's world, and the child's paradise.

The place where we grumble the most, and are treated the best.

The center of our affection, around which the heart's best wishes twine.

The place where our stomachs get three square meals daily, and our hearts a thousand.

The only place on earth where the faults and frailties of humanity are hidden under the sweet mantle of charity.

CONTRIBUTIONS

SUFFOLK LETTER.

The next session of the Southern Convention will meet in Suffolk in May, 1934. Many difficult problems will be submitted for consideration. The Orphanage, Missions, Superannuation, THE CHRISTIAN SUN, Elon College, and the Convention will be among these problems. Certain steps were taken, at the last session, looking towards the union of Congregational-Christian Churches in the bounds of the Convention. Since that time further efforts have been made in that direction, with an assurance of ultimate satisfaction and success. But the work is not completed.

The set-up of the Convention organization affects many of the past methods and traditions of both denominations. Because of this the Committee in charge of this work is proceeding with great care and caution. The early leaders who organized the work of the Christian Church in the South were wiser than they knew. Much of the success of the period following the Civil War, is due to the effectiveness of the Convention organization. In the recent years, there has been a tendency to enlarge the scope of the Convention. It has probably gone far enough in its approach to the churches. The time has come when the local Conferences should be delegated with a more direct responsibility and initiative in the support of the institutions and general work of the church. This will call for a revival of some financial methods and plans now in operation. It seems that all plans should look towards enlarging the work and scope of the Convention until it should include all the Conferences and Associations of the Southeast. Its territory should be enlarged. At the same time the actual work, in financial effort, should be delegated to these Conferences or Associations. Conferences should determine how much money they will raise and how it shall be distributed. The actual use of money raised should be determined by Conventional Boards, in such fields as Missions, Orphanage, Publications and Colleges. If this principle can be kept in mind, and put into practice, it will be a step forward, in the right direction.

Perhaps the most vital matter for consideration at this time is the future financial support of Elon College. The College is deeply in debt. There is no possible way for it to work out of debt, or out of its current difficulties, by hand-to-mouth financial methods of securing money. It may exist by high pressure emotional methods, but it should get out of debt. A few people who were over-confident guided the institution into this difficult situation. These people over-estimated the willingness and the ability of the members of the Christian Church to give regularly to the support of the enlarged program of the College. The leaders are not to be censured for their faith. The church people are not to be unduly criticised for their failure to meet the high expectations of their leaders. Leaders and the church supporters should be tolerant in this hour of crisis and great need.

The Convention has delayed too long the effort to pay off the indebtedness of Elon College. Intensive effort has been made each year to meet current needs. The debt has been increasing from year to year. The time has come when serious effort should be made to wipe out the entire indebtedness of the institution. Creditors could be brought into some agreement, by which a basis of settlement could be arranged. There are many people who will cooperate in such an

effort. People who could give large amounts, could be induced to support this venture. All the people of this country are not bankrupt. Some people have money in the banks, if bank statements can be relied upon. I will borrow \$1,000 to give to the College, if necessary, as my part in such an undertaking, if this can be done.

I. W. JOHNSON.

THE ANNUAL CONFERENCES AND THE COLLEGE.

The denominational organization of the Christian Church calls for the formation of Conferences and Convention. In the South, we have churches in Virginia, North Carolina, Georgia and Alabama. The Christian Churches in these States go to make up what we have known as the Southern Christian Convention for a long term of years. There are 232 churches in this territory. These churches are grouped into seven Conferences: The Eastern Virginia, the Virginia Valley Central, the North Carolina and Virginia, the Western North Carolina, the Eastern North Carolina, the Alabama, and the Georgia and Alabama. Each of these Conferences meets in annual session. The 1933 sessions have all been held. It was my privilege to attend the Valley of Virginia, the Alabama, or the Georgia and Alabama, but I did not attend the others.

As I think of these gatherings, the programs presented, the attendance, the interest and enthusiasm of every session, I am convinced that our church is more interested in the church, itself, her institutions, and in spiritual things than it has been since I have been connected with it. Our contributions have not been as large as in former years, but a bit in excess of the last two years; our determination for growth and righteousness is evidently more marked. There were evidences of increased interest in the cause of missions and in the demand for benevolences. The people are greatly concerned for the Orphanage and its adequate and continued support. I am interested in every department of our work, and in every need of our church. Naturally, I am interested in our educational program with particular reference to our own Elon College. The church expects me to be interested in all the affairs of our work, but it has requested that I give my particular attention and undivided efforts in behalf of the College. The College is in serious financial straits at this particular time, more serious, I think, than any other institution that we have. It needs not only the sympathy but the support of every loyal soul. We do have a great task to put the College on the basis that it deserves, but we have a great people tugging away at this task. The task is not too great for us, if every individual member and friend will do his part. I am certain of one thing—that not in my experience have I witnessed such emotional enthusiasm for the College as was in evidence at all the Conferences that I have attended. The Eastern Virginia Conference manifested its interest and took some very definite and helpful steps for the support of the College; the Western North Carolina Conference followed with similar resolutions, the North Carolina and Virginia Conference took similar steps, the Eastern North Carolina Conference expressed its interest in emotions, in resolutions, and in enthusiasm. I have never seen a body of Christian people moved to such feelings and interest for the cause of education in our church as was this Conference. Conference officials, ministers, and laymen spoke with feel-

ing and devotion in the interest of Elon College. I feel that the fires of devotion and sacrifice for our College have been kindled upon the altars of many hearts and that we are now entering a period of sacrificial support for the College which means a new day for the educational interests of our church.

I hope that every minister will take due account of the resolutions passed by the Conferences calling on the membership of the church to support the College with its efforts and means and that he will see that Elon College Day, January 14th, is properly observed as Elon College Day, and that his church raise the amount for the College called for by the Convention.

The members of the Christian Church in the South are greatly encouraged with the addition to our Conferences and Convention of the Congregational Churches in this area. Under this plan of the merger and the action of the Southern Convention at Burlington the Congregational and Christian Churches in the South became one in organization and work. We are now the Southern Convention of Congregational and Christian Churches. We are one and should begin to function as one, sharing each other's privileges and bearing each other's responsibilities. We are one in hope and in doctrine and we must become one in cooperation and in effort.

L. E. SMITH, *President.*

EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Conference has closed its annual session held at Wentworth Church during the past week, and it is gratifying to know that the attendance was fine, the interest was excellent, the entertainment was royal, and the prospects for the future are bright for greater things in the work of the Kingdom. Rev. Geo. N. Edwards, pastor of Circular Congregational Church, Charleston, S. C., preached the opening sermon by invitation and handled the subject, "Sharing the Gospel," in an impressive manner. Rev. Stanley C. Harrell, D. D., president of the Southern Convention of Congregational-Christian Churches, presented and explained the resolutions prepared by the Convention Committee looking to further united effort of our merger in the work of the church.

The Communion Service conducted by Rev. E. M. Carter, presented an impressive scene when twenty-four ministers of the church presented themselves before the communion table to partake of the emblems of communion, then for twenty-one deacons to present themselves to receive the emblems, and then to present them to the entire congregation to participate in this sacred service.

The program of Youth Fellowship, conducted by Rev. Robert Kimball in the evening service, was inspiring, uplifting and instructive. The addresses by Miss Priscilla Chase and Dr. L. E. Smith, president of Elon College, were instructive and appealing to the young people of the Conference. The young people of the Conference plan to have a special meeting at an early date for organization, planning and purposing for greater things for the young people of the Conference. We expect great things to be done in this movement for the mobilization of our young people for organized activity in the work of the Kingdom.

The reports on Home and Foreign Missions and from the Woman's Mission work awakened much interest and provoked much discussion. The woman's work of this Conference in eighteen societies did more for missions during the past year than the entire Conference of forty-eight churches did on the apportionments for Convention, Superannuation, Publications, Elon College and other calls of the Convention. The trouble

with many of our churches in raising apportionments is lack of a systematic method and provision according to the Scriptures to lay by in store on the first day of the week what belongs to the Lord's Kingdom.

Last year the amount raised on apportionments was ten cents per member in round numbers and the churches urgently requested a reduction in the apportionments for the ensuing year and by action of Conference the apportionments were reduced twenty-five per cent. If the churches raise the entire amount requested next Conference year it will amount to only one cent per week for each member. Surely no church will report that they are unable to meet this modest request for money to support our general enterprises and institutions of the church.

Three of the ordained ministers of the Conference changed their membership. Rev. J. C. Cummings requested that his name be dropped from the Conference roll indefinitely. Rev. R. A. Whitten requested a transfer of membership to the Eastern Virginia Conference, and Rev. H. E. Crutchfield requested a transfer to the North Carolina and Virginia Conference. These requests were granted.

Visitors and fraternal messengers were welcomed from the Congregational Churches and from the Western and the North Carolina and Virginia Conferences and contributed much to the success of the Conference by their wisdom, counsel and fellowship. W. C. WICKER.

SHORT HISTORY OF FIVE FORKS COMMUNITY CHURCH.

On the morning of January 14, 1932, the writer and Bro. S. P. Deaton in answer to a request by Mr. Elsie Britt, made a trip to the Five Forks community to ascertain the possibility of organizing a weekly prayer meeting and Sunday School. Brother Deaton being extremely interested in prayer meeting work and the writer interested in establishing a Sunday School for the underprivileged children of the community.

Unfortunately Brother Deaton was called away to another field of labor and the services of Rev. W. C. Martin were secured. The Lord blessed the efforts with a Saturday night prayer meeting, being appointed at Mr. Elsie Britt's residence on February 27, 1932. On account of illness in the homes of the writer and Brother Martin, neither was able to attend the first service, but Mr. W. A. Cagle and Mrs. Van B. Hix, of Biscoe, attended and they conducted the service. The meeting for the next two or three appointments was held at Mr. Elsie Britt's residence at which time there was manifested sufficient interest to attempt to organize a Sunday School. Mr. Will Britt offered to furnish and seat his tobacco packing house to be used for a Sunday School and weekly prayer service which he did the following week. The following Saturday night, March 26th, the prayer meeting was conducted in the tobacco packing house and Sunday School was organized and conducted in the tobacco packing house, the following day, March 27, 1932, with an enrollment of 32 pupils, which grew steadily until within a few weeks was nearly double that number. Brother Benton Britt was selected superintendent and teachers were secured from Biscoe and Five Forks community.

The last week in May, the people of the community under the supervision of Brother S. P. Deaton, erected a brush arbor in the present site of the church building. The first prayer service was conducted under the new arbor June 2nd, and on June 12th the Sunday School moved from the packing house to the arbor which was used for this purpose the remainder of the summer.

On June 19th, Rev. John M. Allred, pastor

of Biscoe Christian Church, preached the first sermon under the arbor, using for his text John 3:16.

Seeing the apparent need of a revival the writer secured the services of Rev. Grady Brewer, an ordained minister of the Baptist denomination assisted by Brother S. P. Deaton to begin a series of services under the arbor which was held for eight nights starting Monday night, July 11, 1932. The Lord blessed the meeting with five new converts and great interest and on August 7th, Brother Brewer baptized four of the new converts at the Jackson Hole.

Regular monthly appointment was immediately made for preaching services by Brother Brewer one Sunday each month, and by Rev. J. C. Cummings one Sunday each month, and also by Rev. J. H. Miller, pastor of Biscoe Methodist Church one Sunday each month until and after September 26, 1932, on which date Rev. W. C. Martin, at the request of several non-members equally as interested, proposed in their hearts to have a church building.

Within a few weeks the old Flint Hill Baptist Church building was purchased and removed to the present grounds and the people of the com-

munity, both members of the organization and non-members, immediately met and erected the framing of the present church building, and on December 10, 1932, Rev. Grady Brewer preached the first sermon in the new church building.

Rev. W. C. Martin was then selected as pastor for the coming year and the delegates were promptly elected to attend the 62nd session of the Western North Carolina Christian Conference at Parks Cross Roads Christian Church on November 9, 1932, at which time the church was given the name of "Flint Hill Christian Church," and the church organization received as a member of the Western North Carolina Christian Conference.

The Home Mission Board indicated their faith and appreciation of the efforts being put forth by paying \$75.00 for a good metal roof.

Brothers Ira Maness, Walter Williams and Grady Britt were elected as trustees of the property, and Brothers Benton Britt, Will Britt and Ira Maness have been elected deacons to be ordained at a later date.

God be praised and honored for the fruitful way he has blessed the efforts of his humble servants in the work. O. H. LAMBERT.

Biscoe, N. C.

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
to Mercy and truth gather; righteousness kissed each other.
xx Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
Gen. 15. 1.
Ps. 56. 1.
A 57. 1.
2 or, all

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8 7 "Jē-hōi'-ā-chin was 8 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

PRAYER.

Lord of life, open our hearts to receive the Spirit. Feed thou our souls lest they perish. May no moments of the Sabbath Day, given as it is for bodily rest and spiritual refreshment, be thoughtlessly or mistakenly dissipated. Turn myriads of feet to thine earthly courts and grant that there the yearning soul may find not emptiness nor confusion nor perversion but, through the imparting by God's ministers of his holy truth, may all be strengthened and constrained to walk no longer after the flesh but after the Spirit. For this we humbly pray. L.

THE PASTOR ACROSS THE HILLS.

Saturday, November 11th, as the clouds hung low above blue mountain peaks, a strange car slowly rounded the curves on the old mountain trail and glided over the path across the hills that leads to my "Blue Ridge Mountain Home." A few of my friends from Eastern Virginia came to our hills. They were people whom I have long thought of as my people: Mrs. W. E. Garrison, of Windsor, Va.; Mrs. P. C. Bradshaw, and Mrs. Elisha Bradshaw, of Walters, Va.; Mrs. Bradshaw's son, Samuel, and a girl friend of Suffolk, Va.

The Bradshaws are lovingly remembered in our hills. Rev. Elisha Bradshaw was our first residing pastor at Elk Spur and a more sincere Christian has never crossed our hills.

Mrs. Garrison is not only a faithful church member, but a mother of mine. The Garrisons gave me a year in high school back when I first left the hills. They took me into their home, took care of me as they did their own child, and only hoped that I could make good in life. And may God help me to be such that Mother Garrison and all my friends can be proud they helped me. I shall ever feel indebted to these people. You who have never lived among the hills can never know how much the "home life" in a Christian home meant to me. I had never been away from these hills before, and I went from these rugged hills with their winding trails, their coarse food, and their bloody tragedies, to that home of peace and plenty, in the land of my dreams. The broad flat sweep of country, the pond lilies of the swamps, the picturesque fields of peanuts and cotton, the fresh fish to eat, the white sand and no rocks, these, all these, and more things I found so different from a rocky mountain farm. It was all so broad and free whichever way I looked. I loved that flat country, and do yet. I am still making a frantic search for words to express my gratitude and my admiration for that home in the East.

I still have a mental picture of the Garrison home. The lovely old fashioned country home with all the comforts of that part of the country! Wide, sunny screened porches. In other words, a house built back when people built houses, and not tiny cramped places in which a person has not even room to breathe. A flower garden made a bright splash of color on one side of the house and big shade trees spread their leafy arms so cool and green, on the other side. And in winter the woods on the Garrison farm were lovely. No where does holly grow quite so nice as there. And mistletoe! Oh, everyone knows how much mistletoe means to a girl at Christmas!

Another thing I remember was the piano. Lovers of music can understand how much that piano meant to me. I had never been in the same home with one before I left the hills.

Mother Garrison had a young heart and an understanding soul. She encouraged the young people in taking me into their social activities. They took me into everything, and boys and girls alike were certainly nice to me. No where have I found just such an unselfish lot of happy young people. And Mother opened the home to all my young friends. I entertained our Young People's Missionary Society just any time, and served refreshments that would stagger these hills to know the cost of. The Garrisons bore all expenses and still had patience with me. This I wonder at, as I look back and think of the bother and noise I brought into that home. They were glad that I was satisfied to give my time to the work of the church and find entertainment in the social activities of the church. While I had never known what a real church, or a missionary society, or Christian Endeavor Society was like, and I dived into it with an eagerness that was a credit to our hills. I made my blunders trying to fit into that new life but Mother Garrison was truly a mother to me and taught me all the hundred and one things that I had not known when I left the hills. They sent me anywhere I needed to go in their car. To church, to school, to the Conference, to all things unless the young people took me to something. The young people often came by for me with a car, and I don't remember ever being left out of anything. This meant they were very kind, for I had just shed my mountain brogans and had not yet gotten away from my hilly dialect. I look back to that year and feel that it will ever be a bright spot, a glorious year, like an oasis in a desert.

So when these friends came to our hills Saturday, I set my memory racing. For among the things they brought me was an Annual from the school at Windsor—"My school!" Ah, that Annual! The shadow of its name, and a shadow it is to me. Not a dark shadow cast across my path, but a shadow like I see on a mountain side at sunset, or like a shady dell. A sweet memory of the past. I know most of the places that smile out at me from the pages of that Annual.

And now I thank God for these dear friends who have ever supported the Christian Church and our mountain work. That calls to mind our Hilly Grissoms who are still working here among the hills. They are still busy here. The school is going nicely, but no high school is being taught here this year. Please never fail to pray for our Grissoms.

And I plan some day to leave my path across the hills and take "the road that runs back home." I want to see again the place that will ever be "Home, Sweet Home" to me. Our wind-swept hills send their love to the sunny wave-splashed beach of Old Virginia.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 25, 1933.

Sunday Schools.

Previously acknowledged	\$ 636.97
Happy Home, Ruffin, N. C.	3.20
High Point, N. C.	2.40
Wadley, Ala.	.75
New Elam, New Hill, N. C.	1.54
Durham, N. C.	10.17
Berea (Nans.), Driver, Va.	5.64
Pleasant Hill, Liberty, N. C.	2.90
Rosemont, Norfolk, Va.	10.80
Roanoke, Ala.	1.00

Youngsville, N. C.	6.00
Newport News, Va.	11.00
Liberty (Vance), Henderson, N. C.	4.50
Bethlehem, Suffolk, Va.	9.75

Total \$ 706.62

Individuals and Churches.

Previously acknowledged	\$ 604.97
Timber Mountain, Winchester, Va.	1.00
"A Friend," Burlington, N. C.	15.00

Total \$ 620.97

Specials.

Previously acknowledged	603.20
Pleasant Hill Christian Church C. E. Society, Liberty, N. C.	1.10

Total \$ 604.30

Coin Card Offering.

Previously acknowledged	\$ 38.00
Mr. and Mrs. W. E. Brill, Hook's Mill, W. Va.	100
Bethel Christian Church, New Hill, N. C. ...	2.00
J. E. Branch, Garner, N. C.	2.00

Total \$ 43.00

Summary.

Previously acknowledged	\$ 5,519.98
Sunday Schools, Regular	69.65
Individuals and Churches	16.00
Specials	1.10
Coin Card Offering	5.00

Total to date \$ 5,611.73

J. O. ATKINSON, *Sec'y.*

ATTENTION—PLEASE!

To the Members of the Eastern Virginia Christian Conference:

At the recent Conference, J. E. West, Dr. D. L. Harrell and Mrs. I. W. Johnson were appointed as the Home Mission Committee. The Conference also adopted the following motion:

"Moved that a committee of three be appointed to be known as a Committee on Churches, whose business it shall be to aid churches in securing pastors and to aid the churches in every possible way."

The president of the Conference appointed the the above named individuals on this special committee.

As the Home Mission Committee has always performed the very work assigned to the Special Committee, in accordance with the principles and government of the Christian Church, we feel grateful for this double appointment, so as to prevent conflict and misunderstanding as to the duties of each committee. The Home Mission Committee has never imposed itself on churches and neither will the Special Committee, but we shall be glad to hear from churches needing assistance in any way, and we will assist them in any way we can, as we have always done. We are limited as to what we can do, but we will do our very best for you.

J. E. WEST,
Chairman.

SPECIAL NOTICE.

The Christian Missionary Association of the Eastern Virginia Conference will meet December 5, 1933, at the South Norfolk Christian Church. Each church is urged to secure at least one new membership. Reports will be made from each church. Let us see which church can secure the largest number of new memberships together with all old memberships paid. Come to South Norfolk and bring a large delegation.

ROBERT LEE HOUSE,
President.

BUILDING WITH CHRIST.

By MISS SARAH N. DAUGHTRY.

In a sister denomination, a group of young people were meeting. A fifteen-year-old boy picked up an attractive program in the shape of a globe on which the hemispheres of the world had been sketched. He read slowly, "Building a New World," and looking up he said, "We couldn't do that." In replacing the program on the table, he observed words on the other side. He turned it over and read, "Together With God," and looking up with a smile and a light in his eyes, he exclaimed, "Oh, that's different."

Building with Christ is different. It requires our best; and our best as we work with him will result in a changed world. We feel the selection of our theme, "Building a New World, Together With God," is one step toward the goal, the application to life through a study of some of the world builders, is the promotion of the challenge:

This world is ours to take;
This world is ours to make—
Let us build true and sure
A world that will endure;
Build out of right and truth
Reared with this tool—
Our youth.

If we would help to build a new world we must first of all build our lives anew, for "no new world can there be without new world builders. Also, no new world without the builders fashioning life."

"I must have a perfect pattern, therefore, I will take Christ, the Master Builder, as my ideal.

"I must have a blueprint for my life, therefore, I will take the Bible for my daily guide.

"I must have God's help, therefore, I will be prayerful.

"I must be kind and loving, therefore, I will do all in the spirit of Jesus.

"I must be informed, therefore, will I be studious.

"I must be a lover of God, therefore, I will love my fellowmen.

"Thus shall I be a *builder* that needeth not to be ashamed."

Longfellow tells us, "Life is real, life is earnest"—it is that real earnest life which we wish to properly build.

Build thee more stately mansions, oh my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea.

Holmes so beautifully uses the life story of the nautilus; how it *builds* year after year in silent toil, forming larger compartments as life demands until it is ready to leave its beautiful pearly shell "by life's unresting sea."

Herbert Spencer says that life itself is the continual adjustment of internal relations to external relations.

Friends, we realize now that we have overvalued external standards.

The progressive world must cease to worship the machine god and *build* it. 33,000 people were killed and 1,000,000 injured by automobiles in one year. We have shown that science and wealth alone cannot give us food and peace to nourish life.

At the great Century of Progress, I saw thousands of people view the mighty spectacles of progress in every phase of making life better, more comfortable, furnishing all essentials and luxuries. I watched this same crowd turn into the Hall of Religion and to the Chapel of Meditation. Perhaps they were searching for something that would last longer than the latest inven-

tion, something which would explain the confused life around them. In the quiet of the meditation, while the carillon chimed, or the organ pealed its soothing notes, or while vested choir boys chanted inspiring tunes, these visitors were waiting "until their souls caught up with their bodies."

Meditation has brought many thoughts to the surface, given periods of time for formulating a theology. Moses went to Midian, John the Baptist to the wilderness, Paul to Arabia, Elijah to Brook of Cherith, John Milton to his Horton country home, Alfred Lord Tennyson to retirement, John Bunyan to prison, all of these, my friends, experienced a period of self-analyzation, a time of communing with God, hearing the messages of mountains, streams, and sands. D. A. Hayes of the Garrett Biblical Institute says, "Men who find life must wrestle with demons of temptations and angels of divine consolation. He must fast and pray, read, study, and meditate until truth is seen too clearly to flatter in its advocacy and until life is grounded in faith that doubt would seem impossible."

The mythical story from Anglo-Saxon literature tells us of the beautiful Phoenix, the bird which was vain because of its unequalled plumage. It lived 1,000 years, built a funeral pile, sat upon the mass of debris. The sun set fire to the pile and all burned to ashes. Out of the remains of the fire came a bird even more beautiful than the last one. Out of the buried life which shone in glamorous sin may come one more beautiful, fashioned after God's own plan.

The mob stoned Paul at Lystra and dragged him out of the city supposing him to be dead. When he regained consciousness he arose and instead of running away as fast as he could, "he entered into the city." The qualities which build life may be stoned by temptation and new influences believe them dead, but if the life is truly builded, the righteous qualities will arise and with determination enter the city, the holy temple, the body, soul and mind.

Leading scientists today are emphasizing the fact that this scientific era drives us to God more than ever before. Life is not a tragedy to escape, but a field of honor calling for daring adventure. Have we a plan for this adventure? Dr. Compton of Chicago University says that God has a plan for the universe. In the universe there is a plan for us. It is much better to fall wounded seeking to build a life according to God's pattern than to perish in one's own tent. We don't wish to be Gawain's with an unfinished task, but do we have the courage to serve as Gareth for a year and a day in order to enter a cause to right wrong and gain courage to lose ourselves in his crusade. To be a crusader our plan of building must not be based on a blueprint religion, for dare we limit God in such a stupid way?

Religion means love for all mankind. The building plan must embrace bigger and broader views.

To build we must assign things to their proper places, and remember that the center of human progress is moral growth, growth of character. Ramsay MacDonald, during his teen years, said:

"Character, that power in man which organizes his life so that the passing moment presents itself to him not as something that is to be seized for its own sake and when done with, forgotten, but simply an incident in eternity, never going to be lost, never left behind. Character which enables man to see himself, not as a reckless irresponsible individual, but as one of humanity, as a thought of God, maturing as the ages go until his humanity becomes divinity itself."

Friends, Christ said, "Seek ye first the Kingdom of God, and all these things shall be added unto you."

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We do not know who is bearing the cost of this beautiful volume, but certainly the sale of it could not be expected to pay for the cover pages, much less the rich contents of the good volume.

J. O. A.

God's capacity for forgiveness is as great as his capacity for love.—H. I. Stillman.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

A THANKSGIVING PRAYER.

Kind Father of all mankind, from whose bounteous hand gracious gifts are daily given to those who love thee, hear thou my prayer of Thanksgiving.

Today I count among my friends men and women, both young and old, in many States and countries other than my own, and because of their friendship, confidence and love my life is richer and happier. Some take time to say that my weak pen has brought them courage and cheer. Others put me in their daily prayers and plead my cause at the throne of grace constantly. For all of these I give thee heart thanks and bow in humility, for only thy love makes it so.

My prayer for daily bread brings blessings from afar to feed me, my family, and the friends who deign to feed with us about our dining table. For food, for home, for shelter from the cold, for all things physical that light my life and make my body safe, I give thee hearty thanks, O Lord. And for my mind that sees some beauty on life's way, I thank thee, too.

For my soul which comes from God and goes to him, I thank thee, Lord. It is my best; it is myself; and I would make it thine. In it I feel the impulse of thy love that guides me in the heavenly way. By it I am bound to kindred spirits with cords of love that are longer than earthly life and stronger than death. I give thanks to God for my "unconquerable soul."

Rejoice with me, O Lord, on this Thanksgiving Day and make me worthy of the blessings which are mine. This I pray the best I know in the spirit of Jesus.—Amen.

WESTERN N. C. YOUTH FELLOWSHIP.

Recently there has come to me a copy of the *Calendar* sent by the new president, Miss Lillie Horne, of Elon College, N. C., to the young people of the Western North Carolina Conference. This *Calendar* lists certain things that can be done by the young people in their local churches whether they live in town or country. Worship, study, service, organization and fellowship are the five things which are emphasized for each two-months' period.

For December and January the suggestions are that they have charge of a Christmas sunrise service or take a group carolling Christmas Eve or early Christmas morning, make a study of Christmas customs in different lands using the material in the group meetings. On the fifth Sunday in January have a program centered around Elon College, take an offering for the College. Get the "Guide to Achievement" from F. C. Lester, 25c, and use it in making the Society more effective and hold a "Watch-Night Party."

ALWAYS DEPENDENT.

We are always dependent upon His allowance, and we are never disappointed—it is given for every day. He will no more forget to make the sun to shine than He will forget to supply the smallest need of the heart that trusts Him. Why be anxious for the morrow? Its duties may demand greater strength than we now possess; but when the claim is made upon us, it shall surely be met. Never once has He failed us; trust, and do not fret. Post-dated checks are not cashed at the Bank of Faith. The needs of today are met, not those of tomorrow until tomorrow comes.—Rev. J. C. Carlile.

CAUSES AND CURES OF POVERTY.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 3.

Scripture: Psalm 82:1-8.

(Consecration Meeting.)

Prayer thoughts. We need God's grace and wisdom if we are to be true to the ideals of brotherhood and service in every-day life. The sins of self-seeking, misrepresentation, and deceit are ever with us, and while we ask for pardon we ask also for support and courage from the One who gave all for us. Our nation needs not so much prosperity, but justice; not so much profits, but honor and righteousness; and for these we pray, believing that our churches should lead the nation in a closer walk with God.

A Consecration Service. Let there be a number of prayers, testimonies, and Scripture selections that relate to sharing, stewardship, and the righteous use of one's possessions, at the conclusion of the discussion period.

Hymns. "Living for Jesus," "Jesus Calls Us," "America the Beautiful."

Causes of Poverty. Ill health, low mentality, low pay, lack of education, bad luck, changing business conditions due to increased use of machines, actual discontinuance of some forms of employment in modern life, bank failures. Notice how one of the causes affects the others. Ill health or low pay may prevent a person from securing proper educational preparation for life. Low pay may make it necessary to live in unhealthy surroundings in which poverty becomes habitual.

Everyone has seen persons of good character and real ability who had the ill fortune to pass from one job to another; employers failed; a fire destroyed the plant, etc. Do we feel that God chooses some to undergo such experiences to prepare them for future activities or as witnesses of unshaken faith? Do we feel that God is interested in the way in which we as Christians make a living, save and spend, invest? Should we pray about the choices we have to make in accepting work or investing money?

"Nine-tenths of the people now being aided in public relief were never on relief lists before the depression." On the other hand, "social workers have reported that several generations of some families have been dependent on society for their existence, a condition of inherited and almost automatic poverty."

Laziness causes poverty. Prov. 6:10, 11.

Misfortune causes poverty. Mark 12:41-44.

Cures for Poverty. Old-age insurance. The State would guarantee to every person who reaches a certain age, say sixty-five, a small income. This might be provided for through taxes.

The NRA, the present plan. Shorter hours result in more employment, steady employment creates more sales, etc. Just how does this plan seem to be working?

"Real Christian service means being a good neighbor to those in distress in one's own community." The first step toward social justice must be taken by the individual Christian in doing what lies within his power to aid less fortunate persons. The reform of society must come from the individual upward and outward. And material help is not everything. The little daily acts of love and kindness add much to the happiness of these people.

Hard work cures poverty. Prov. 21:5.

"WHAT DOES SALVATION MEAN?"

CHRISTIAN ENDEAVOR TOPIC, DECEMBER 10.

Scripture: John 3:16, 17.

Theme—"I Believe."

Hymns—"O. Worship the King," "Hark the Herald Angels Sing," "I Heard the Voice of Jesus Say," "O, Master, let Me Walk With Thee," "My Faith Looks Up to Thee."

In former times most people thought of salvation as something to be enjoyed in heaven in the future. Today Christians are saying that, whatever else salvation may mean, it includes being "saved" now in this life. "In systematic theology salvation denotes the whole process by which man is delivered from all that would prevent his attaining to the highest good that God has prepared for him.

What do we consider salvation to mean on the basis of general secular and religious training? Let us study the Old Testament, then the teachings of Christ, Paul and other New Testament writers, and see what they taught about salvation. Do we still need salvation today?

Steps of salvation might include faith, prayer, Bible reading, etc.

Some weakness such as drunkenness or dishonesty might be taken as a starting point and ways might be considered that seem to lead out of sin and toward salvation. What are some of the things that we need to be saved from, individually, socially, etc.?

Salvation might be studied from the way hymn writers have treated the theme.

The different methods that have been used to bring salvation to individuals may be considered. For instance, the methods of the Salvation Army and rescue missions, missionary activities in other lands, religious educational programs in local churches, regular church worship. Parallel columns might be made to show God's part and man's part in the salvation of a human soul.

Salvation from sin (Matt. 1:18-21). Salvation includes eternal life (Rom. 6:23). Salvation means Christ in US (Rom. 8:1-11). Salvation means Christ's help today (Heb. 7:25). Salvation means a changed life (Titus 3:1-8). Salvation means eternal bliss (I. Peter 1:3-9).

Billy Sunday has stated again and again that he recalls vividly the exact time and place at which the Spirit of God seemed to fill his life. For him life began anew with that experience of for than forty years ago. "I never pass the place on State Street in Chicago without stopping to take off my hat, and thank God for saving and keeping me. Once a policeman noticed me, and asked if I was sick. 'No,' I said, 'I was converted on that spot many years ago; and he nodded that he understood."

Just what does the word "saved" mean? Which one of the answers seem to express what is in your minds?

Rescued from eternal torment; changed so that we never sin; brought into the church; made unselfish, kind, highly moral, and Christlike in our purposes and efforts; committed to Jesus and his way so that we have added power to overcome evil; changed into a highly useful person, devoted to Jesus in one's personal and in one's social living; spiritual deliverance from sin and death.

Do you feel that you young people are as completely committed to this way of Jesus as you should be? If not, is not the Christmas season a good time to renew your vows?

For though from out our bourne of time and place

The flood shall bear me far,

I hope to see my Pilot face to face

When I have crossed the bar.

—From "Crossing the Bar," by Tennyson.

To build a life on happiness you must have a foundation of love.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN EPHESUS.

LESSON X—DECEMBER 3, 1933.

GOLDEN TEXT: "Blessed are they that have been persecuted for righteousness sake."—Matthew 5:11.

LESSON TEXT: Acts 19:8-20.

Paul was a statesman in the Kingdom of God. He knew how to work in strategic places. Ephesus was the metropolis of a large section of Asia, and mission work done here would extend its influence in that section. The fact that Paul spent nearly two years and a half here, and the fact that "all they that dwell in Asia heard the Word of the Lord," shows how strategic the place was, and how faithful were Paul's labors.

Into the Synagogue.

The synagogue was the place in which the Jews worshipped and in which they received instruction in the things of religion. Faithful Jews regularly attended its services. Jesus himself, "as his custom was," went into the synagogue on the Sabbath Day. There is a distinct and decided value in regular attendance at Sunday School and services of worship. The soul of man needs that for which the church stands, and which it seeks to supply through its teaching and its services of worship. It is a short-sighted policy that does not make provision for attendance at such services. The results cannot be measured in mathematical terms, but there is an intangible but real value for life in the long run. The writer of Hebrews was writing for all time when he said, "forsake not the assembling of yourselves together." The Sunday newspaper, the golf links, the radio service, the regular Sunday "gadding about," cannot satisfy that in man which cannot live by bread alone.

Reasoning and Persuading.

Paul's appeal was not to mere high-pressure emotionalism. He appealed to the reason. He believed Christianity was rational. He did not believe a man had to stop thinking when he became a Christian. He did not believe that reason and faith, true reason and true faith, were contradictory. "Thou shalt love the Lord thy God with all thy mind. . . ."

But Paul put his case in such a simple and appealing way that he "persuaded" people. There was the legitimate appeal to all the powers of both mind and heart and will. Christianity, when properly presented, does have a tremendous appeal.

The Kingdom of God.

Paul sought more than the conversion of individual believers. He preached "the kingdom of God," the need for a social order in which the principles and the spirit of Christ found practical expression. Injustice, war, bad housing conditions, unjust distribution of wealth, prostitution, the liquor traffic, exploitation of individuals and groups, any and all social evils must be denounced and constructively attacked. The goal of the Christian is not primarily a home in heaven; it is the Kingdom of God on earth.

Hardened and Disobedient.

Hearing the gospel is a two-edged sword. To those who hear it with open minds and obedient and responsive hearts it is a softening influence. To those who refuse to respond to it, it becomes a hardening influence. Persistent refusal to follow out the implications of the gospel hardens hearts. Jesus himself said, "Take heed how ye hear."

Speaking Evil of the Way.

Look out for the man who speaks evil of "the way," who talks about hypocrites, who knocks the church, who doubts the sincerity of others' religion, who criticizes missions, who scoffs at religion. Back of all of these things there is usually—not always, of course—but usually something wrong in the man's own life. Those whose hearts have been "hardened by disobedience" are usually those who speak evil of the way.

It is significant that Christianity was once called "of the Way." It was then, as it should be now, a way of living, the Jesus way of living. Christianity is a way of life.

All They that Dwell in Asia Heard the Word.

Not simply through Paul's preaching. But through the personal testimony of those whom Paul had taught and reached, and who in turn, told others the good news. The world will have a great revival when those who are followers of Christ faithfully and persistently bear witness for him.

Special Miracles.

It would appear that Paul did not always have the power to work special miracles. But Ephesus was the center of magicians and charlatans and magical practices, and God gave Paul powers equal to the needs of the case. We cannot expect to work miracles like Paul, but we can expect power equal to our particular needs.

The Name of the Lord Jesus.

A group of sorcerers thought they would also exercise this strange power of healing others by invoking the name of Jesus as did Paul. But the thing did not work. It is one thing to use the name of Jesus; it is quite another thing to have the spirit and the power of Jesus. Any one can do the former; only those who have yielded themselves to Jesus can do the latter. Jesus said, "Not every one that saith Lord, Lord, but he that doeth the will of my Father which is in heaven."

Believing—Confessing—Burned Their Books.

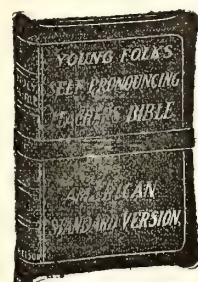
There were those who responded to the appeal of the spirit of Christ and who believed on him. They made public confession of him. They declared their deeds, they admitted their sins and bore witness to their wrong-doing. And then they brought their books of magic and burned them publicly. It was the best possible evidence of a complete change of heart. These books were a means of livelihood. Even if the people did not intend to use them personally probably they could have sold them to others and realized a large sum of money for them. But they had thoroughly repented. In common language they "had got religion," and religion had got them. They brought forth fruits meet for repentance. A changed man ought to give evidence of the change. One feels that if some folks were truly converted they would have to get out of the business they are in. It is in point here to raise the question as to whether a Christian would hold brewery stock or distillery stock, or make money from the liquor traffic. One thing is certain—we cannot conceive of Jesus making money out of anything like that.

Changed lives—that is the need of the hour. There is no substitute for that. The soul of reformation is the reformation of the soul. We all need such a deep-seated and thorough-going repentance that our lives shall be changed and our conduct accordingly changed.

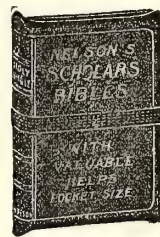
And so he still comes to us through his Word. If we knew it better and studied it more we should find the blessed Christ ever ready to meet us through its glowing pages, and to speak to us through its exceeding great and precious promises.—A. B. Simpson.

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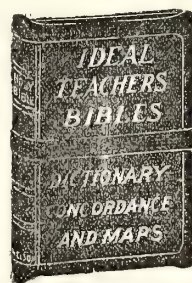
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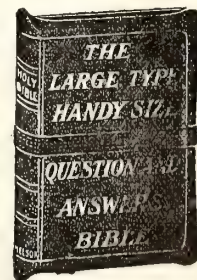
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MONDAY.

A PRAYER.

Give me courage, Lord, I stumble
Faltering feet are mine today.
Hold me fast lest ideals crumble
Into dust along the way.
Give me faith, I Lord, I need it,
Seeming rudderless I ride.
Take the helm and guide my spirit
Through this overpowering tide.
Give me patience, Lord, I, blinded,
Stagger through the misty night.
Keep my vision fixed, clear-minded
On the stable truths and right.
Give me strength, I would not sever
One thin cord of thy control.
I would keep thee, Lord, forever
As the force which rules my soul.

—Laura Caroline Fierz.

TUESDAY.

THE POWER OF THE SILENT SPIRIT.

"Let my meditation be sweet . . . I will rejoice in the Lord."—Ps. 104:34.

"How precious also are thy thoughts, O God."
Ps. 139:17.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight."

Other readings: Ps. 46:10; Phil. 4:8; Prov. 23:7.

Silent spirit, dwell with me:
I myself would quiet be,
Quiet as the growing blade
Which through earth its way has made,
Silently like morning light,
Putting mists and chills to flight.
Mighty spirit dwell in me;
I myself would mighty be,
Mighty so as to prevail
Where unaided, man must fail,
Ever by mighty hope
Pressing and bearing up.
Holy Spirit dwell with me;
I myself would holy be;
Separate from sin, I would
Choose and cherish all things good,
And whatever I can be,
Give to him who gave to thee.

—Thomas Toke Lynch.

WEDNESDAY.

REASONING.

"Come, let us reason together."—Isa. 1:18.

God reasons with man on the basis of man's whole life. Man tries to reason with God on the basis of a single thing in life. In other words man points out the good or the better things in his life and says, "See this. Is a man who does these things condemned?"

Cain's offering to God was on the basis that he had brought something to God—he offered up incense, and made his fasts, and took his stand there.

God utterly rejects such reasoning.

God's answer was that it is life and the spirit that is the basis of worship. It is the spirit and the righteousness in which everything is done that God recognizes. "What doth the law require of thee but to do justly, love mercy and walk humbly with thy Lord?"

Prayer—Our Father, we are thy children. Make us so in deed and in truth. We confess

that we have fallen far short of the spirit of a true child. O God, forgive us and establish our goings and comings, our lives in thy house forever.—Amen.

THURSDAY.

TOO LATE.

"Can an Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

A dark skinned man or the spots of an animal are fitting emblems of the evil spots fixed to a soul who gives his life to sinful things until, through course of habit he sins and cannot change his way.

One can hold a weight on his clutching arm until the sinews of the arm become set. If he holds long enough the time comes when he will never straighten the arm again. One can lie flat of his back long enough till there comes a time when he cannot get up. One can strap his arm to his side long enough to make it useless forever.

Character formed and engraved by habitual performance cannot be changed any more than a negro can cast his skin or a leopard whiten his spots. This has been called the "sin against the Holy Ghost," for which there is no forgiveness.

Does this utter the whole truth? Is there no hope for a habitual sinner? No doubt it is next to impossible. Experience bears it out. Old men hardened in sin rarely ever change. The Holy Spirit cannot impress them.

But that which is impossible with man is possible with God. He who created the soul and gave it a being is able to make it over and, to do so, is as much a work of creation as it was in the beginning. "Whosoever will may come." "I will in no wise cast out." "Though your sins be as scarlet, they shall be as white as snow." "He that is in Christ a new creature."

Prayer—Say the Lord's Prayer.

FRIDAY.

AN APPEAL TO CONSCIENCE.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

All of us know that we are beings of power; power to work, power to study, power to sacrifice, powers of suffering for others, etc. What is to become of these powers if we live by bread alone and make material comfort our object? Like the arm that is not used it will wither and decay.

We are conscious beings, and also conscience beings. We have feelings, aspirations and ambitions for things higher and nobler than animal life. What will become of these powers if we merely provide for the needs of the body?

We are glad that, somehow, we believe that no life can be at its best or worthiest which is not patterned after love, self-denial and self-sacrifice for the good of others. History substantiates this. This is a capacity of the human spirit in communion with the divine spirit.

To be able to live this high life comes through obedience to the Word of God. Jesus Christ conquered at last, as he did at first, and during his entire abode on earth, by obeying the Word of God. Thus he overcame by faith and obedience, and not by power. His powers were manifested by this obedience. He was a Saviour to man not by exemption from man but by fellowship with man and his miseries. We are blind and foolish to think that we may achieve differently. Self-control and willing humiliation of self to the will of God is man's first and hardest

lesson, but once learned and followed, then conscience may be one's guide.

Prayer—Our Father, make us thy obedient children. Forbid anything to shake our faith and cause us to waver. We seek thy spirit, thy strength, thy grace, thy all, to keep us forever.—Amen.

SATURDAY.

GEMS IN A DRAIN.

"As a ring of gold in a swine's snout, so is a fair woman that is without discretion."—Read Prov. 11:15-22.

A woman in a Texas town accidentally dropped down a drain, tied in a handkerchief, diamond rings worth \$4,500. At once screens were so placed so as to prevent the washing of the rings through the pipes leading from the building, then the pipes were taken out, but all without result.

In the realm of the soul, we are continually throwing into the drain the most valuable things, such as purity, honor, peace of mind, love, religion, faith, mercy, eternal happiness, eternal life. There are no such gems as these.

We may ransack the hidden conduits of our house of life for these precious things we have discarded, and seek in vain. It is so easy to throw them away, so difficult to get them back.

Prayer—Our hands off the drain pipes! Sarefulness in our lives! Let us know what is most precious, and hold on to it with all our might! Let us keep our jewels out of the drains.—Amen.

AMOS R. WELLS.

SUNDAY.

SPECULATORS CONDEMNED.

"All that do unrighteously are an abomination unto Jehovah."—Read Deut. 25:13-19.

Mussolini, speaking of speculators, said: "Because of the infinite evil they express as sowers of ruin and misery, they merit the penalty of death." The wretchedness now abroad in our own land was caused in large measure by speculation. The speculation was quite in accord with the laws of man, but in utter disagreement with the laws of God.

For speculation is merely a particularly harmful mode of gambling. We invest our hard-earned savings in the securities of some business that seems as solidly founded as the Rocky Mountains, but overnight, by the skillful manipulations of financial thugs, our savings are wiped out, and we are left penniless. It is the highwayman's crime on a large scale.

The worst of it is that the evil is so commonly regarded as respectable, and that anyone may have a hand in it. So many do have a hand in it that condemning it is almost like indicting a nation.

Prayer—Grant, our Father, that we may seek no gain for which we do not give an equivalent in labor. Grant that we may not desire to profit from another's adversity. Grant that we may try to bring about stability and not feed on fluctuation. May we be creators of prosperity and not vultures that fatten on disaster.—Amen.

AMOS R. WELLS.

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THE PURE IN HEART.

By A. P. VAUGHAN.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

In the Southwestern desert, as a youngster, I knew old timers who had taken part in defense of frontier settlements and army posts against raiding, butchering Apaches. I have listened in as those veterans recounted to each other episodes they had personally shared in, or horrors they found evidence of after forced marches to rescue settlers or wagon trains, arriving too late to do more than bury the violated fragments of the victims. Following the warpath or plunder sortie, those savages were fiends whose madness and blood-thirst had no limit. They devised and practiced tortures as amusement, for the delight the suffering of other humans furnished them. Wholly without any sense of fellow-feeling, their keenest pleasure was in cruelty for cruelty's sake. Where no material gain could come to them, often where they would lose or invite peril for themselves by it, they prolonged the agonies of mutilation, and fire on utterly helpless captives for no reason other than their own enjoyment; insensate; void of compassion. Few beasts of prey kill or torture needlessly. Head criminals of the underworld, when they have some job, some murder, or mass bombing or torture to be done, beyond the possibility for a man with any remaining shred of human sensitiveness or compassion, first starve the agent of his habitual cocaine or heroin, then, when the moment comes, feed him his drug and send him to the act full of its fiendish cunning and empty of any human mercy or moral compunction.

No being humanly sensate, no one with any heart, can see such cruelty, such darkness, degradation, monstrous evil. The last line of the image of God is erased from the mould of such creatures and only the dust remains. We can look at heartless purposed inhuman cruelty only with revulsion and abhorrence.

Blessed are the compassionate of heart; they can not see, they have no part in the torture, the fiendish violation of man.

Doomed are the merciless; they blot out the image of God in themselves and are self-destroyed.

* * * *

I turn squarely about-face, and look at the opposite moral pole. I sense and lay hold of all that I have power to perceive of human virtue and value in normal human life, in sympathetic, good-willed, generous human living. Then coming to the upper ceiling of the human best, I realize that there is room beyond, which the heart of man has not yet entered, has not yet seen. There is a goodness, a moral cleanness, a purity of motive, an understanding of others' good and devotion to that good, a perfect love, that is immeasurably farther above my best than the utter want of mercy and love in the Apache or gang fiend is beneath my tolerance. That upper realm is too high for my mind to sense, to compass and contain as yet. As yet I can not see God—"ye can not bear it now."

Here, just at the point where man can go no farther, help comes. "I myself am the Way; no one ever comes to the Father except through me. If you had recognized me you would have known my Father too; for the future, however, you will recognize him; indeed, you have already seen him. Have I been all this time among you and yet

you have not recognized me? Those who have seen me have seen the Father." And to open the Way more exactly for our slow-comprehending minds, the Master adds: "Blessed are the pure in heart, for they shall see God." It is the one possible method, the one technique.

Fifteen hundred years ago Saint Augustine was finding strength and comfort in this text, and was preaching it to rouse the church to press on to the goal of God's high calling, forgetting all other objectives, serving one master only. The pure heart, Augustine said, is the single heart, wholly centered on fulfilling God's will for it. The pure heart has in it no mixed motive, no divided aim, nothing foreign to adulterate or dilute its one all-controlling purpose and effort. In its dealing with God the pure heart yields no allegiance to any other, allows no value, gives no consideration to any other. It has no other god before him. He is Lord. He is loved with the single undivided all of heart and mind and strength.

Looking at life with such a single eye, the Master said, fullness implies that the light is perceived and comprehended. With the eye fixed singly on that light and nothing else, we shall have power to see. The pure in heart shall see God.

This is the means and medium by which the heart of man can sense and sieze all graces and virtues. Everything of darkness, every alien purpose and passion is displaced, and the whole inner man is full of light. This is the only possible path toward the final requirement the Son of Man demands in human life: "Be ye, therefore, perfect as your Father in heaven is perfect." The pure in heart shall see God. "In that seeing all blessedness is included; without it there were no heaven; with it there could be no hell."

Blessed the pure in heart! The word in our common thought means entire freedom from anything that defiles or pollutes, the complete absence of every adulteration or alien substance. A pure chemical has no other ingredient in it to add to or change its composition, or to dilute it. A pure heart can have no spiritual adulterant, no impulse or motive or will with any taint, with any different quality. Any evil purpose at once destroys that purity, cancels the effort, changes the quality and result. Then you have a divided heart, divided personality, the good and evil contending, frustrating life, bringing distress and destruction.

Purity of heart might be an original innocence. There are at the throne of the Eternal "strong spirits who obey his word, servants who carry out his will" (Psa. 103:20-21, Moffatt Tr 30) who have kept pure hearts since God created them. But Jesus' "Blessed are the pure in heart" was a promise to earth-beleaguered men. For them purity of heart is not a grace-given heritage of innocence without effort or pain; rather it is a trophy of conflict, achieved at great cost. The dictionary gives us this strangely thought-compelling sentence sermon as it defines the word: "In moral and religious use *pure* is a strong word, denoting positive excellence of a high order; one is innocent who knows nothing of evil and has experienced no touch of temptation; one is pure who, with knowledge of evil and exposure to temptation, keeps heart and soul *unstained*." The pure heart is no easily won blessing. "These that are arrayed in the white robes, who are they, and whence came they?" And heaven heard the answer. "These are they that came out of great trib-

ulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God;" pure, and blessed because they see God.

Hard-won, heart purity is an increasing, progressive purity; and as it is achieved it is an increasing blessedness; it develops increasing capacity to see God. However far from Godlikeness now, if we with single eye and aim and undivided purpose press on, we will without deviation come to that goal and possess the Master's promise. We shall be like him, for we shall see him as he is. Faultless at last. Perfect as your Father in heaven is perfect.

Give me thy hand if thou wouldst know the way,
Long, steep and lone,
That leads from darkness into endless day,
Walk not alone;
And with thy hand, thy faith, and fear no more,
For I have walked the thorny way before.

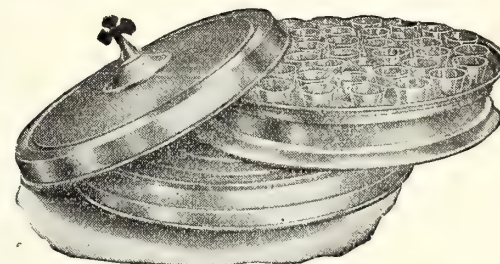
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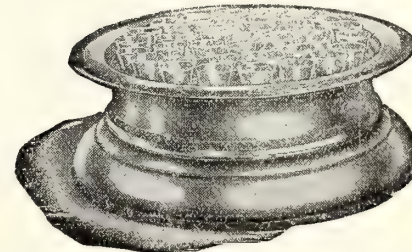
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A Story for the Children

GRANDMOTHER'S STORY.

By Sarah H. Roberts.

"Please tell me a story, Grandma," said little Sallie Dean; and pulling her little stool to her grandmother's feet, she sat down upon it and looked up into her grandmother's face.

Grandmother's eyes took on the distant look they always did when Sallie asked for a story, because a story, to Sallie, always meant something about when Grandma was a girl.

"Dear child, I've told them to you over and over, but did I ever tell you about the time Father and Mother left me home with brother John to watch the turkeys?"

"It was on a Sunday morning in July, and Father, Mother, sister Clarissa, Ruth, Calista and Mehitabel, with Adam, Samuel and Daniel were ready to start for church—Father and Mother with the girls in the big wagon, and the boys on foot.

"Father drove a team of oxen, but many of the farmers drove oxen.

"Just before Father picked up the lines, Mother called out to me, 'Be a good girl, Melissa, and help John watch the turkeys; your lunch is in the cupboard—brown bread and beans, and the milk is down cellar.'

"Church in those days meant a long service, then a recess, then another long sermon with 'firstly' and 'secondly' and so on, before they would be ready to come home again.

"I sat down on the flat stone in front of the door of the log cabin that was our home; it was so quiet I could hear the rustling of the leaves in the trees and the twitter of the birds in the branches. John lay on his back under the trees in the shade.

"I felt very proud because Mother had allowed me to stay home and help John with the turkeys. Foxes and other small animals often came into our clearing and caught our chickens and turkeys, but a stick or a stone soon drove them away.

"John was thirteen and a big boy for his age, while I was ten.

"The road that ran by our home was called 'the Mohawk Trail,' and years before had been used by the Indians in traveling from one tribe to another.

"Sitting there in the warm sunshine I was startled by a sudden sound and glancing down the road I saw five men coming up the slope in single file. In a horrified whisper I called, 'John! Indians!' John started to his feet, for frontier children are trained to be alert.

"He whispered to me softly, 'Don't be afraid, Melissa, I'll take care of you; and don't you dare let the Indians know you are scared.'

"By this time they were in front of the house and turning into the yard; my heart seemed to leap into my throat and as for running, my feet were glued to the ground.

"The Indians, for such they were, walked up to the doorstep, and with a single word, 'How,' threw themselves on the grass.

"John had taken his seat by my side and was holding my hand tight in his own.

"Suddenly uttering some guttural sounds, one of the Indians rose to his feet, made motions of eating and drinking, and coming toward us he said in English, 'No hurt, hunger.'

"Get them something to eat,' whispered John to me.

"How my trembling limbs carried me into the house I don't know. I lifted the big beanpot and carried it to the door. John took it from me and placed it in front of them. I followed with two

big loaves of Mother's brown bread, and a pail of milk.

"They broke the bread in big pieces and dipping it in the milk, ate it; the beans they dipped up with their fingers. In fascinated silence I watched them. Would they tomahawk John and me, or would they, their hunger appeased, go on? My heart beat rapidly and I quivered from head to foot.

"They soon finished their meal, then, rising, the largest and—if possible—cleanest Indian came toward us. I rose to my feet; if I were to be tomahawked, I would take it standing.

"Putting his hands under my arms he lifted me until my face was level with his. I closed my eyes. But he softly rubbed his cheek on mine and said in English, 'Little Sparrow,' and put me down on the ground again. Then taking from some place on his person a beautiful beaded belt, he put it in my hands. Then, silently, without another word, they took their way down the road.

"John and I watched until they were out of sight, then John turned and grabbing my hair made an imaginary circle around it and shouted, 'Heap big Injun,' but my strained nerves giving away, I burst into tears, and he put his arm around me and comforted me.

"Not long after that Father and Mother returned, and were greatly troubled with our tale of the Indians' visit, although Indians were considered peaceful then. But after I had gone to bed that night Mother came and knelt by my bed, and I knew she was thanking the dear Lord her children were safe.

"The other children quite envied me my beautiful beaded belt, and I kept it carefully for years."

Sallie sighed as her grandmother ended her tale and said, wistfully, "I wish we had such exciting times now." But Grandmother only smiled.—*Congregationalist and Herald of Gospel Liberty.*

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934

CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ taught on them a good example, etc.

CHAP. 4.

In Isa. 9. 1, 2.

AND seeing the multitudes; A he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

In Isa. 9. 1, 2.

In Luke 2. 23.

In Mark 1. 14.

2 And he opened his mouth, and

taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Extra spacing between words and lines makes this Bible very easy to read.

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Christian Orphanage

Dear Friends:

We had a very welcome visitor from Ambrose, Ga., several weeks ago. I received the following letter from him, which I think will interest you. We wish our people from all our churches would visit the Christian Orphanage and see for themselves what we are trying to do for fatherless and motherless children.

Ambrose, Ga., November 21, 1933.

MR. CHAS. D. JOHNSTON,
Superintendent Christian Orphanage,
Elon College, N. C.

Dear Brother Johnston:

It afforded me great pleasure to stop over at Elon on my way to the Eastern Virginia Conference. I am more impressed now than ever before, after looking over your farm, and seeing how you manage it and operate it. In every way it certainly gave me pleasure to visit the Orphanage and see the children, and the manner in which they are cared for. I now plan on my next trip to Eastern Virginia to come by Elon, and hope to have more time with you on my next trip.

With best wishes,

Yours sincerely,
T. J. HOLLAND.

You will hardly have an opportunity to read the Orphanage letter before Thursday, which is Thanksgiving Day. If your church has not already made its Thanksgiving offering, won't you make up your mind to make your Thanksgiving offering liberal this year? We need it.

A young lady wanted to attend a ball game some time ago. She said she laid aside first for her Thanksgiving offering, as much as she was going to spend to see the ball game. What if everybody would do as much for their church's institutions as they spend for their own pleasure—what a different story could be told! The superintendent of the Christian Orphanage would not have to spend restless nights trying to plan some way to meet bills at the end of the month.

I appeal to every church and Sunday School and every individual to be liberal this year. We are counting on you.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 30, 1933.

Brought forward \$10,745.22

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Bethlehem, October-November\$ 4.68

Haw River 8.85

13.53

Eastern North Carolina Conference:

Bethel, Wake\$ 3.19

New Elam 1.66

Wake Chapel 8.07

Plymouth 1.85

Wentworth 7.60

Youngsville 5.00

27.37

Eastern Virginia Conference:

Berea, Nansemond\$ 5.00

First, Richmond 5.39

Wakefield 1.35

11.74

Valley Virginia Central Conference:

Timber Mountain\$ 1.00

Newport 1.04

2.04

Alabama Conference:

Langdale 4.15

Georgia and Alabama Conference:

Vanceville 1.00

Special Offerings.

Mrs. Dalton, support children....\$ 12.50

Rent on Ellen Eunstall farm.... 100.00

Cash item 2.00

Special collection, Eastern Virginia

Conference 20.00

134.50

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Bethlehem\$ 14.10

Haw River 33.27

47.37

Eastern North Carolina Conference:

Good Hope\$ 2.20

Hayes' Chapel 2.84

New Elam 9.11

14.15

Individual Thanksgiving Offerings.

Dr. and Mrs. W. H. Denison, Day-

ton, Ohio\$ 5.00

Mamie Kimball Perkison, Wise,

N. C. 5.00

Mr. J. M. W. Hicks, New York City 50.00

Mrs. Cameron Morrison, Charlotte,

N. C. 25.00

Mrs. Edward Kiger, Germantown,

N. C. 1.00

Junior C. E. Society, Enigma, Ga. 1.00

87.00

Total for the week.....\$ 342.85

Grand total \$11,088.07

The church is a recruiting station from which men should go out to fight the battles of the Lord; not a hospital in which to live idly upon his pension.—*Presbyterian Record.*

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FALL TERM OPENS SEPTEMBER 7th.

Address—

C. M. CANNON, *Registrar*

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Established 1844 by Rev. Daniel W. Kerr

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

Burkett.

Paul Burkett, son of Mrs. Mamie Burkett, of near Edinburg, Va., was struck by an automobile near his home October 10, 1933, and instantly killed. His sudden death was a great shock to his friends and neighbors. He was 7 years, 3 months, and 19 days old. Funeral services were held at the home, October 11, 1933, and the little form laid to rest in the cemetery at Edinburg.

A. W. ANDES.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father called home our brother, John Archer Ashley, on April 27, 1933, after a very brief illness and

Whereas, the deceased was, for many years, a faithful member of this church, and was loyal until his death; therefore, be it resolved:

1. That Liberty Spring Christian Church, in conference assembled, hereby express our sorrow in sustaining such a bereavement.
2. That we record our sincere appreciation of his life, and faithful service, as a member of this church.
3. That we express our heartfelt sympathy to the devoted wife and relatives of our deceased brother.
4. That a copy of these resolutions be entered upon the records of this church, a copy sent to the bereaved wife, and a copy sent for publication in "The Christian Sun."

Respectfully submitted,

MRS. O. L. BAKER,
MRS. I. T. BYRD,
MRS. E. B. RAWLES,
MRS. F. F. BRINKLEY,
R. E. ROGERS,
E. F. O'BERRY,

Committee.

GERRINGER.

Mrs. Ella Ann Gerringer, wife of J. B. Gerringer, Route 1, Elon College, N. C., passed to her reward November 11, 1933 age 76 years, 11 months and 2 days. Surviving are her husband and nine children, forty grandchildren, and twelve great-grandchildren, many other relatives and a host of friends.

tives and a host of friends.

Burial was at Shallow Ford, where she had long been a true and faithful member, and many beautiful flowers covered her grave.

Services by the pastor and writer, assisted by Rev. Mr. Hite of the Lutheran

Church, Rev. Mr. Lance of the Methodist Church, Rev. Mr. Brown of the Holiness Church, and Rev. J. W. Patton, in the presence of a very large congregation of sorrowing friends. May the heavenly Father comfort the bereaved ones.

T. J. GREEN.

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WINTER QUARTER WILL BEGIN
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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, DECEMBER 7, 1933.

NUMBER 49.

.. THE SUN'S OBSERVATORY ..

"Standard Time" Golden Anniversary.—

On November 18th, the "Standard" system of time zones dividing the United States from East to West in four time areas, celebrated its fiftieth anniversary. The scheme was first proposed by Dr. Charles F. Dowd, a Saratoga Springs, N. Y., school teacher, but the credit for the plan has usually gone to William F. Allen, who was in 1883 secretary of the American Railway Association. Prior to that date what is known as "sun time" was in general use, and almost no two places had the same time. The time zones cover roughly fifteen degrees of longitude, and there is on hour's difference in time for each zone.

Long Distance Marriage.—

The Associated Press dispatches of December 2nd, carry notice of a marriage which possibly heads the list of long-distance marriages. The wedding was solemnized by telephone between Miss Sigrid Sofia Margareta Carlson, who was seated before a telephone in Stockholm, Sweden, and Bertil Hjalmar Clason, who was at the time in Dertoit, Mich. Says this dispatch, "Across thousands of miles came the voice of the bride, from Stockholm, to London, to Glasgow, to Maine, to New York and to Detroit. English operators in Scotland and England wrote down the words. The American consul in Stockholm translated them." Judge John D. Watts, with the bridegroom in Dertoit, pronounced the words which made them man and wife. The witnesses were the American consul, the telephone operators who recorded the words transmitted and the groom's brother and sister-in-law.

Horses and Mules Not Eliminated.—

Wayne Dinsmore, writing in *Horse*, reminds us that the horse and mule are still vital factors on the farm. He says: "In 1919 we had about 17,000,000 head of horses and mules at work in harness or under saddle on farms; in 1932 about 15,000,000 were so employed." He accounts for this decrease by the increase of tractors from 246,083 in 1920 to 920,210 in 1930. Motor trucks also increased, there being in use 139,169 and 900,385 trucks in 1920 and 1930 respectively. He states that "the horse and mule as a chief source of power, never left the farm. Some decrease occurred, it is true, but much less than is generally supposed." Mr. Dinsmore predicts the return of these animals to the first place in the esteem of good farmers, believing that "men who stick to horses and mules, planning their work wisely, raise just as much crops at much less cost."

Christmas Savings Decrease.—

Christmas savings funds distributed by the 6,000 or more banks catering to this class of savings show a decline for the present year over

last year of 20 per cent. This is no doubt due to the continuance of the depression, nevertheless the amount distributed is quite sizeable, amounting to something like \$350,000,000, which is divided among about eight million members. *The Wall Street Journal* estimates that these funds will be spent as follows: Christmas purchases, 42 per cent, or \$147,000,000; permanent savings and investments, 26 per cent, or \$91,000,000; taxes, 12 per cent, or \$42,000,000. The next largest amount will be for speculation, amounting to 8 per cent, or \$28,000,000; while mortgage amortization and interest, and insurance premiums will take 5 per cent each, accounting for another \$35,000,000. Travel, education and charity, account for the final 2 per cent, or \$7,000,000.

"Tommy Was a Welshman."—

Nearly every school child has learned the ditty which starts out: "Tommy was a Welshman, Tommy was a thief." This time only the first line of the rhyme is applicable, for the Tommy who is now being claimed by the Welsh is none other than Thomas Jefferson. *The Literary Digest* tells us that in the mountain village in the north of Wales, Glyn-Ceirog, there has recently been erected a tablet "honoring the illustrious Welshman, Thomas Jefferson." At the unveiling of this tablet, a letter from the American ambassador, Mr. Bingham, which was read to the company assembled in the Ceirog Memorial Institute, praised the part which has been "played by the people of Wales in both Britain and the United States" as "of immeasurable value and importance." A correspondent of the *London Times* said that "the Welshman who wrote the American Declaration of Independence" will "have a permanent place in the Institute alongside of a copy of the Declaration, gift years ago of a Welsh publisher in New York." Peter Jefferson, the father of the famous Revolutionary lawyer, was a Welshman, hence this claim to his son.

In the National Capitol.—

"Diogenes," writing in *The Literary Digest*, tells us: "An entirely new atmosphere has enveloped Washington . . . in which the general disposition to 'stand by the President' is giving way to positions taken on the basis of individual or group convictions." He believes it most significant that the directors of the United States Chamber of Commerce were unanimous in demanding that the President turn back to some gold basis, and their action will offer a rallying point for the "scattered and hitherto leaderless forces of opposition to the President's [financial] program." It is the opinion of political observers of both major parties that Mr. Roosevelt will have as hard a fight to defend his liberal policies as did Mr. Hoover last year in his effort to de-

fend his conservative philosophy. The issue will, as it develops, cut across party lines, with conservative Democrats, probably led by Carter Glass, taking the field for "sound money," while the left wing Republicans will support the President. Walter Lippman is opposed to any organized opposition to the President's policy, believing that it will "inevitably degenerate into a cry that all believers in sound money must oppose the President." He reminds us that, "the fact is that if we are to have sound money, it is the President who must establish it; he will be in office another three years." On the other hand Mr. Lippmann forgets that our money problems rightly belong to Congress and have only been turned over to the Administration as an emergency matter. Mr. Roosevelt realizes this and is trying to put over as much of his program as possible before Congress meets.

Newsprint from Southern Pine.—

On Monday of the past week nine Georgia newspapers issued their regular editions on newsprint made from Southern pine. This is the first time that pine paper has been made up under the same high-speed manufacturing conditions that are present in the making of paper from Northern spruce. Three carloads of pine pulp were shipped by fast refrigerated freight to Canada for manufacture. *Business Week* tells us that "the pine pulp met every test for speed and strength," and that the Georgia newspapers pronounced the paper as "surprisingly satisfactory." It proved strong, soft and of fine finish, and took the ink well. Experimentation with pine as a source of newsprint began the first of 1932, under the direction of Dr. Charles H. Herty. The Chemical Foundation provided \$50,000, machinery manufacturers furnished equipment at cost, the State of Georgia appropriated \$20,000 and the city of Savannah a like amount. Paper made on the slower experimental machines proved satisfactory. This year the program was jeopardized by the failure of the State to continue its appropriation, but the Chemical Foundation came to the rescue with \$105,000 additional, and the newspapers concerned bore the cost of sending the pulp to Canada. Two-thirds of the present amount of newspaper used is imported, mostly from Canada, but in greatly increasing amounts from Norway, Sweden, Finland and Russia. Northern spruce costs \$10.00 a ton, and when the supply is exhausted it takes thirty or more years to replenish; Southern pine can be had for \$3.50, and the growing time for wood-pulp pine is from ten to fifteen years. There are 150,000,000 acres of timberland available in twelve Southern States for this use, and the ultimate perfection of the processes of manufacture will make the United States permanently independent of importation of this commodity.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Word comes that Dr. W. Knighton Bloom is slowly recovering from his illness, though still confined to the bed. All his friends are glad to receive encouraging word with regard to his recovery.

"I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth; my flesh also shall dwell confidently."—Psalm 16:8.

The pastors of our churches in Miami and vicinity lunched together with the State superintendent on a recent Monday. The pleasant fellowship and the informal talk about the progress of the work and its needs made this a valuable get-together.

A member, writing from Winston-Salem, says: "Come visit our little brown church. We love it. We have a nice, little church and a wonderful pastor." With all of which THE SUN's editor, having visited our new church at Winston-Salem and preached there, most heartily agrees.

Rev. R. A. Whitten, pastor, First Church, Portsmouth, writes: "We are very busy putting in a steam heating plant which should have been installed ten years ago. These necessities make the work difficult during these strenuous days, but we hope to have the work completed in time for use during the holidays."

Miss Pattie Lee Coghill and Mrs. Marion Bal-lou Fisk were speakers at the Thankoffering meeting at Melbourne. Rev. Orville D. Ullom, pastor of the church, writes most enthusiastically about the messages which they brought. They also have shared in a meeting of the ladies representing all of the Miami Congregational-Christian Churches. This is the first of a series of group meetings of the ladies of neighboring churches, which has been planned for the winter season.

The church at Holly Hill, Fla., has arranged with Rev. Watson L. Lewis, of Ormond, to render part time service with this church. Mr. Lewis was until recently pastor of the church at New Smyrna, and prior to that pastor of the church at Daytona Beach, and is now living at his home in Ormond. He has accepted the invitation of the church committee and will not only take charge of Sunday services but will also render such pastoral service as is necessary, and as is possible with his other duties.

Rev. and Mrs. R. T. Grissom are exceedingly anxious to give a good Christmas tree and entertainment at each of our churches: Mt. Spur and Rocky Ford, Carroll County, Va. If Sunday Schools or individuals who wish to carry real Christmas cheer to otherwise cheerless homes and hearts at Christmas time, here, indeed, is a most excellent opportunity. Mr. and Mrs. Grissom are working on a Christmas program for both of these schools, and a well laden Christmas tree—the gifts of some of our more favored Sunday Schools and friends—would add much in every way to the enjoyment of these programs.

One of the finest Christmas appeals is that of the Christmas fund of the Congregational-

Christian Ministerial Relief Fund. This fund is used to supplement the regular grants and to meet emergency needs on the part of aged ministers and missionaries and their widows. The need is increasingly great and it is hard to think of our aged servants suffering want. Remember this appeal in your Christmas distribution. Why not make a contribution in honor of parents or ministers, or beloved Christian workers who have passed on? What you might have spent for a gift for father, send to this fund in honor of him.

We congratulate our young friend, E. L. Moffitt, Jr., a graduate last June from Elon College, and now an esteemed resident of our College town. The event was at Asheville, N. C., as told in the following item from the Greensboro *Daily News*: "The marriage of Miss Mildred Lee Gilliam, of this city, to Emmett L. Moffitt, Jr., of Elon College, took place here this morning at 11 o'clock at the First Presbyterian Church. Dr. R. F. Campbell, pastor, officiated in the presence of a small company of relatives and intimate friends." Our best wishes for a long and happy married life.

Dr. Robert E. Speer, in speaking to the General Assembly of the Presbyterian Church, recently used some facts and figures which apply to all denominations: "It is preposterous to hold that the church is unable to provide funds" (for its missionary and other enterprises.) Our people spend their full share of the national amusement bill, which is more than \$1,000,000,000 annually, their full share of the bill of nearly \$2,000,000,000 for candy and corresponding luxuries; more than \$2,000,000,000 for tobacco, and \$12,000,000,000 for automobiles. It is not a question as to whether or not we have the money, even in these times of depression. The issue is purely one of devotion and sacrifice."

It certainly will be worthwhile for all of our pastors, Sunday School superintendents and leaders of Christian Endeavor and prayer meeting groups to provide themselves with the 1934 Hand Book for Congregational-Christian Churches, carrying, as it does, daily Bible readings for the year; Sunday School, prayer meeting and Christian Endeavor topics; latest facts respecting the history, statistics and work of the Congregational and Christian Churches, with information concerning the National and State denominational agencies. It is a valuable booklet of sixty-four pages, in addition to substantial cover pages which carry a calendar for 1934 and Table of Contents. The book was prepared by the direction of the General Council of Congregational and Christian Churches, and one may secure a single copy for five cents; ten or more copies, four cents, by sending the price, with request, to Commission on Evangelism, Room 213, 287 4th Ave., New York City. It is worth its price many times over.

GIVING AT CHRISTMAS TIME.

When December arrives people begin to think about others. They get out a list of names whom they wish to remember with messages, cards, boxes, and gifts of various kinds. The Christmas season has become a season for gifts, for sharing, and for joy. America enters into the Christmas season with an abandoned spirit, in a measure, forgetting self and exalting others. It is a great season for generous souls.

As we enter into the festivities of the Christmas season, I wonder if we always think as reverently as we should of him who hath brought to us this season of the year and endowed us

with this spirit of benevolence and generosity. In the long ago God laid the best Christmas gift on the heart of the world. When Christ was born in Bethlehem of Judea, a gift more precious than gold and more priceless than diamonds was made to man. How poor we and the world would be without this gift; how rich we are with it!

This year we are blessed with another occasion of praise and thanksgiving unto God for his precious gift to man and to the world. As we have the opportunity to share what we have of talent, time, and money expressing our appreciation to him, the Giver of all gifts, may we not fail in this opportunity or be niggardly in our giving. As we have received so let us give that the needs of others may be adequately met and that we ourselves may be prospered with blessings divine. To withhold what we have means only to dissipate our own resources and eventually to bankrupt our own treasury.

We of the Christian Church are blessed with abundant opportunities to share with our institutions that are greatly in need. Perhaps no institution or interest that we have is more acutely in need than is our own Elon College. The faculty, the ones who teach at the College, your servants, are in need of salary with which to provide the necessities of life. A gift from the reader would be greatly appreciated and would accomplish as much as any gift that you might be able to make. It is the hope and the prayer of the writer that these few words may find their way into the mind of some individual and may rest feelingly and effectively upon his generous heart and that the College, itself, may be the richer because of this Christmas message dispatched to a great people.

May the blessings of God be yours and the joy of Christmas be your share for sharing with others.

L. E. SMITH, *President*.

STANDING COMMITTEES, EASTERN N. C. CONFERENCE FOR 1934.

At the recent session of the Eastern North Carolina Conference, the standing committees were not announced, and they are hereby published so that they may begin work before the *Christian Annual* is off the press. Chairmen of the committees will begin to plan meetings at once and carry on their part of the Conference work throughout the entire year.

Executive—W. C. Wicker, E. M. Carter, J. Edward Kirby.

Education—J. Lee Johnson, Herbert Scholz, S. E. Madren, W. C. Wicker.

Home Missions—T. Fred Wright, J. F. Hilliard, K. B. Johnson, J. A. Kimball.

Foreign Missions—S. E. Madren, J. Ray Dickens, Raymond Grissom, Miss Margaret Alston.

Evangelism—M. T. Sorrell, J. A. Denton, J. E. Franks.

Sunday Schools and Christian Endeavor—Robert Kimball, S. E. Madren, H. C. Hilliard.

Social Service—J. A. Kimball, B. J. Howard, J. A. Denton.

Religious Literature—Miss Lilly Fowler, B. J. Howard, Robert Kimball.

Stewardship—J. Ray Dickens, J. Lee Johnson, Raymond Grissom.

Apportionments—W. J. Ballentine, W. A. Newman, W. M. Goodwin, J. F. Hilliard.

Finance—K. B. Johnson, J. A. Kimball, J. Walker Kelly.

Music—Geo. M. McCullers, A. P. Strickland, D. A. Mann.

Program—W. C. Wicker, E. M. Carter, J. Lee Johnson.

W. C. WICKER, *President*.

SUBSCRIPTIONS FOR NOVEMBER.

We present this week the largest number of new and renewal subscriptions sent in for any one month since the writer was elected as your managing editor. Unless we miscount, the list numbers 180. It is only natural that the list would be larger this month, because of the fact that four of our Conferences are held in it. However, the number is quite an improvement on the same month last year.

Quite a few of the remittances were for new subscriptions, most of these being the special "Four Months for 50 Cents" offer. We hope that these additions to THE SUN's family will like the paper and continue to give it their support. That there may be no interruption in receiving the paper the subscription will not be discontinued at expiration date unless we receive notice to that effect. This is in accordance with the special offer.

We would again call attention to the fact that the mailing list is corrected once a month. The change on your label will not be made until the first or second week after the month in which you send in your remittance. If the change is not made by the third week, please notify us immediately. No receipts are sent unless specially requested. This is not because of lack of appreciation, but because of necessary economy.

In closing, we wish to thank each and every one of you, and also those who have assisted in making this larger list possible.

Sincerely,

J. T. KERNODLE,
Managing Editor.

Mrs. E. C. Adams, R. 6, Andalusia, Ala.
J. M. Allred, R. 3, Asheboro, N. C.
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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TWENTY-FIVE YEARS.

The Federal Council of the Churches of Christ in America is this week celebrating the 25th anniversary of its founding. Outstanding leaders of Protestantism are appearing on the two days' program. Among the other distinguished speakers is the President of the United States. The first Federal Council met in Philadelphia just twenty-five years ago and adjourned on December 8th, having in that meeting, "organized to further the movement of unity of action among the Protestant denominations in the interest of spreading the gospel." Our own lamented Dr. W. W. Staley was a charter member of the Council, having attended the first session and all the succeeding sessions held till the time of his death, a little more than a year ago. Dr. Staley believed in the Federal Council, made large contributions to its life and activity, and in return received from it an ever-increasing hope and belief that the churches (Protestantism) would come into closer affiliation and fellowship with each other and present a united front to a united enemy.

The Council in these twenty-five years has more than met the demands and expectations of its organizers and ever-enlarging constituency. The Council has done more than any other organization extant to abolish divisive, competitive denominationalism and break down sectarianism. Largely through the Council a new day of co-operation, of fellowship and of a working unity has dawned. Prior to the founding of the Federal Council, Roman Catholicism had no rival in the field of national and international demands

and activities. Since the founding of the Council, Protestantism has been able to make vocal in unison the demands and desires of millions of Christians, and these demands and desires have not gone unheard or unheeded. Team work among the denominations was a thing practically unknown twenty-five years ago. Today twenty-five denominations are working together in the Federal Council under the principle of cooperative activity. Twenty-five years ago there was no world-wide organization of Protestantism, bringing the churches of the nations together. At present there is a world headquarters of Protestantism bringing the national churches into international cooperation in Christian work.

One of the distinct contributions the Council has made is its pastoral and personal evangelism seeking through cooperative effort and interdenominational conferences to deepen the spiritual life and put forth an evangelistic effort unitedly in the leading cities of the nation.

Another distinct feature of the Federal Council contributions has been that of utilizing the radio for the proclamation of the Christian message, not only by the use of outstanding Christian ministers on the Sabbath day, but by a nation-wide network of daily devotions through song and prayer. Through these twenty-five years the Council, working unitedly, has been able to reveal to mankind the best that Protestantism has to offer in the field of Christian Education, sermon and song, social and benevolent service, family worship, evangelism and all other fields of unified and coordinated Christian activity. It may be truly said that after a quarter of a century the Council is no longer an experiment, but a declaration to the world that Protestantism can really be cooperative in its efforts to evangelize a world and Christianize the nations.

Not the least of the contributions the Council has made is that of bringing into closer fellowship denominations that were almost identical and thus paving the way not only for their federation but for their unification in denominational name, purpose and polity.

J. O. A.

THE WEEK OF PRAYER.

A very fitting program and pronouncements have been prepared for the "Week of Prayer for the Churches" throughout the nations, January 8th-13th inclusive. In presenting the program, these words come first: "Grace be unto you and peace from God the Father and from the Lord Jesus Christ." How beautiful and needful such words are now, and above all how peaceful in a time when our nation is on edge and distraught in many directions. We agree further with the opening paragraph of the program: "How better can we usher in the New Year than by united prayer before the Throne of Grace, that our hearts may be cleansed by the inspiration of the Holy Spirit and that we may clearly discern the Truth and receive strength to fulfill the same in all our living?"

The topics for prayer and meditation on each day of the week are world-wide in their scope, and all center about the Gospel as the one hope and saving power of the individual and society. Of course, the program can only offer suggestions, but the suggestions are exceedingly apropos. The hope is that members of various communions will gather in a united service for prayer every evening of the week as an example of Christian unity, talking and meditating together on their spiritual needs and presenting their common petition to our heavenly Father. Or, if a union meeting is not held, possibly then each pastor will hold appropriate services for prayer and meditation in his own church and urge his peo-

ple to have daily devotion at the family altar, that the spiritual life may be quickened in their home.

All our readers, we think, will agree with this declaration and invitation of the Council:

"It is a time of vast concerns. Great problems face us. We are in a crisis. But the church has had a habit of facing crises. It was so in apostolic times, and every age since then has faced exigencies hard enough and vast enough to snap its sinews, and all but break its heart. But there is standing One before the nations, who says, 'All power is given unto me in heaven and in earth.' 'Lo, I am with you always even unto the end of the world!' He has been victorious in other ages, why not in ours? May this 'Week of Prayer' help the church of the living God to consecrate itself to the noblest of all tasks—the following and the imitation of Christ, and the advancement of his kingdom on earth.

J. O. A.

A GOVERNOR BRINGS REPROACH.

The least that can be said of Governor Rolph of California is that he has dishonored the high position to which the people of his State had exalted him. A mob in California, working itself into a state of frenzy, brutally lynched two criminals. According to reports the unbridled brutality of the mob was more characteristic of barbarism than of civilization. The two criminals had kidnapped and killed a citizen, and their crime was in no way condoned. They acknowledged their guilt. Then instead of allowing the courts and the law to proceed in orderly fashion, this fiendish mob proceeded to take matters into its own hands and to present a spectacle, brutal and barbarous beyond description. Then instead of prosecuting leaders of this murderous gang, the Governor of the State boldly proclaims that he congratulates the culprits and declared that if any of them were arrested or convicted, he would pardon them.

There is no excuse for lynching. The demands of justice are not met through frenzy and lawlessness. We have come to a poor day, indeed, if any State has to acknowledge its inability to cope with crime and must resort to the methods of the savage.

The example of the Governor of California presents, indeed, a sorry spectacle to a civilized world.

Two other lynchings the past week are recorded—one in Maryland, another in Missouri. These are also deplorable outbursts of lawlessness and barbarism, but the Governors of these States, at least, made a show of some care for law and order. Mob violence inexcusable, and no State can lay claim to safety and security until lynching is abolished. It is not for man, much less for a maddened mob, to get revenge. "Vengeance is mine; I will repay, saith Jehovah."

J. O. A.

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Nothing we can say to the Lord, no calling him by great or dear names, can take the place of doing his will. We may cry out about the beauty of eating bread with him in his kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in his kingdom here and now. To remember him at his table and forget him at ours, is to have invested in bad securities. There is no substitute for plain everyday goodness.—Selected.

A VISIT TO THE HOLY LAND.

ARTICLE VII.

"THE PALESTINE JESUS KNEW AND LOVED."

By ROY C. HELFENSTEIN.

The cities in the Palestine of yesterday have in many instances been buried and hidden beneath the debris of the centuries. But in recent years archaeologists with spade and shovel have brought again to light those ancient habitations. One of the most interesting experiences any one interested in the Bible or in history can have is to visit the sites of one of those buried cities, which are in truth sarcophagi of ancient civilization, where excavation work is now going on and see the way in which the science of archaeology discloses the life of the past by what it finds of pottery, utensils, implements, records, etc., that are found buried in the ruins of a forgotten past.

Three of the most interesting cities from that long ago that we visited are the ancient cities of Samaria, Tell-Beitmirsim, and Jerash. These cities have been buried from the sight of man for many centuries.

The city of Samaria, built upon the mountain of Samaria was unique for its natural fortification. Here King Omri of Israel built his capital in 875 B. C. His palace has been excavated and again one can walk through its halls and down its steps. Here also Ahab and Jezebel lived and wielded their power for evil in defiance of the one true God. The temple they erected to Baal and their palace witness in the heaps on heaps of ruins now unearthed the age in which they lived. On this same site the ruins of four other cities built in later periods, each upon the ruins of the other are found. It seems almost like a dream to walk among these ruins of such a distant past, realizing that centuries ago Bible characters lived and walked among the same places where we now walk.

Then another most interesting excavation bringing to light the cities of the Palestine of the past is that at Tell-Beit Mirsim where on a historic mountain site ten different cities are found, each of the last nine being built upon the ruins of the preceding city at different dates from the time when the oldest of the ten was builded 2,000 years before Christ. What an experience it was to be with Dr. Allbright of Johns Hopkins University and Dr. Pyle of Pittsburgh Seminary, two of America's greatest archaeologists who are directing the excavation work at that place, and to hear them explain the results of the excavations as we walked through the ruins of those ten ancient cities, seeing the style of their houses in that long ago, walking upon the streets buried from the eyes of man for so many centuries, and studying the many items of interest that had been found in the homes and shops that characterized the life of those ancient peoples.

Someone may ask "How were the cities destroyed and how was another city erected upon the ruins of the one before?" The answer is that the cities may have been destroyed by earthquake or by the invasion of an enemy which was the more likely. The enemy would lay waste the buildings, take the people captive, and leave the ruins of the city to be buried in its own debris or with the sands and dirt carried by the winds. Then a century or more later another people, recognizing the advantage of the site on account of its natural protection because of being on a high hill, and because of a spring of water close by would start to build another city was buried beneath where they were building.

The pottery, the scarabs, records, utensils and implements, etc., secured by these excavations reveal many items that confirm the Biblical records and throw light on many of the references found

in the Bible. Archaeology is thus making many discoveries to substantiate the Bible.

These excavations of the cities in the Palestine of yesterday reveal the fact that humanity from its earliest beginning has been actuated by the impulse of self preservation, the first law of life both for individuals and for groups.

It is a hard life we find in Palestine. It has always been so. The extreme poverty of the majority of the people, the primitive conditions found, the extremes and sudden changes in the temperature, the inconveniences in travel and the many almost inaccessible places one should visit that are off the beaten track of the tourist, these and numerous other conditions such as diet, the scarcity of water, etc., make a visit to Palestine a matter of real hardship. But the rewards of such a visit many times more than compensate the hardships experienced. In fact I can think of no country of the eighteen foreign countries I have visited on four crossings of the ocean that can at all compete with Palestine in the spiritual and intellectual rewards offered to the visitor.

To walk along the highways of which the Bible speaks, to climb the mountains to which it refers, to cross the rivers the Bible has immortalized, to visit the towns and the cities and view the landmarks that constitute the setting of the Bible itself, and to visualize the characters that lived and thought and taught and wrought amidst these settings—to see the pageantry of the centuries pass before one's imagination, and actually to see the same landscapes that our Lord looked upon, and to walk over the same hills and along the same shores where he walked, and when weary and tired purchase to sit upon the same rock on which he may have sat when weary from walking—all this gives an inspiration impossible for one to experience anywhere else in the world.

Nor is the inspiration less because there are so few authenticated spots associated with the life of Jesus. Indeed, as I have previously stated, it is better that such spots are few, because this fact makes the whole of Palestine more hallowed on account of the possibility that every spot one sees may have been hallowed by his divine presence. But there are spots which were unquestionably associated with the Master's life. Mary's Well at Nazareth, Jacob's Well at Shechem—from both of which he drank just as pilgrims to Palestine may drink today—are two such spots. At each of these historic wells I not only quenched my thirst, but also bathed my soul in the sacred memory of their association with our Lord.

Though the spots associated with the life of Jesus are few, the places associated with his life are many, such as the Sea of Galilee, the villages around the shores of Galilee and in the Galilee district, the ancient highways, the River Jordan, the city of Jerusalem, and other ancient cities, the Mount of Olives and many other Biblical landmarks. No one can visit Palestine with the open Gospels before him and ever question for a moment the historicity of the life of Jesus.

Palestine today is the same country he knew and loved. The same mountains are there that he knew so well, the same village of Nazareth where he loved to dwell, for even though portions of the old village of his day may be buried forty feet beneath the present village, the same spring on that historic hillside, the only spring in the vicinity which has been used for more than three thousand years by the people of that ancient village, the same spring where the boy Jesus and his mother along with the other mothers and children of the village went each day for their water supply is there still furnishing water for the people who every morning stand in line with their large water pots waiting their turn. And what a picture to see the humble women balancing huge

water pots full of water on their heads, and walking away with measured steps and grace befitting a princess.

The same seas and streams by which the Master loved to stroll, the same valleys and plains over which he traveled, the same skies, the same beauty of the gorgeous sunsets that thrilled his heart, the same kind of people that broke his heart, the same human needs that he faced and met—all the local color and the entire setting of the Master's life is there in the Palestine of today.

(N. B.—The next article will be on "Life and Customs in Palestine.")

TAKE COURAGE.

In man's long struggle upward there have been many catastrophes, many setbacks. There have been just as many resurgences. And those resurgences have led always to something better than before prevailed.

It is like the story of the phoenix; that fabled bird of great beauty which lived somewhere in the Arabian wilderness, and at the end of every five hundred years built for itself a funeral pyre, set it aflame with the fanning of its own wings, and was then consumed. No sooner was the old bird reduced to ashes than a new phoenix rose up out of those ashes, for another career in the world.

In all the world's millions of years of history, never yet has something better failed to spring up after every debacle. Were it not for that knowledge, it would be easy just now to be pretty pessimistic. The break-down in morals is appalling. The lack of character threatens to undermine society. Yet there is no great outburst of horror. That is the most dreadful thing about it; that so few appear to be disturbed, or even to sense the gravity of the present crisis.

Yet, if the worst be augured that can be augured (and many pages of that sort of thing, and many volumes, are for your reading); there remains still the fact that the world's story is a story of progress.

Instead of being discouraged by the present state of affairs in the world, we will gird ourselves for a greater, harder struggle. Instead of drifting, we will learn to live with purpose. Instead of acting as if we had no mind, we will teach ourselves to think. We will teach ourselves to think divinely, and to act divinely, even in matters that are small.

We will do what we can, by using in our daily affairs selective and creative choice, to help forward the long development of ourselves and of our fellows to the greatest that is possible.—*The Congregationalist*.

MILLION TESTAMENTS CAMPAIGN.

A "Back to the Bible" movement is going forward from coast to coast among young people of the United States and Canada. More than 100,000 students have agreed to read the Bible daily, while many hundreds have made the further choice of accepting Christ. A California pastor writes: "We are greatly rejoiced over the results from the Testament distribution. Of the forty-nine cards returned to me so far, twenty-five are first acceptance of Christ. That makes a trifle over fifty per cent on the whole number.

Eight came before the session last Sunday and were received into church membership."

A Kentucky minister writes that the response amounts to a revival. Another pastor sends this remarkable statement: "One interesting thing, noticed by a teacher, was that every Jewish student requested one of the Testaments."

The same enthusiasm is noted in Canada. In high schools girls are meeting at noon and reading aloud by turns.

CONTRIBUTIONS

SUFFOLK LETTER.

Suffolk churches observed Thanksgiving Day in a very appropriate manner. A union Thanksgiving service was held in Oxford M. E. Church, South, at 10 A. M. Rev. John G. Truitt, pastor of the Christian Church, preached a very inspiring sermon, which was heard with great acceptance by a very large congregation. Another service was held in the Episcopal Church, at 11:00 A. M., in charge of the pastor, Rev. Herbert N. Tucker. From these services many people went out to their homes, or to be guests of others, to enjoy a Thanksgiving dinner. So the day gave many people an opportunity to worship God, to give thanks to him for his great goodness, and to visit relatives and friends. People who have good health, a good appetite, good digestion and a good dinner, on such a glorious day, should be especially thankful to God.

The kitchen table and the dining room may be studied with interest and profit in these days of great human need. Sometime ago, I saw a woman come to the door and throw several cold biscuits out in the street. This woman was not rich. She was depending, at times, upon the charitable organizations of the city for daily food. Her family was small. Her actual needs were not very many. But she made many pitiful pleas for flour from the Red Cross for her family. She threw enough bread in the street that morning to give her family a splendid meal. In contrast to this incident, my wife found a few cold biscuits in the bread box, and from these made some very appetizing cakes for our breakfast. The biscuits in the street were apparently good enough to be used in the same way.

What becomes of the fragments from our American tables? What becomes of the leftovers from our daily meals? It is interesting to look into the city garbage cart even in these days of so-called great human need. Some housewives boast that they never serve anything on their dining room tables but one time. All the leftovers must go to the garbage cart in the city, or to the dogs and pigs in the country. The woman who fills the garbage can from her dining table should reflect upon the example and teaching of Jesus Christ when he fed the five thousand hungry people. Jesus said, "Gather up the fragments that remain that nothing be lost." (John 6:12.) The Scripture is not explicit as to the use made of these fragments, but it is evident that Jesus was insisting that they should be saved and used. These fragments were not the little broken pieces thrown aside by the multitude; they were the pieces not distributed to the crowd.

Think of the good food which is left over from dining rooms and kitchens and thrown out into the garbage can. This constant waste is not conducive to thrift and prosperity. Usually people who are prosperous and thrifty are very careful to see that nothing is wasted. The plan of God, since the dawn of creation, as revealed in the Bible, is to multiply and increase all the material blessings of mankind on the earth. There is no place for waste in the program of God. When food is wasted it is lost. When time is wasted it is lost. When talent is wasted it is lost. When money is wasted it is lost. When life is wasted it is lost. "That nothing be lost."

In these great days of spiritual opportunity the church should wisely inspire its members to set worthy examples of economy, efficiency and the wise use of every blessing God has bestowed upon humanity. Great blessings become a men-

ace unless the recipients are willing to follow the example and leadership of Jesus Christ. Save your fragments of food, your little pieces of money (the change), your physical powers, your talents, your time, and invest your life in the great spiritual program of God; and, if God shall, in his good pleasure, spare you to see another Thanksgiving Day, you will be thankful that you have "gathered up the fragments that remain that nothing be lost."

I. W. JOHNSON.

THANKSGIVING AT ELON.

The College calendar only allows one day, Thanksgiving Day, as a holiday for faculty and students. It has not been the custom for some time, I understand, to hold a service of thanksgiving and praise at the College. It shall be my purpose to plan for such a service next November. The students and faculty members are not privileged to attend the service of Thanksgiving at home or other places. I think it should be the privilege of the Elon College Church and the College itself, to provide such a service, inviting all who will join with us.

This year we did do a very significant thing. We tried to express our thanksgiving in a very practical and helpful way. One of the students, Miss Jenny Bell Abernethy, of Mebane, N. C., suggested that all the students and faculty members boarding at the College do without their breakfast Tuesday morning and take the price of the same over to the Christian Orphanage as the students' Thanksgiving offering to the orphans. The students gladly adopted the suggestion and the price of the meal was taken over by a committee headed by Miss Patricia Holden and presented to Mr. C. D. Johnston, superintendent of the Orphanage. Mr. Johnston expressed to us his gratitude; then, in a letter to Miss Walker, the Dean of Women, and in another letter to me, as president of the College, he expressed his appreciation in a most beautiful way. His letter to me reads as follows:

"I just want to say that of all the offerings that I have received, and all of them have been appreciated, I hardly think I have received one that brought more joy to my heart than the one from the student body of Elon College. Not so much as to the money involved, but the beautiful spirit in which it was given.

"I have asked Mrs. Lambeth to give it some mention in the Greensboro daily and, of course, I will have something to say in my letter to THE SUN.

"I truly hope the giving in such a beautiful spirit by the students, and the Orphanage being the recipient, it will do both institutions good.

"I am so happy that the students have such a kindly feeling toward the Orphanage and we are grateful.

"I am also happy that the College has such a wonderful president, and I am hoping and praying that the people will awake and come to his rescue."

I am sure that no one, faculty or student, suffered or will suffer any ill effects from this act of benevolence made possible by self-denial. I am also sure that every individual member of the Congregational-Christian Churches in the South could easily follow the example of the students without personal injury. The students who are here find it difficult to get spending money and money for College expenses. Since they were

willing and did make the sacrifice, it certainly seems that the entire membership of the church, the most of whom are comfortably situated in their homes, could follow the example and forward the price of breakfast to the Christian Orphanage that we may help to feed the unfortunate in this time of need and stress. If you have not taken your Thanksgiving offering for the Orphanage, this is a good plan to follow. You will find that people will gladly cooperate and be happy in making the offering. It may seem a little thing, but with the price of breakfast for more than 30,000 people going into the treasury of the Orphanage, the heart of the superintendent would be greatly rejoiced and everybody would be happy.

L. E. SMITH, President.

A STUDY IN CHURCH FINANCES.

During the year 1931-32 the Eastern North Carolina Conference, as revealed by the *Annual*, paid on apportionments \$474.70 by a membership of 4,851—an average of 9.7 cents a member for the year. During the same conference year the Western North Carolina Conference paid on apportionments \$1,080.95 by a membership of 3,960—an average of 27.3 cents a member. During the same year the North Carolina and Virginia Conference paid on apportionments \$2,154.49 by a membership of 7,385—an average of 29.1 cents a member.

The apportionment for this year in the Eastern North Carolina Conference was 62 cents a member, in the Western North Carolina Conference it was 58 cents a member, and in the North Carolina and Virginia Conference it was 51 cents a member. It seems from this study that the Conference that had the lowest appropriation paid the highest average per member. At the recent session of the Eastern North Carolina Conference the apportionment was reduced 25 per cent, making the present average in the Conference 47 cents per member. This can be easily paid if the pastors will plan their financial system so that each member will "lay by on the first day of the week" one cent for Conference apportionments. As Rev. J. Lee Johnson said, in his report to the Conference on Stewardship, "too many fail to follow the divine plan in making contributions. We should lay by on the *first day* of the week rather than on the *last day* of the year.

There were fourteen churches during the year which is the basis of this study that paid nothing on apportionments, one church averaged \$1.14 a member on Conference apportionments, one church averaged 90 cents, two 50c, two 40c, five 30c per member, and the others ranged all the way from one cent per member for the year to 20 cents.

The money raised from the apportionments is used first to pay Convention expenses, second to assist the aged ministers and their widows, in a small way, to meet the necessities of life, and is known as the Superannuation Fund, and third to pay the deficit that remains after all the income from the subscriptions to THE CHRISTIAN SUN has been used up in paying for printing and mailing. This latter item alone amounts annually to about \$4,000.00. If the members of the church would subscribe for the paper in sufficient numbers we could save a great deal of this appropriation, but now we have to pay for it out of the appropriations from what is raised by the apportionments paid by the churches to Conference. Every new subscriber to the church paper reduces the amount necessary from the Convention funds for the deficit. After the above obligations are met, if anything is left, the balance goes to the support of Elon College by the action of the Convention in session at Richmond, Va.

It is devoutly hoped that every member of the

Eastern North Carolina Conference during the present Conference year will feel enough interest in the Convention, the College, the aged ministers and their widows, THE CHRISTIAN SUN, or all combined, to make regular contributions weekly of at least a penny a week—enough to pay all the apportionments of your church to Conference. It is earnestly hoped that all the pastors in the Conference will set his goal to make his churches banner churches by sending up next fall to the Conference at Piney Plains all that the Conference requests in the apportionments. Now is the time to begin, if we wish to win the goal in the end of the race.

W. C. WICKER, Pres.

THE NAME "CHRISTIAN."

There has been confusion, and there is still confusion, in the minds of many regarding the use of the name "Christian" by our fellowship and the fellowship of the Disciples of Christ. It is only fair to state that the great body of the Disciples of Christ work with us in a fellowship of cooperation, but it must also be said that a group of Disciples of Christ churches centered at Cincinnati, Ohio, have consistently and persistently attempted to make capital of the merger of our churches with the Congregational Churches, and have even sent out emissaries and written many letters to our churches misrepresenting the situation and attempting to lure them away from the union by deceptive means. These letters and messengers to the churches conceal the fact of their identity and they pose as the "Christians." They have made several attempts to swing conferences of our churches, as well as individual churches, from loyalty to the union of Congregational and Christian Churches. Our General Secretary, Dr. Warren H. Denison, was requested to protest to the editor of their paper, which he did, and received a reply which approved this proselyting, and later commended it in his publication. May we repeat that the action of this Cincinnati group of Disciples is not approved by leaders in the Disciples of Christ brotherhood, but the freedom which that church accepts makes it impossible for them to do anything more than register individual disapproval of this attempt to proselyte.

An illustration to the point (and there are many others) is in our Ray's Hill and Southern Pennsylvania Conference, which united as a unit with the Pennsylvania Conference of Congregational and Christian Churches. When this merger was consummated this Cincinnati group sent their representative into that conference, and attempted to not only alienate local churches and pastors, but to take over the name of the Ray's Hill and Southern Pennsylvania Conference. Mr. A. F. Foor, president of that conference, and others protested, and finally took the matter to court. On October 4th, the Court of Common Pleas of Bedford County, Pa., rendered its decision, restraining the Disciples group from using the name in any way.

COPY OF DECREE.

"And now, October 4, 1933, the Court, after due consideration and upon agreement of the parties, grants a perpetual injunction restraining the defendants, and each of them, from advertising, holding or conducting any meetings, gatherings or conferences, or transacting any business, including the collecting of moneys, under the name of 'The Ray's Hill and Southern Pennsylvania Christian Conference,' in any Christian religious church work.

"Defendants to pay costs. No witness costs to be taxed.

"By the Court,

HENRY C. JAMES, P. J.

"The above decision was rendered by the Court of Common Pleas of Bedford County, Pa., by Henry C. James, Presiding Judge, October 4, 1933.

"(Signed) A. F. FOOR, Everett, Pa."

We regret exceedingly the necessity of calling attention to this matter, but several of our conferences and churches in many States are being approached by this group of Disciples and we feel obligated to advise them that the attempt to alienate them from their church fellowship is not inspired or approved by the Disciples of Christ, but by an independent group of that body, and that the attempt to capture our names and loyalties has been passed upon and restrained by a court decree.

HERMON ELDREDGE.

HOPE!

By DORA BYRONS.

Hope is but a candle
Burning in the sun;
A tiny flame that weakens
When daylight troubles come.

Then the evening shadows,
Dropping, one by one,
Make the flame seem brighter,
Until the night is done.

Hope is but a candle,
Flickering in the sky,
A feeble light that struggles
When daytime storms pass by.
Then the winds of evening,
Softly, from on high,
Fan the light to glowing,
Until the breezes die.

Hope is but a candle
In Fate's unsteady hand,
Sometimes a treacherous taper
We do not understand.
But still we trust its beacon
As those in darkness can—
For Hope is but a candle
That God has lit for man."

Pomona, Fla.

We will not likely do better tomorrow unless
we do our best today.

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2 Take the sum of all the
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years old and upward, thro

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a My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God. so Mercy and truth
together; righteousness
kissed each other.
xx Truth shall sprin

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better
Gen. 15. 1.
Ps. 56. 1.
A 57. 1.
2 or, au

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years old when he began t

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grave; death shall feed on th

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

FOREIGN MISSIONS GO ON.

In spite of every difficulty the number of our foreign missionaries in active service is the same as a year ago, every loss having been replaced; that communicants reported showed a continued gain in spite of the fact of the large transfers to the independent national churches; that church and Sunday School attendance have increased by thousands; that more pages of the Bible and evangelical literature have been printed than the year before; that, thanks to increased self-support, the number of national workers has gained; and that the contributions for the support of the work which have been made on the field have far exceeded the appropriations (for national workers) which have been sent by the church at home.

Foreign missions will go on. Their form may change and the methods and processes of evangelization may alter, but the basis on which the true missionary enterprise of the church rests is impregnable.

More than eighty years ago the immovable grounds of the missionary enterprise were stated in the first Manual of the Board by John C. Lowrie:

1. The origin of the missionary cause in the eternal love and purpose of God.
2. The commandment of our Lord.
3. The example of the primitive church.
4. The benevolent nature of the Christian religion.
5. The spiritual condition of man without the Gospel.
6. The events of providence in our day.
7. The seal of the Holy Spirit.
8. The certainty of final success.

Here we stand on the rock of Christ Jesus, the one and only foundation, and here we build, and all that is built here is to be indestructible and universal . . . We welcome all the signs of the times and the evidence of the progress of the church, but our trust is in God and his promises and his invincible will that his Son is to be Lord of all and that every knee in heaven and on earth and under the earth is to bow to him.

The world-wide work will go on because there is still need for it.

All over the world the hearts of men are discontented with the old satisfactions and are open to hear, whether they will accept or reject, the truth that the Christian Church is to bear. As a South American woman said, rejecting the past, "*Soy campo libre—I am a free field.*"

Let there be no more delay. Let us not be divided and let us not be diverted, by any voice, from the primary task to which our Lord is calling us and for which the world has waited too long. "I am sorry I cannot help you now," said Dr. Henke, of Shunthefu, to an old blind woman whose sight might have been helped in earlier years. "I cannot help you now; it is too bad that you have come so late. Why did you not come earlier?" And the old woman replied, "Why, doctor, I have been here all the time; it is you who were late."—*Robert E. Speer to the Presbyterian General Assembly.*

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 2, 1933.

Sunday Schools.

Previously acknowledged	\$ 706.62
Suffolk, Va.	25.00
First Christian, Greensboro, N. C.	17.68
Eure, N. C.	1.00

Pleasant Ridge, Ramseur, N. C.	4.44
Holy Neck, Holland, Va.	4.97
First Christian, Portsmouth, Va.	9.32
Hopewell, Va.	1.00
Lebanon, Semora, N. C.	.76
Ebenezer, Cary, N. C.	1.00
Biscoe, N. C.	2.58
Palm St., Greensboro, N. C.	6.00
Spring Hill, Waverly, Va.	.71
Hank's Chapel, Pittsboro, N. C.	3.00
Turner's Chapel, Sanford, N. C.	1.00
Noon Day, Wedowee, Ala.	2.35
Piney Plains, Raleigh, N. C.	1.00
Ramseur, N. C.	4.00
Shiloh, Ramseur, N. C.	1.00

Total \$ 793.43

Individuals and Churches.

Previously acknowledged	\$ 620.97
F. O. Leonard, Jonesboro, N. C.	2.00
Christian Light, Varina, N. C.	360
Mrs. W. A. Pierce, Apex, N. C.	2.00

Total \$ 628.57

Coin Card Offering.

Previously acknowledged	\$ 43.00
F. O. Class, Congregational-Christian Sunday School, Columbus, Ga.	1.00
J. E. Branch's Class, Mt. Hermon Sunday School, Garner, N. C.	1.00
Roanoke Christian Church, Roanoke, Ala.	2.10

Total \$ 47.10

Conference Collections.

Western North Carolina Conference (Home Missions)	\$ 200.00
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Summary.

Previously acknowledged	\$ 5,611.73
Sunday Schools, Regular	86.81
Individuals and Churches	7.60
Coin Card Offering	4.10
Conference Collections	200.00

Total to date \$ 5,910.24

MISSIONARY REPORT.

Report read before Eastern N. C. Conference.

Following is the financial report of Woman's Missionary Work in the Eastern North Carolina Conference for 1933:

Women's Societies.

Antioch	\$ 5.82
Caroleigh	1.00
Catawba Springs	25.00
Chapel Hill	10.00
Christian Light	2.25
Fuller's Chapel	19.70
Henderson	55.00
Liberty (Vance)	100.00
Mt. Auburn	17.05
New Hope	10.00
Piney Plains	30.00
Pleasant Union	6.80
Raleigh	153.10
Sanford	58.50
Shallow Well	60.00
Turner's Chapel	23.69
Wake Chapel	42.80
Youngsville	10.00

\$630.71

Young People's Societies.

Henderson	\$ 10.00
Sanford	3.00

13.00

Cradle Rolls.

Raleigh	\$ 10.00
Sanford	5.50
Turner's Chapel	1.45
Wake Chapel	3.17

20.12

Total \$ 663.83

The North Carolina Woman's Missionary Conference is made up of three Conferences, the Eastern North Carolina Conference, the Western North Carolina Conference and the North Carolina and Virginia Conference. In the Eastern North Carolina Conference we have 18 Women's Societies, two Young People's Societies and four Cradle Rolls. Total amount raised by all societies in the Eastern North Carolina Conference, \$663.83.

The total amount raised by the Western North Carolina Conference was \$837.83. The total amount raised by the North Carolina and Virginia Conference was \$1,336.42. From the District Meetings, \$40.24 and Conference offering, \$14.83, making a total for the North Carolina Woman's Missionary Conference of \$2,893.15 for 1933.

We see from the financial report that the Eastern North Carolina Conference is not up with the other two Conferences in amount of money raised. I think the reason for that is because the Eastern North Carolina Conference is composed mostly of rural churches, and it is very hard to have organized missionary societies in country churches. Some of the churches are very weak and the members live a great distance apart. It is distressing to know that only about half of the churches in the Eastern North Carolina Conference have missionary societies. By not having missionary societies the women know little of the work we are trying to do. They seem apparently uninterested in mission work, when they should be enrolled in missionary societies. They just seem to think that a missionary society cannot be carried on in a country church. Why do they think this? Some say they live so far apart and others say they cannot get the women of their church interested in missions, and that two or three cannot have a society. But if they could only catch the missionary spirit and see that Christ included each of us when he said, "Go ye into all the world and preach the gospel to every creature," they would see the need of a missionary society and know how much they could help in the mission work with their prayers and means, even if they only had a few members.

The women are waiting for us to help them. And are we, who are members of missionary societies going to sit still and not help our weaker churches organize for mission work and carry on a missionary society? I think if the women only knew about the work they would be more interested and ready to help.

One way of creating more interest in missions in the country churches is through the pastors. The success of our work is due largely to the pastors through their help and cooperation; and not only to the pastors but to all the women who have labored so faithfully in their missionary societies in helping to carry on the missionary work. Another way to create more interest is through the use of the literature which has been prepared for us free by the Woman's Board and our Mission Secretary, Dr. J. O. Atkinson.

I just wish each one of you could have been present at our North Carolina Woman's Missionary Conference which was held at Turner's Chapel, October 20th. The theme, "We Do Our Part," was carried out in a very interesting and helpful way, thus making the day one of inspiration and joy.

(Continued on page 15.)

"WE DO OUR PART?"

[A layman wrote this letter, of his own accord, to his fellow associates in his church. I have purposely withheld the name of the church and the writer of the letter.—J. O. A.]

My dear Associate Member:

I begin this letter with the earnest request that, although it is a rather long one, you read every word of it—and then if you do not agree with the sentiment expressed, that you read it again, and see if you do not think I am right.

I want you to be assured that this is a purely personal letter—a letter from *me* to *you*. It is not a letter from the church, neither is it from any board, organization of the church, nor from me as a member of such board, but a personal letter out of my heart. While it is not a letter from the church, it is *about* the church, and our mutual interests as members of the church. I would be glad to go and sit down with you and discuss things together. That is not possible, hence I've been prompted to write to you.

I know that some of you think sometimes that I have too much to do with running things at the church. Now, if you are one who thinks so, I wish if I can, to disabuse your mind of that idea, for very surely it is an erroneous idea. All that I am anxious about is, that the things that *should* be done, *are* done. I have *no* desire to *do* them, I have *no* desire to receive credit for *having* them done, but it would delight my heart to remain in the background entirely and let someone else do all that needs to be done, and get all the credit for it—my satisfaction would come in the knowledge of the fact that they *were* done, and that the church and its interests here were going forward as they should.

I do not claim to more love for, nor more interest in, the church than anyone else, but because of my early and continued connection with it, I do think that I have a right to claim that I have as much interest in it as anyone else could possibly have. So rather than trying to run things I am simply doing all I can to *help keep things running*.

There is a very popular slogan much in evidence now—"We Do Our Part." You will observe that I have used that as a heading for this communication but that I have added a question mark after it—and that suggests the questions—*What is our part*, and are we, *you* and *I*, really doing *our* part, or are we leaving some things that *we should* do, for someone else to do? At this, the beginning of the Fall program, it seems to me that it is a good time for us to stop and take stock of ourselves and see *where* we are, and why we are where we are.

As it occurs to me, we have one big thing to consider now, and that is cooperation. Cooperation in three phases—cooperation as a church with our pastor, cooperation with each other in the work of the church, and cooperation in our financial problems.

It is to be reasonably expected that not each one of us will agree with everything that he says, nor like at all times just the way he says it, but I am quite sure in my own mind, that if each one of us will *practice all* that he gives us from the pulpit, we will be twice as good Christians as we are, or have ever been.

Cooperation with each other and in the work of the church if as individual members of the church we will, each one of us, get our consent to confer about our policies and problems and after we have done that, let the decision of the majority be the final decision of all, and each one unite our activities and efforts to put over those plans and policies it will be a very fine thing. So much for cooperating with each other.

Now as to cooperation in work:

There is much work that should be done. There is, for instance, the matter of music. We can't

have the best choir, unless we have singers. It has seemed best to make a change in our choir. It is composed largely of our own members, many of whom are not trained singers, but they are loyally doing what they can. Are each of you doing all you can to help the choir? Some of you who are reading this could do just as well as some who are helping. If we had twice as many in the choir as we have, and there is room for that many, it would add very much to the services.

And then there is the problem of the Sunday School—one of the really *great* problems of the church. There are many ways we can help in that. One way in which everyone can help and help very much, is for each one who possibly can do so, to simply be *present* each Sunday. And, too, the superintendent is in great need of teachers and other workers. Some of you could help in that way, and be better for doing it. Won't you see the superintendent, and volunteer for any place that he can use you?

There are other things that need doing that probably could be done by smaller, or more restricted groups. For instance, to mention only two: Some months ago it became necessary to dispense with the church secretary. There are probably some who are reading these lines, who are not employed now, if so for only a part of the time, who, for lack of employment, have the time, but do not have the money to contribute as you would like to do, but you could take dictation, or use the typewriter, or be of service in the office of the pastor in helping him to make up working lists, etc., and in that way, by making this contribution of service, render a great help.

The other group I would mention are the mechanics in the various trades. Many little things need adjusting, touching up, or slight repairs needed, that the treasury does not have the funds to pay for. If your funds are short and you cannot contribute as you probably wish to do, this is a cooperative service that would help. If we are tempted to say, "Why should I give my time," if we stop one moment and consider what one group—the choir members—do, the many hours of time they give each week, besides being in their places and on time at each service, we might be able to see the matter in a different light, and be more inclined to help when and wherever we can.

And there is one place where we can all work. That is simply being in our places, and helping to fill the pews at both services every Sunday. If each one of you who gets this letter, together with the members of your family are present next Sunday, the auditorium and balcony will both be full—and I am sure it would thrill our pastor's soul, and spur him on to a degree of enthusiasm he has never experienced before. If each one would do that regularly for every service possible, our church would turn this city "upside down" for Christ.

And last, but not least—no, that is *not* a mistake—(there is a popular phrase, "Last, but *not* least," and much used)—but I purposely say, last, *but least*, is the matter of our finances. I do not say finances are least because I think they are unimportant. They are of great importance, but the matter of life and Christian living, and church attendance are of fundamental and supreme importance. It is so much so that I am sure if the whole membership would be faithful and regular in church attendance our finances would be adequate to meet all our needs. But my faith is not strong enough to believe that *every member* will do that. I am hoping, and with this communication goes an earnest prayer, that each one of you may give serious and prayerful consideration, and resolve that when it is *possible*, even at some sacrifice, to be in your place in the services in the future. If there are some who do not come,

those of us who do, will have to take care of the expenses and financial needs of the church. Those of us who can must try and do just a little more. And if you are not contributing anything now, won't you please think it over seriously and see if you can't in some way make a weekly contribution, if it is only a small amount each Sunday. It will help very greatly. Please do not think there is anything personal in these suggestions about the contribution, for I do not know the amount of the contribution of a half dozen members of the church; but I do know this: That with the cut we have made in expenses we are not getting quite enough to meet our expenses. If you can't give much, not as much as you have been accustomed to giving, if you stop entirely that will be bad for both you and the church, but if you will give what you *can* and put it in weekly, it will be helpful to you and to the church.

So, I am pleading with you that first of all—come to the services of the church. If you can, and will contribute, come! If you can, but for any reason satisfactory to yourself and your Lord, you do not contribute, come anyhow! But if you *cannot* contribute, be *sure* and come, for you can render a great service by simply being in your place.

These are the sincere sentiments and wishes of one member of this church, who has at heart the best interest, both materially and spiritually, of every other member.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

AFTER THANKSGIVING—WHAT?

Last week most of you who read these lines sat about your festive board loaded with America's best food, symbolized by turkey and all the fixings, and ate until you were uncomfortable. For a moment you were unaware that up the road apiece were hungry people, or that before night some human being might ravage your garbage can in search of food. You had attended church, given thanks to God, and then for a while you fed on the bounty earth offers in food, fellowship and love. I am glad that you could be so happy. But what comes after Thanksgiving?

Jesus sat with his twelve one night about the feast-table and talked of life and death. James and John were dreaming of the coming kingdom in which they would be next to the King in honor and authority. Peter probably thought of the fishing nets back on the sea of Galilee, and wondered if the markets were good. Doubting Thomas marveled at the Master, and would believe nothing possible which he could not see. Judas Iscariot fingered the silver which he soon would receive from angry enemies as the price of innocent blood. But Jesus gave thanks as he talked of bread and broken bodies that would make men strong.

And when he had given thanks, he gave the bread to them. If they knew not the full meaning of his words, 'twas no fault of his, for even then he was giving his body, mind and soul to redeem them from political intrigue, selfish greed and doubting faith. He told them of a perfect life and a heavenly home, and then offered his broken body and shed blood, in symbol, as the surety of his words. When he had given thanks, he gave himself. And so must we. It is the law of the spiritual realm. Giving thanks demands the giving of self. Gratitude to a person makes one want to fall at the feet of that person and humbly beg for a way to serve.

Then the Master said, "Take, eat." The bounty which we have for body, mind, and soul must be shared with others before we grow to the full measure of manhood. So long as hungry humans live on garbage, whether they get it from alley-cans, magazine stands, book stores, movie parlors, or low-grade church services, we cannot live in peace nor be at our best. "Give ye them to eat," said Jesus to his friends as the thousands were turning from his seaside sermon to search for food in the fish stalls of greedy merchants along the coast of Galilee. And "give ye them to eat," is still his message to those who have given thanks, for even yet there are hungry folk who need food, and faith, and cheer. Pass the bread, even if it means your broken body.

DEFIANCE CHRISTMAS CONFERENCE.

The Ninth Annual Holiday Conference of Youth Leaders of Congregational and Christian Churches will be held at Defiance College, Defiance, Ohio, December 29th to January 1, 1934.

The Key Thoughts which have been suggested are: "If God is your partner, make your plans larger," Dwight L. Moody; "I will go anywhere, provided it be forward," David Livingstone; and "Thy kingdom come, thy will be done," Jesus Christ.

Leaders in associational youth organizations are looking for ways in which to make their work

more effective. State groups are seeking guidance. This conference offers an opportunity for such leaders to come together for informal discussion of their own problems and of the great opportunities and challenging tasks facing alert Christian youth today. The primary purpose of the 1933 conference is to seek the right answer to the questions: What is Youth's responsibility in the missionary program of our church today? How may that responsibility be met effectively?

When registration is received, pre-conference material will be sent to each person registering. This will include "A Philosophy of Life that Works," by Walter A. Judd. The opening discussion will center about this very interesting booklet. The program will be informal with small discussion groups, general forums, fun times, personal interviews, "Upper Room" moments of worship, sharing in "housekeeping duties," a few speeches—just to start things going—all planned to help the young people present to work out plans which will be suggestive to any group which wishes to study and adapt them to their own needs. Youth officers will be in charge. Adult counselors will share in the conference.

Two dollars and fifty cents covers cost for lodging three nights, eight meals, Friday evening through Monday morning, and all conference privileges including advance literature and report. To register, send \$1.00 with your name to Rev. F. C. Lester, 505 S. Main St., Norfolk, Va. This advance payment will be credited toward your \$2.50.

Last year a load of five young people from the South attended this conference, and reported that it was very helpful. Plans are under way for another car to go this year. If you are interested in being one of the passengers, please write to the editor of this page at once.

The young people who attend this conference face frankly their responsibilities as Christians, and this year the emphasis is to be on the Missionary program of the church. They will consider how to make our own discipleship genuine, how to make the church life Christ-like, what can be done for the community, for our economic, political and social life in order to make them Christian, and how the church can reach to the farthest bounds of human habitation with its message. It will be a rare privilege for anyone to share in this conference.

SUPPOSE THE WORLD WERE WITHOUT CHRIST.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 17.

Scripture: Luke 2:1-7; Eph. 2:11, 12.

Theme: "Confidently Trusting in Him."

Jesus says, "The Kingdom of God is within you"—not in the sky, nor somewhere in the distant future, but here and within us.

Hymns: "Love Divine," "Jesus Saviour, Pilot Me," "Where He Leads."

Prayer Thought: Are we putting trust so confidently in Jesus Christ that we are ready and eager to say, "Where he leads me, I will follow."

A World without Jesus! Have you tried to imagine what it would be like? It need not be a world of barbarians clad in skins, fighting with clubs, knowing no art. For there was art in pagan Rome, dignity and ease in Greece, and noble music and literature among the Jews who knew God as the great Lawgiver and not as the kindly Father of all mankind. Surface culture

and refinement, at least for the few, would have continued without the coming of Christ to dwell among men. It is the soul in which the lack of his presence is more surely felt.

Let us now look into human life as we know it with a searching eye, watching for the Christian impulses that shine out even in unexpected places. Then we shall begin to realize what the world might be like if Christ had not come to lead and to heal and to save.

Human leadership before Christ was established on the same basis as in herds of wild beasts; that is, strength and fighting power. Lords, kings, and emperors ruled by force. Nobody seriously thought of letting the people share together in maintaining government. The hope and the aim of popular government were planted in the human mind by the teaching of Christ. The complete success of democracy will come only in that perfect commonwealth in which all love and serve the Lord.

Superstition counted for more than reason in the centuries before Christ came. The people were the subjects of the unseen and mysterious. When the Chinese took a body away for burial, they scattered paper in all directions, believing that the demons would be confused by this litter and lose track of the destination of the funeral procession.

Without Christ there would be no New Testament. What would it mean to us not to have the Beatitudes, the assurance of John 3:16; the Sermon on the Mount, the parables, the story of the resurrection, etc.? All of these writings, including of course, the epistles and the Revelation, would never have been dreamed of if Christ had not come.

When Jesus spoke with kindness, understanding, and assurance to the thief who hung beside him at Golgotha, he was beginning the ministry that Christians have given to the criminal. Christ came and by his influence began the long march of prison-reform.

Christ has stood for education. Practically every one of the older institutions of higher learning was founded as a religious institution, and many had ministers as the first teachers and presidents.

The homes of America are a Christian product. The coming of Christ did much to dignify and beautify home life. Motherhood was made an honor and a blessing. The home became the center of the religious life of the family.

Christ gives ownership of the world to us. In olden times a river made the peoples on opposite sides regard the others as foreigners and enemies. Christ made clear to man that God regards all as his children and that we should be neighbors.

Suppose Christ could be torn from you. Suppose it were possible for you to destroy your every recollection of him. What should you miss most, the church, hymns, the New Testament, the sermons, the Sunday School class or C. E. Society, religious art? By trying to determine what we should miss most that reminds us of Christ and keeps us close to him we shall better appreciate the blessings that now come to us in a Christian community.

Christianity has vitality. It has power to produce the signs of life. It has ability to raise the dead. It wakes to life whatever it touches. It is the resurrection and the life. It manifests this power to the individual. It can visualize and transform decayed and moribund character. It can take a human life imbruted and besotted and impotent, and cast its spell over the wreck until the great transformation takes place, and the soul climbs to its feet emancipated, rejuvenated, with the light of hope and the life of God. —James I. Vance.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN CAESAREA.

LESSON XI—DECEMBER 10, 1933.

GOLDEN TEXT: "Herein do I exercise myself to have a conscience void of offense toward God and man always."—Acts 24:16.

LESSON TEXT: Acts 24:10-23; also Luke 12:4-12.

We left Paul in Ephesus in last Sunday's lesson. We find him in Caesarea in today's lesson. Some dramatic and dangerous experiences had befallen him in between times. In the first place he was involved in an uproar in Ephesus and would probably have fared badly at the hands of a mob if his friends had not got him out of the way. Then he spent three months in Macedonia and Greece before starting for Jerusalem for the Feast of the Passover. Stopping off at Miletus to say farewell to his Ephesian friends, and visiting in Philip's home in Caesarea where warning of what awaited him failed to daunt him, he finally reached Jerusalem, accompanied by some friends and co-workers, and bearing a collection for the church at Jerusalem which he had received from the churches of Europe and Asia. Trouble started as soon as he reached Jerusalem.

In order to show that he did not utterly ignore the law for Jews, he entered into a compact with four men who had taken a vow upon themselves, purifying himself according to the Jewish law, with them, and keeping his vow for seven days according to the agreement. But the Jews simply "saw red" when Paul was around, and they turned upon him in a mad fury that would have soon ended his career if he had not been rescued by the Roman soldiers. As it was he was badly handled. Furthermore a band of Jews banded themselves together under an oath not to eat until they had killed Paul. Paul's nephew overheard the plot, warned Paul, who in turn told the captain of the Roman guard, and as a result Paul under heavy armed escort was taken down to Caesarea for safe-keeping and for trial.

Five days later Ananias, the high priests and the elders, accompanied by Tertullus, an orator, came down from Jerusalem to Caesarea and brought charges against Paul before Felix, the Roman Governor. The lesson as printed today is a part of Paul's answer to those charges. It will be worth while if the readers of these notes will read the story of these events directly from the Bible, as it will give a much better understanding of the lesson.

"They Supposed."

The trouble all started when the Jews supposed that Paul had brought Greeks into the temple, that is into the section of the temple reserved only for Jews, and not accessible to Gentiles. They supposed, they took it for granted. They did not take the trouble to make sure of the facts—they simply supposed and they acted on that blind supposition. All the subsequent trouble grew out of that fact. A lot of trouble in our modern life starts in the same way. People "suppose" too much. They hear some bit of gossip, they learn some bit of scandal, they apparently get some evidence, they suppose that it is true—and they proceed to make trouble.

Before Governors for His Sake.

Christ had warned his followers that they should all be hailed before governors for His sake and it found literal fulfillment in Paul's

case—here he stood before Felix, the Governor himself. And as he stood before the Governor and made his defense, he was calm, courteous, careful. One is reminded of Jesus before Pilate as he reads of Paul's attitude toward his accusers.

Not Guilty.

Paul said, "Neither can they prove the things whereof they now accuse me." He had not been in the temple disputing with any man, he had not been inciting the people against the Jewish law or customs either in the synagogue or on the streets of the city. He denied the charges, and they knew that Paul was right.

As has been suggested above there is no foundation for many things that are said against people, and many things that are done. Prejudice, passion, jealousy, envy, are terrible things. One ought to be careful not to allow such things to govern one's actions toward, or words about another.

Guilty.

But Paul says he is guilty of worshipping God, of believing all things that are written in the law and the prophets, and of cherishing faith in the resurrection. It is a great confession of faith, and it deals with some fundamental things. There are so many today who could plead not guilty to these charges. They have ceased to worship God, they do not accept the Bible as the Word of God any more, they do not believe in the resurrection. Such people do not deserve condemnation so much as they deserve pity. How empty and futile life must be for those who do not believe in these things!

A Conscience Void of Offense Toward God and Man.

Paul says he "exercises," he disciplines, himself to live in such a way that he shall always have a clear conscience, both toward God, and toward man. That is a big order. But that is the Christian's primary task. He must keep both his perpendicular and his horizontal relationships in harmony with the spirit of God. The accent should be upon the word "exercise" as well as upon the words "toward God and toward men." A man must keep his conscience sensitive by obeying what his conscience under the influence of the Holy Spirit tells him is right. Conscience must be exercised. It must be developed. It must be obeyed.

Alms to My Nation.

The European and Asian churches were poor, struggling churches, but they were willing to share with the brethren at Jerusalem. They had the true missionary spirit and the true Christ-like spirit.

A More Convenient Season.

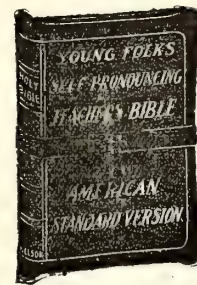
Felix later sent for Paul who spoke to him and his wife Drusilla about the "faith in Christ." As Paul reasoned of righteousness, and temperance, and of judgment to come, Felix trembled and said, "When I have a more convenient season, I will call for thee." Men usually say that. But they know that there never will be a more convenient season. Behold now is the accepted time, says God.

That Money Would be Given Him.

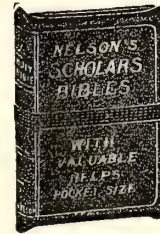
Felix was looking for some graft. He thought Paul would give him a bribe to let him go. "He hoped also that money should have been given him of Paul." Our cities, our nation, is cursed in large measure by the curse of this spirit. And there are many who do not respond to the appeal of the gospel because they hope that they can make money by sticking to their present course of conduct. But what shall a man be profited if he shall gain the whole world and lose his own soul.

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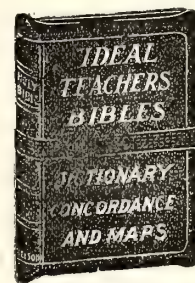
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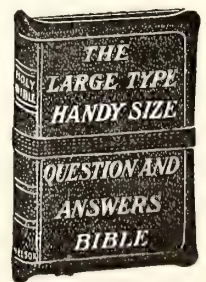
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1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

IS THERE A DEVIL?

Men don't believe in a devil now,
As their fathers used to do;
They've forced the door of the broadest creed
To let his majesty through;
There isn't a print of his cloven foot,
As a roaring lion now;
To be found in earth or air today,
For the world has voted so.

But who is mixing the fatal draught
That palsies heart and brain,
And loads the earth each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today?
With the fiery breath of hell,
If the devil isn't and never was,
Won't somebody rise and tell?

Who dogs the steps of the toiling saint?
And digs the pits for his feet?
Who sows the tares in the field of time,
Wherever God sows his wheat?
The devil is voted not to be,
And of course the thing is true;
But who is doing the kind of work
That the devil alone should do?

We are told he does not go about
Or a fiery dart from his brow,
But whom shall we hold responsible
For the everlasting row
To be heard in the home, in church, in state,
To the earth's remotest bound,
If the devil, by a unanimous vote,
Is nowhere to be found?

Won't somebody step to the front forthwith,
And make his bow and show
How the frauds and the crimes of the day spring up,
For surely we want to know.
The devil was fairly voted out,
And, of course, the devil is gone;
But simple people would like to know
Who carries his business on!

—Archbishop Trench.

TUESDAY.

THE HOME AND HUMANITY.

"Train up a child in the way he should go and when he is old he will not depart from it."—Prov. 22:6.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."—Psalm 103:17.

In marriage and the begetting of children, God asks a young man and a young woman to climb to the top of experience and create a tabernacle of a human being into whom he would blow the breath of life and make a man.

Suppose every child were born under this influence and with this sort of holy dedication by its parents, what a great world would come soon!

It is said that the home has a child fifty thousand hours from its birth to the age of fifteen. This is nine times as much as the school, the church or anything else has him. Is there any question as to where the responsibility of the training of the child is placed? The home is the sanctified agency for training children to be upright Christian men and women and any young married couple lacking this is in danger of putting married life on the rocks and contributing to human downfall.

We would not think of bringing an untrained nurse to the desperately sick. In fact we require training in everything, except in the greatest work of the world, that of training children. To train children right requires loving and intelligent motherhood and fatherhood, intelligent nursing

which not only cares for the child but guards it against the evil one, and an education that comprehends the purpose of man in his relation to a better world.

Prayer—Our Father, we pray thee to rededicate our lives and those of our home to do thy bidding. Studying daily to show ourselves approved of God, living in a way not to be ashamed either in the life that now is and in that to come. In Christ's name, we ask it.—*Amen.*

WEDNESDAY.

THE NEARNESS OF THE KINGDOM OF GOD.

"The Kingdom of God is at hand."—Mark 1:14, 15.

It appears that the people who heard John and Jesus preach, understood their reference to the "Coming of the Kingdom of God" as the fulfillment of the prophecy regarding the end of time as it was and the ushering in of a new day when Christ, the Messiah, would rule and the devil would be cast out. Even the Disciples felt this way about it, clear through until the Resurrection.

But from that time until now God's people have been learning more and more that "The Kingdom of God" is a sphere in which the will of God, as an ethical power, is recognized and obeyed. It is the reign of righteousness. It is inward, spiritual, invisible, goodness struggling towards outward expression, in the glorious hope that one day the outward and the inward shall correspond. Thus it may be said to be the turning of the heart from sin and dedicating the life in loyalty and devotion to him, and is perfected when his "will is done on earth as it is in heaven."

How close is the Kingdom of God to us? The question is, how much of it is in us? If the Kingdom is in our heart, sin cannot be there.

Prayer—O Lord our God, thou who forgivest all iniquities and healeth all diseases, forgive us and heal us, and fill us with thy spirit, today and forever.—*Amen.*

THURSDAY.

WHY MAN NEEDS RELIGION.

"Build up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God."—Jude 20:21.

Religion embraces the highest ideals known to man. Without it these ideals would perish. No secular organization preaches salvation from sin. Religion (the church) is the only one saying, "Jesus saves to the utmost."

The finest investment in the world is a dedicated life to righteousness. W. C. Pearce, forty-five years ago, was a lawyer in Chicago. He decided to put his life in the church. He did and became general secretary of the International Sunday School Association, with an influence for God all over the world. He died, having contributed a life to the Kingdom of God, came to man, and beloved by the church of God all over the world.

Prayer—Our Father, we have not much to offer thee, but we have a life, and we can give this. Help thou our feebleness, for Jesus sake.—*Amen.*

FRIDAY.

SIMPLE, ISN'T IT?

"If ye then, being evil, knew how to give the good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13.

In this passage Jesus reminds his hearers of the inconsistency of their lives as found in their goodness to themselves and their attitude toward God. He tells them that human nature is con-

fessedly selfish, yet men are not so exclusively devoted to themselves and to their own interests as not to provide for their offspring. Yet, in their attitude toward God they are not willing to trust the Supremely Benevolent Being who as the heavenly Father will supply all their needs.

Giving to those we love is a necessary part of our happiness, one might almost say of our humanity. It is inconceivable that it could be otherwise. There is great blessing in giving. There is nothing in all human experience so free from the taint of this world as those holy moments when one has been made happy by an untainted gift. It is a vision of the majesty of God.

Prayer—Our Father, as all contemplate life, loved ones, and thee, our Father and our God, the proof of the value of prayer looms into our souls. We pray this day for a share in thy pure life and that thou wouldst make us witnesses of thee in this life, interpreting and representing thee, the all-bounteous creator. This we ask for Jesus sake.—*Amen.*

SATURDAY.

THE "ART" VICTIMS.

"Ye both know me, and know whence I am."—Read John 7:25-36.

A large number of wealthy persons, of art dealers, and also of art museums, including their directors, have been victimized recently by faked paintings alleged to be by great artists, but really only very clever copies. Valuable pieces of china have also been copied and sold at high prices. Millions of dollars have been made in this way, and the operations of the ring have extended over the country.

The world is full of fakers. One has need to have all one's wits about him if he is buying, and to require the best credentials and proofs in all his dealings. But there is, amid all this knavery, One who never fails, One whose word is truth. And the world is also full of men and women in whom he dwells, who have his spirit. The Christian is buoyed up with all confidence, not only in his Saviour but in other Christians. This is not a world of fakers to him.

Prayer—Dear Lord, we bless thee for thyself. We rejoice in our supreme trust. And we exult also in the truth of thy church. May we be worthy, we pray, of this goodly fellowship into which we have come, and never betray it by a trace of falsehood.—*Amen.*

AMOS R. WELLS.

SUNDAY.

NEW SAFE WAYS.

"A highway shall be there, and a way."—Read Isa. 35:1-10.

Men are talking now about the necessity of building sidewalks along our State highways, to keep the people out of the way of automobiles, and stop, if possible, the awful slaughter that is now going on. The sidewalks must be kept free from snow in the winter, and must be as good as the roads to walk on, or better, or the people will continue to use roads and to be run over.

"Safety first"—not our own safety, but other people's. Science is making rapid headway. We are growing rich faster than ever before. Amusement in fascinating forms is at everyone's hands. Books and education are within the reach of every child. But are there sidewalks along these highways? Are we providing for safety first? If not, they are instruments of death and not of life.

Prayer—Our Father, may we seek first the kingdom of heaven. May the interests of eternal life stand foremost in our minds. Whatever highways we build, may we build along them the Way of Life.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Pastor.

"GOD GAVE THEM UP."

By JOHN G. TRUITT.

Text: Romans 1:24, 26, 28.

These are startling words. And we love to believe they are unusual words: "God gave them up." The very sound of them is that somebody has gone beyond the patience of God. Jesus revealed God as our loving Father—as the One who was willing to give his only Son for the chiefest of sinners. "Thy mercy, O Lord, endureth forever." Fathers may turn their backs on their sons; even mothers may turn a deaf ear to their children, but "When my father and my mother forsake me, then Jehovah will take me up."

"God gave them up." What means then this sad refrain coming through the scripture lesson given above? "God is love." And yet "God gave them up." "We are the work of his hands." And yet "God gave them up." Three times over and over this awful, ceaseless, eternal refrain: "He gave them up. . . He gave them up. . . He gave them up!"

It must take considerable to put one beyond the pale and power of God's love. The God who had patience toward a trespassing pair in the Garden of Eden and gave a promise of sure redemption; the God who had love for a sinning Israel and quenched their thirst in Sinai's desert sands; the God who forgave David and named his Son in his dynasty; the God who heard our Saviour's dying prayer: "Father, forgive them, for they know not what they do." There is no adequate description of God's love; the incarnate Son hath revealed him.

I. In the first instance they are given over in verse 24, "through the lusts of their own hearts." "As a man thinketh in his heart, so is he." When a boy or girl begins to covet the things a sinning world has to offer, he or she begins to face about toward that road which leads down to where God himself will give them up. I see a child being reared in a Christian home. One day, in an overgrown state of mind he decides that mother is too old fashioned and father is too old fogey, and the new, great world knows best what is pleasant and what is right, what is good. "Be not wise in your own conceits," lest you come eventually upon the road where God must give you up—I would say to that erring son.

When a home decides that the voice of the world is more to be desired as authority for their children than the sanctity of the hearthstone, it has opened the door to young feet upon the road that leads to indescribable peril. By that fireside is an old Road Guide—the Bible. It has guided millions to a haven of rest; it has been the sure counsellor for wayfarers and for distressed nations. It contains not only the sweetest story but the sweetest stories ever told. It teaches right living as well as right loving. It guards against lust.

By that fireside is an old altar, hallowed by baby-knees and little prayers since before the days of Hannah's little Samuel. This altar, in many modern homes, may have lost its charm, but it has not lost its power. Who can be able to say that the family altar is not what it once was? Try it, and leave it to the coming generation to comment on its success or failure.

II. *God gave them up,* we are told again in the twenty-sixth verse. In this state of being given up is great punishment. Indeed, it is the

punishment. It is not the gnashing of teeth that makes hell *hell*; it is the outer darkness. Oh, the tragedy, the pity, the awfulness of it all is, "their foolish hearts are darkened." They refuse to see. In their self-conceited blindness they laugh at warning, and to them the Cross—earth's greatest tragedy and heaven's supreme effort in behalf of men—is "to them foolishness," "a stumbling block." In our youth, if we have abused the gifts and wooings of the Holy Spirit "we see through a glass darkly;" as the passing years find us growing deeper and deeper in sin we see, when it is beginning to be too late, less darkly; and when it has become entirely too late, "we see face to face," and "know also as we are known." Why will we play with sin until it has become our master? Why will we keep traveling the road to outer darkness until we can see no longer? Oh, my travel-worn sinner friend, you are leaving the City of God. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." May God start you back to that city now!

"To the lust of their bodies." But that judgment is nearly two thousand years old. Yes, but it possesses a truth which two thousand years more cannot dim. It is testified to by crowded divorce courts throughout all our land; criminal courts, insane asylums and charity homes are not denying it; and the Word of God says, "the wages of sin is death." Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

"Who changeth the truth of God into a lie." Very careful technical study of the Bible is a great and worthy thing. It stands the tests and scrutiny of every honest literary analysis. This is to say the original text is inspired of God—and that although a few slight mistakes of a letter or word may occur in our man-made translations, it is still equal to every honest test, and is the eternal, infallible truth from heaven. For changing the truth of God into a lie, "God gave them up." This changing of the truth has not ceased; this giving them up continues. The Bible is being attacked in every sly and mischievous manner, and indeed there are unregenerate eyes of worthy scholars who in their spiritual blindness strive to show a sinning world the hopelessness of the Bible and the power of human exertion. But after all has been said, the Bible still stands an open Book to babes and all who become as little children: "The power of God unto salvation to everyone that believeth."

"And they worshipped and served the creature more than the Creator, who is blessed forever more. Amen." How busy we often are today striving for the artificialities of life. How we cut off little segments of truth and mould them into a fine sounding theory and enslave ourselves to it instead of worshipping the whole truth—Jesus Christ, our Lord. "I am the truth." "Ye must be born again." "Without holiness no man can see God." "Believe and thou shalt be saved."

"They did not like to retain God in their knowledge." It pained them to retain him. The world will not confess it murdered the Son of God and that it was overcome by his resurrection. Away with such a gory theory as life everlasting. And so they do not retain it, and when they erase the old rugged cross they erase Christ—for

he either was as described by the Gospels or he was not at all—and when they erase Christ they erase God—for Christ revealed God. "Neither knoweth any man the Father except the Son, and he to whomsoever the Son will reveal him." "Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

God finally gave them to every sin under heaven and to the wild Satanic joy of absolute abandon in wickedness. This is indescribable. It is beyond our power to portray. It is sheer destruction; it is hopelessly without God; it is the awful and terrible condition of being "given up, given up, given up." Deeper, deeper, deeper into hell's benumbing darkness, when screams of surprise and terror cannot suffice to check feet that are slipping unhesitatingly into that awful midnight abyss of outer darkness, when nothing but God can stay their woeful progress, and even he has "given them up, given them up, given them up." In other days a loving, merciful, longsuffering, heavenly Father had ransacked the resources of earth and heaven to save their souls, to give them life, but with the little life they had they mocked his mercies, crucified his Son, and laughed his love and patience to scorn. Oh, the terror of wilfull, determined disobedience!

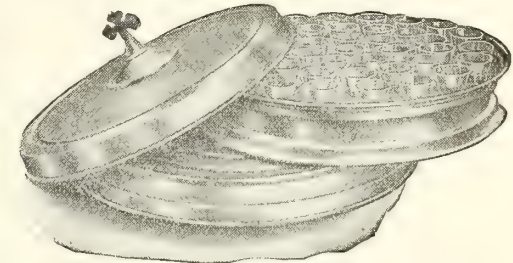
Are you still in hearing distance of the Father? Can you still feel the tug and pull of conscience? Are you tired of sin? Then turn to him, for through Christ he says: "Behold, I stand at the door and knock. If any man will hear my voice and will open the door, I will come in, and sup with him and he with me." May God bless you as you come. Amen.

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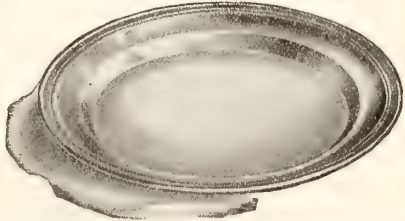
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

Dear Friends:

The Thanksgiving offerings are coming in very nicely. We trust that every church in the Southern Convention will take a part in helping the Orphanage reach its goal of six thousand dollars (\$6,000) for its Thanksgiving offering this year. We are grateful for every offering sent to us, whether large or small. If we can raise six thousand dollars for the offering, we will be able to meet the expense account for the year.

The student body of Elon College did a beautiful thing on Thanksgiving morning. It was suggested the day before that the dietitian make a calculation as to the amount breakfast would cost for the student body and that each student do without breakfast and give that amount to the Christian Orphanage as a Thankoffering. Our beloved president, Dr. L. E. Smith, and his family joined in the spirit with the student body and had a part in this most commendable loving gift. The money was appreciated greatly, but the beautiful loving spirit that prompted the sacrifice was appreciated more. It makes us feel just a little nearer dear old Elon than ever before.

This offering by the students gave us a thought. Suppose that the entire membership of the Southern Convention should make a similar sacrifice and count the cost of breakfast at 15 cents each, and gave it to the Christian Orphanage. It would amount to \$4,500.00 for our 32,000 members. Each of us would be better off for the sacrifice. It would buy all the clothes for the children for an entire year and more. It would buy all the food for an entire year and more. It would more than bear the expenses of the farm for a year. It would do lots of things, and think, it is just doing without breakfast one time during the year and giving its value, 15 cents each, to the Orphanage.

May the Good Master bless each offering that we received this week and bless each one who had a part. CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 7, 1933.

Brought forward \$11,088.07

Sunday School Monthly Offerings.

Eastern North Carolina Conference:
Damascus\$ 1.60
New Elam 1.00

2.60

Western North Carolina Conference:
Smithwood\$ 1.00
Zion 1.04
Shiloh 1.00

3.04

Eastern Virginia Conference:
First, Portsmouth\$ 12.88
Suffolk 25.00
Spring Hill 1.10

38.98

Valley Virginia Central Conference:
Mayland 3.31
Alabama Conference:
Noon Day 2.35

Special Offerings.

D. C. Owen, gdn for James Brown. \$ 12.50
A. J. Morgan, support Morgan girls 40.00
Team hire 13.50
Damascus S. S. E. N. C. Conference
Birthday Offering50
Ladies' Aid Society, Waverly Christian Church 10.00
W. P. Perry, support Billy Perry. 10.00
Mrs. Rumley, cash item 5.00

91.50

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Mt. Zion\$ 5.00
Concord 12.50
Third Ave., Danville 60.43
Pleasant Ridge 6.00
Greensboro, Palm St. 41.00
Berea 25.00
Kallam Grove 3.00
Hebron 6.50
Union, N. C. 38.00
Hopedale 6.67

203.60

Eastern North Carolina Conference:

Christian Chapel\$ 2.60
Caroleigh 2.16
Eure 8.00
Mt. Gilead 4.05
Sanford 32.62
Liberty Vance 90.15
Turner's Chapel\$8.75
Adult Class No. 1 4.25
New Center 5.32
Bethlehem 1.25
Pleasant Cross 14.25
Mt. Carmel 5.72
Flint Hill 4.25
Damascus 10.60

193.98

Western North Carolina Conference:

Antioch (G)\$ 2.75
Ether 7.00
Randleman 10.82
Hank's Chapel 4.93
Pleasant Grove 3.60
Antioch (R) 1.35
Biscoe 15.75
Spoon's Chapel 4.00
Smithwood 5.30

Union Grove 12.00
Pleasant Hill 19.40

86.90

Eastern Virginia Conference:

Liberty Spring\$ 33.00
Hopewell 5.75
Oakland 18.00
Holy Neck 54.37
Berea, Norfolk 13.14
Ocean View 12.54

136.80

Valley Virginia Central Conference:

Winchester\$ 15.25
Mt. Olivet G 15.00
Timber Ridge 10.00

40.25

Alabama Conference:

Lowell\$ 5.00
Rock Springs 1.25
Pisgah 3.90
Lanett 12.50
Bethany 2.00
New Harmony 1.08

25.73

Georgia and Alabama Conference:

Columbus Cong.-Christian Church..\$ 12.00
Northland 4.00

16.00

Individual Thanksgivings Offerings.

Mr. C. A. Scott, Graham, N. C..\$ 5.00
Two Friends 100.00
Mr and Mrs. Floyd H. Dunn,
Lynchburg, Va. 5.00
Mr. Jas. Sloan, Redlands, Calif... 100.00
Mrs. K. C. Rountree, Sunbury, N. C. 3.00
Mr. T. W. Trogon, High Point,
N. C. 3.00
Mrs. Dottie Armentrout, Harrison-
burg, Va. 10.00

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Part page specimen of Holman Boldblack Type Bible
ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-pér-na-úm, which is upon the sea coast, in the borders of Zab'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ's words on them a good example, etc.
AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

A. D. 31.
Isa. 9. 1, 2.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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Grand total	\$12,779.11

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The blacksmith heats iron to a white heat to make it ready for molding. The Christian must endure hardships to fit him for opportunities and privileges of his faith. Daily annoyances teach patience, and unless obstacles are overcome there is no progress made. God's promise is to him who overcomes and what a comfort it is to know that, after many hardships, if we steadfastly conquer them. We are to receive the fruits of paradise.—*Christian Advocate*.

EASTERN N. C. MISSIONARY REPORT.

(Continued from page 8.)

I want you who think you cannot have a society not to give up, but strive onward and remember that the King's business requires haste. We must not give up and say "we can't." Let each strong society do what they can to help keep the weaker societies going and if they would but help in this way, and with the help of the pastors and the literature for our use, there should not be a church in the Eastern North Carolina Conference without a live, active Woman's Missionary Society. Shall we not strive then to make 1934 a year richer in work for our Master than we have done in the past?

MARGARET ALSTON.

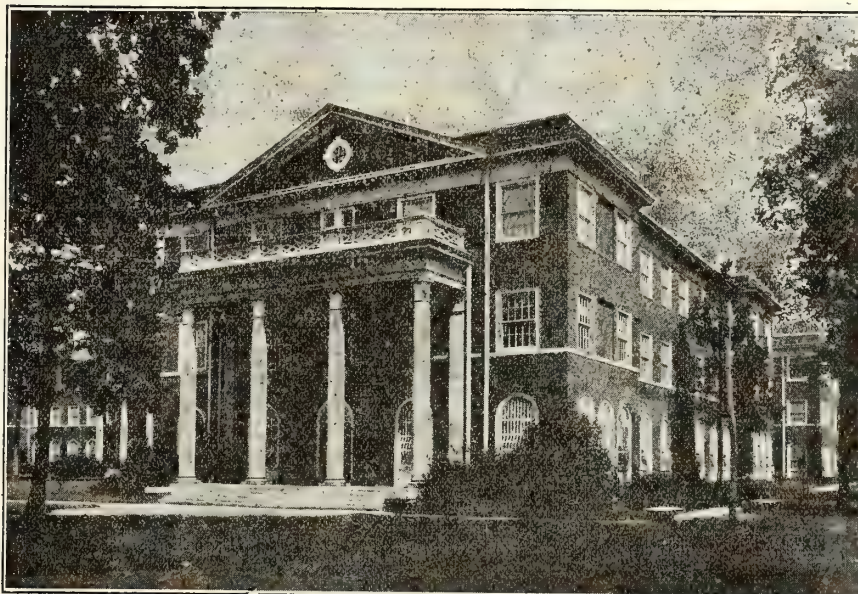
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OBITUARIES

ISLEY.

Edward A. Isley was born December 20, 1848, and died November 16, 1933, age 84 years, 10 months and 4 days.

He is survived by the following children: Mrs. J. V. Ingle, Mrs. Minnie Andrews, A. C. Isley, all of Burlington, N. C.; W. F. Isley of Greensboro, N. C.; Robert W. Isley, of Snow Hill, N. C., and W. Gaston, Alfred and Lawrence E. Isley, all of Indianapolis, Ind.

Burial was at Pleasant Hill, where he had long been a member, and was faithful as long as he was able to go.

Burial services were conducted by this writer, assisted by the pastor, Rev. M. A. Pollard. T. J. GREEN.

WHITT.

Miss Virgie Whitt, daughter of Joseph and Carrie Tuck Whitt, died at the home of her parents, near Oxford, N. C., Sunday, September 24, 1933, after an illness of several months. Her body was brought to Virgilina, Va., and buried in the family plot at Union Church Cemetery on Monday, September 25th, and the services were conducted by her pastor, the writer.

Miss Virgie, when a child, professed faith in Christ and united with Union Church, where her membership was at death. Her end was triumphant in the faith. She leaves a father and mother, and eight brothers and sisters.

May the blessed Spirit comfort and guide all in life's duties, and may the family circle be unbroken in the heavenly home. C. E. NEWMAN.

BARRETT.

Aurelius Wellons Barrett, son of the late John Calhoun and Mrs. Annie C. Barrett, was born January 27, 1885, and died September 25, 1933, age 48 years, 7 months and 28 days.

On June 14, 1911, he was united in marriage to Miss Carrie Lee Barrett, and to this union were born 5 children.

Mr. Barrett's illness was long, but was borne with strength and hope for a final recovery, but after all that could be done was done, he was called to his reward.

He proved himself to be a splendid

husband, father, son and neighbor and was greatly loved by those knowing him. He is survived by his mother and wife and five children, Charlotte, Hartwell, Alrie, J. W. and Hubert, five brothers and one sister.

The funeral was conducted by the writer assisted by Rev. Amos L. Laine, and interment was in the family cemetery. The floral offering was large and beautiful, and the crowd was large, which bespoke the esteem in which he was held. God bless these that mourn.

C. E. GERRINGER.

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VOLUME LXXXV.

RICHMOND, VA., THURSDAY, DECEMBER 14, 1933.

NUMBER 50.

.. THE SUN'S OBSERVATORY ..

Oxford's 812th Mayor a Woman.—

After having elected 811 men to the post of mayor, the city of Oxford, England, turns to the fairer sex for a leader. Miss Lily Tawney, a member of the board of aldermen was recently chosen to this ancient and honorable position. Miss Tawney is said to be an expert in the field of education, and it is possibly due to this fact that she was given the honor which had for so many years have been exclusively for men.

Haiti Becomes Hispaniola.—

The Island of Haiti, comprising the Republics of Haiti and Santo Domingo, makes its appearance on the new official United States maps and in official publications as Hispaniola. This change is made in accordance with a decision of the United States Geographic Board, and gives back to the second largest island of the West Indies the name bestowed upon it by Columbus when he first discovered it on December 6, 1492. The word Hispaniola is the angelicization of the Spanish La Espanola, or Little Spain.

Future of League of Nations in Balance.—

The future of the world disarmament conference and the League of Nations, as well, will probably be decided in a series of diplomatic exchanges now in full swing in Europe. The chief problems to be settled are Italy's demand for a reformation of the League and a final effort to break the deadlock in which the disarmament conference is held. There seems no alternative to cooperation, but chaos, yet there is continued hesitancy on the part of European countries to cooperate. The vast sums being spent on armaments is one of the greatest deterrents to world recovery at the present time.

Three Stoaways Join Byrd Expedition.—

Three New Zealand youths were discovered in one of the life-boats of Rear Admiral Byrd's flagship, nine hours after it had left Wellington on the last lap to the Antarctic. The boys, all of whom were from Auckland, explained that they had tried to enlist but had been refused. One said that, "We thought we'd like to have a go at the South Pole." To have returned them to port would have cost the expedition an eighteen hour cruise. So they were assigned to deck duty on the already overcrowded vessel, whose complement numbers 95 men, besides a number of dogs and three cows.

Nudist Wedding Reported.—

The *Methodist-Protestant Recorder* reports the occurrence of a Nudist wedding at a colony near Elsinore, California. It says: "The bride and groom, the minister and the spectators were all completely nude. The bride explained: 'I married this way because I like the simplicity and freedom.' The groom declared that he liked to

come out to the colony for the week-ends and 'romp around.' The minister who degraded his high calling by this indecent performance was the Rev. Clarke Irvine, of the Temple of Nature Church, whatever that is. Surely the whole world is going crazy, or the alleged processes of evolution have been reversed."

The Feast of Hanukkah.—

Beginning last Wednesday, the Jews throughout the world began the observance of the Feast of Hanukkah, or the Feast of Dedication. This feast lasts eight days, and is in commemoration of the victory of the Maccabees over their Syrian oppressors. The feast recalls the subjection of the Jews by Antiochus, the king of Syria, and their revolt against Syria under the leadership of Judas Maccabeus, resulting in their independence. The first celebration of the victory was the re-dedication of the temple at Jerusalem. One of the features of the celebration as now observed is the progressive lighting of candles in the home, one being lighted each day of the feast until eight in all have been lighted.

Uncle Sam to Take Inventory.—

The Bureau of the Census and the Bureau of Foreign and Domestic Commerce have been supplied with the sum of \$5,415,120 with which to begin studying the important facts relative to industry and commerce between the years 1929 and 1933. These various surveys, of which there are five, will cover: First, a census to "find out what has happened to business" during the depression. This is to serve as a basis for adjustments and future planning by individual business firms. Second, a compilation of the number of persons employed, for comparison with numbers employed at other periods. Third, a survey of real property, to ascertain number of vacancies, over-crowding, rent rates, etc. Fourth, an analysis of real estate taxation in the 309 cities with populations of over 30,000. Fifth, preparation of an index of American business houses and the co-ordination of data now duplicated by various departments. All of these may be worth-while objectives, but Mr. Average American will be satisfied with the first assignment, provided the census also tell "how to bring business back" after having found out what has happened to it.

Juveniles in Virginia Jails.—

The law of the Commonwealth of Virginia provides that "Unless the offense is aggravated or the child is of an extremely vicious or unruly disposition, no court, judge or justice shall sentence or commit a child under the age of eighteen to a jail, workhouse or police station." Regardless of this law there were, during the fiscal year 1931-1932, in jail in the State 4,786 juveniles.

Frank W. Hoffer, Associate Professor of Sociology at the University of Virginia, tells us that "the number of children is increasing." He comments that, "Being placed in a jail can in no sense be thought of as a favorable experience for the development of a wholesome personality," and adds that the 4,786 children referred to above "spent over 50,000 days in jail-days of idleness. Over 18 per cent of these children were in jail from 20 to 100 days, 52 per cent were in jail for four days or less, and 105 were in jail for periods longer than three months." One boy stayed in jail for over six months, forgotten by both the judge and the community. While the juvenile court has come to be regarded in many places as a social agency rather than a criminal court, Mr. Hoffer complains that in many sections it is still run as a criminal court. Among crimes laid at the feet of these juvenile offenders are: homicide, rape, robbery, burglary, forgery, arson, and many other crimes of lesser gravity. If Virginia, and the rest of the nation as well, does not want to become overrun by criminals, something must be done to train the underprivileged youth of the land in the ways of righteousness.

Professor Warren of Cornell.—

Possibly no man in the entire country, with the exception of President Roosevelt himself, is playing a greater part in moulding its future monetary system than is Prof. George Frederick Warren of Cornell University, at present the monetary adviser of the President. Dr. Warren was born fifty-nine years ago, on a farm in Clay County, Near Harvard, Nebraska. He graduated from the University of Nebraska in 1897, receiving the degree of Bachelor of Science. He was given his Ph. D. by Cornell in 1905. The next year he married Miss Mary Whitson, of Atglen, Pa., and they are now the parents of three sons and three daughters. The same year he was married he became a member of the faculty of Cornell's agricultural school, and in 1920 became head of the department of economics. The professor's present office is No. 3087 of the Department of Commerce Building in Washington. Dr. Warren's greatest desire, possibly, is to avoid publicity. He refuses interviews and will not make speeches, yet his very silence sounds like thunder. His theories are causing today more agitation than any other one thing in America, and, strangely, some of their bitterest opposition is coming from the Department of Economics at Ithaca. Dr. Warren, we are told would rather be known as a "dirt" farmer than as an economist. When at home he lives on a large farm just outside of Ithaca. His welcome to this farm usually includes: "Here is the farm, here is the farmer, and here are the facts." These facts include a flock of 3,000 chickens. We suppose the farm is run scientifically.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. G. O. Lankford, D. D., writing under recent date, declares that "Florida is great now. Am enjoying the sunshine and the glories of this fine climate." Brother Lankford is improving in health.

Brother C. J. Strickland, of Columbus, Ohio, preaches a powerful sermon in a few lines, printed elsewhere in our columns: "Teach a Dog." Look up Brother Strickland's utterance and meditate a moment on his conclusions.

Rev. T. E. White changes his address from *Sanford to Bennett*, N. C., having recently moved, with his family, to Bennett to be at the center of a group of six churches which he is to serve as pastor the present conference year.

Rev. T. J. Green has recently moved, with his family, from *Ramseur to Elon College*, N. C., thus becoming located nearer the field of service which he has accepted for the coming year. We are glad, indeed, to welcome Brother Green back to our community.

Rev. T. Fred Wright, Sanford, N. C., has been called to the Waverly, Va., pastorate, and plans to take up the work there about January 1st. Brother Wright is one of our true, tried and faithful pastors who makes good in any field of service to which he is called. The work in the Waverly pastorate will be safe in his hands, and under the guidance of his cool, calm, consecrated judgment and wisdom.

Rev. D. M. Spence has been called to, and accepted the pastorate of, Salem Chapel, Belew's Creek and Pleasant Ridge Churches, Forsyth and Guilford Counties, N. C., and has moved his residence to Walkertown, N. C., in close proximity to the field he is to serve. These are three of our good rural churches, and Brother Spence has a real opportunity for constructive service, and is a capable, consecrated man for the task.

A group of Elon ministerial students journeyed to Monticello Christian Church last Sunday evening and conducted the vesper service of the Christian Endeavor Society. The boys planned a fine program and carried it out splendidly. All who heard them thoroughly enjoyed the service and expressed a desire that the group might return some time in the future. Our churches would do well to give this group an invitation to hold evening or C. E. services. The group visiting Monticello consisted of Gipson, Kimball, Granger, Burgess, Swain, Parker and Andes.

Rev. Albert Godley, superintendent, World-wide Purity Legion, writing from his home, Tenaflly, N. J., November 27th, says: "This is my 87th birthday anniversary, and I am writing pastors and others of their very important part in the mission work of the church, both home and foreign." The booklet of thirty-four pages, entitled "Social Hygiene," is full of fruit for those in need of purity and salvation. Any one sending \$1.00 to Brother Godley will receive ten of these booklets for reading and distribution and will find real soul food. Brother Godley declares "there are more souls lost because of impurity than from drinking rum. If pastors do their duty, many of our young men will be saved, homes will be blessed, the church will gain active members and our whole nation will be benefitted."

Many of our wet friends and advocates of repeal have been telling us that what they and the country needed was not prohibition but temperance, and that they, the wets and repealists, were moving in the direction of temperance. Well, they seem to be moving as the following dispatch will indicate: "The scramble for desirable sites for 'liquor stores' in New York City boosted rents and the liquor control board was overrun with applications for permits to sell, which had to be accompanied by authenticated location of the place of business. It is estimated that when business begins there will be 'about 7,000 more hard liquor dispensaries' in the State of New York than in the year before national prohibition'."

Let no one think that the depression has driven the Mission Board out of the field or caused the work to close up, though, of course, decreased incomes have sorely crippled the work. This item from Dr. Merrill, executive secretary, Commission on Missions, tells a story of interest and inspiration: "The work on the field is being continued vitally and effectively. While about 60 missionaries of the American Board have been called home, 560 remain on the staff. While the American Missionary Association has had to drop about 119 teachers, 430 remain. While the Board of Ministerial Relief is giving grants to 28 less men, it still is aiding 457. While the Church Extension Boards have had to reduce their force of pastors by 19, they still have 266 pastors on their aided list. The reduced staff of the Education Society still continues its splendid service to the young people. So with the many-sided activities of our State Conferences."

AMERICA HOLDS UP HER HEAD.

By TIMOTHY THOMAS.

When the slow, but sure, processes of the depression fastened their clutches upon the nation, the pioneer spirit of America exerted itself. The people held up their heads; and while the land is yet in the throes of economic pain and distress, the head up spirit is gradually conquering and will bring us out as the victors in a great struggle.

Veiled in every sorrow, hidden in every misfortune, disguised in every calamity, there is a solace for every wounded heart, a blessing for every victim of misfortune, and a benediction for every subject of calamity.

In the long and eventful years through which we have observed Thanksgiving with increasing devotion and widespread participation, the year 1933 presents the occasion for our greatest Thanksgiving, for—

Our great National Government is faithfully functioning for every man, woman and child.

Our traditional ideals are still emblazoned upon the horizon of the nation.

Human beings are being brought face to face with the fact that each is his brother's keeper.

The doors to our institutions of learning are still wide open, giving to the youth of the land an educational opportunity. Hospitals for the relief of the suffering and the healing of the sick are still functioning.

National leaders are socially minded, thus eliminating the blight of selfishness, while nations of the world are striving for peace.

Prince and pauper strive to feed the hungry, relieve suffering, and instill courage in the hearts of the faint and forlorn.

FRUITS.

The fruit of the Spirit which the Apostle Paul writes of in Galatians 6:22, 23, is not alone the fruit that grows upon the branches; it must be a

root crop first, then showing forth upon the branches; then the bloom, and after that the fruit is displayed to the eyes of the world.

The fruit of the Spirit is love, joy, peace—the divine love that has been begotten in us because of the love that was outpoured on Calvary in the shed blood of our Lord Jesus Christ must be deeply rooted in our hearts before it can show forth as an outward grace. Only as we know the love of Christ in his atoning power can our love be made perfect and entire.

The joy unspeakable and full of glory which the Apostle Paul writes of can and will be buried deep down in our hearts even though outward circumstances are against it, and will show forth in our outward lives so that those around us will have to admit that it is of God. The presence of Christ in our hearts gives us the fullness of joy.

The peace that passeth understanding shall keep our hearts and then our minds through Christ Jesus, for if his peace is in our hearts every thought will be brought into captivity to the obedience of Christ, who will keep us in perfect peace for our minds are stayed on him, because we trust him. In Christ we will have peace, peace flowing like a river; he bequeathed it to those who were his disciples when he talked with them just before he gave himself up to be crucified. It has come down through the ages and we too share in the inheritance.

Love, joy, peace—the primary virtues from which all other virtues emanate. The root of the righteous yieldeth fruit; if the root be holy so are the branches. Rooted and built up in Christ Jesus our Lord we will bring forth fruit unto God; for if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. W.

MT. BETHEL.

The first Sunday in November, I filled my last appointment at Mt. Bethel Church in Rockingham County. There was a good congregation and a delightful service. I ordained Brother Tickle, a deacon in this church. He is a good man and true. I am sure he will be of great value to the church and Christian life of the community. Rev. T. J. Green is to serve this people the coming year.

When I went to my car I found it loaded with good things to eat. In the pounding was flour, preserves, jelly, sugar, soda, canned fruits and vegetables, spices, dried fruit, coffee, salmon, peanut butter, etc.

They paid full Conference assessments and over the stipulated amount for pastor's salary.

May heaven's richest benedictions attend this people, and use them in accomplishing even greater things in kingdom work.

I shall ever kindly remember this church and community, with a prayer for their happiness and a yearning desire that many more shall be added to this church who shall be eternally saved.

J. W. PATTON.

AN EXPRESSION OF THANKS.

Mrs. Newman and I wish to express our thanks to the churches of this charge for their thoughtfulness during the season of depression when money has been so very scarce among the farmers. The supplies given us for our home have meant much to us. On the first Sunday in October the people of Liberty gave us a nice pounding. Since that time we have been most generously remembered by Mrs. Nannie Bray Dixon, of Nathalie, Va.

C. E. NEWMAN.

DEDICATION OF WILLIAMS CHAPEL, WAYCROSS, GA.

It began with the annual meeting of the South Georgia Association, Friday night, October 28th. It was the climax of three years of progressive ministry in this parish. In October, 1930, our extension boards through Dr. W. Knighton Bloom, began a new type of service in Georgia. Instead of continuing the work with a minister, however good, who could give only a sermon once a month to a church, it was decided to help the churches to find the better way of securing a well trained man who could give all his time to the work of a parish of not more than four churches. In Friendship Parish, in which Williams Chapel is located, it took a full year and more to bring this about. It was done through the faith and work of our extension worker and some faithful service done by the S. S. S. men and women. It resulted finally in the calling to the pastorate of this parish, Rev. Alan Jones who is now well known to readers of this paper, for his activities in changing things through prayer, consecration, loving and being loved, serving and being served have been frequently noted in these pages. With his coming to this field, life began to move in every church. But it was at Williams Chapel (successor to our old Whitehall Church) that the hardest work was found. And it must be said, too, it was here where stirring services moved many to action. Out of it all grew Williams Chapel, as happy a band of people as any community could produce. The new fulfilled the hopes of the old in many ways. The faith of other years fruited in a complete reorganization, new faith, new people, new and larger service and finally in a beautiful new building on a new site in the very heart of the parish.

Here it was that the Association met. For a text the committee selected: "Where there is no vision, the people perish." On this Rev. C. W. Carpenter, our Christian minister and pastor of Ambrose Parish in South Georgia, preached a sermon which cheered and inspired the audience that filled the auditorium and left some to listen from the outside. This service, and in fact all the services of the Association were really a part of the dedication of this new church. The Spirit pointed toward it in every address made, and in moving among the people in an unusual way from the beginning to the end.

Dr. Bloom was present. He conducted the impressive Vesper Communion Service Saturday afternoon and preached the sermon to a crowded church Saturday night. It was said by those who have enjoyed the privilege of hearing him many times before, that here he was at his best. Although at the time he was preaching he should have been obeying his doctor's orders and been resting, yet no one knew except those who knew from close personal contacts, that he was not physically well. The Spirit of God breathed through his soul and through his body, voice and mind to bless that audience as it had never before been touched. Dr. Bloom was almost literally giving his life for the sheep. And they were looking up and being fed. His words may be forgotten, but the power of that service will long linger in the minds of folk who eagerly drank from the cup of life given by his great message.

The dedication service proper took place Sunday morning, October 29th. It began early with the Sunday School which more than filled the building. Here W. P. Williams, M. D., who gave the land on which the church is built, gave an address which was much like a sermon. When the hour came for the church service, literally hundreds were in and about the new building, our only one in South Georgia which is painted a beautiful white. And so far as known, the first time in the history of our churches in South

Georgia, the large choir used the processional service, entering and taking places as they sang "Our God, Our Help in Ages Past." It was a new experience for many and as the choir sang the call to worship, "The Lord is in His Holy Temple," the reverence of this rural parish could be felt as the thronging people bowed in silence before him. The invocation was offered by Rev. Daniel Pearson, a retired veteran of our work in Georgia, whose strength of heart and hand is a delight to his host of friends. The act of dedication was led by the pastor. A thrilling historical sketch, filled with thanks to all who had helped, was read by Mrs. Effie Driggers, clerk of the church. Rev. M. J. Sweet, pastor at large, preached the sermon and Dr. Bloom led the congregation in the prayer of dedication. The service closed with benediction and recessional.

Those who are not familiar with our Georgia churches can hardly realize the widespread influence and blessing of such a service as this. From the humblest member to the energetic Sunday School superintendent, the people rejoiced and gave God thanks for his manifold blessings to the children of men. It had been a great service, a milestone not soon to be forgotten.

M. J. SWEET.

MINISTERIAL RELIEF.

A few of our churches took a Christmas offering last year for the relief of our aged and disabled ministers and the needy widows of ministers. This, indeed, seems a most appropriate and fitting thing to do, since at Christmas time we are trying to carry cheer and comfort to the needy and the deserving. Surely, none are more deserving than those who have given their lives during health and vigor, and on meagre salaries, to the cause of their Lord, to the work of the church and for the promotion of righteousness. Then not a few of our ministers have passed away and their widows look to us for relief and some help. The Christmas offering will assist in this good work.

This is in line with the work of the General Council of Congregational and Christian Churches and it may be said in passing that the full amount contributed by the churches will go to our Christian Church superannuates and the widows of superannuates. The Treasurer of this fund here in the South is the editor of THE SUN, J. O. Atkinson, who is also chairman of the Board of Superannuation of the S. C. C. Funds received will be credited, acknowledged and forwarded to the proper source of distribution.

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EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BEGINNING AGAIN.

Sometimes we have to begin all over again, even in our best undertakings. Such seems to be the case with the Christian Missionary Association of the North Carolina and Virginia Conference. This Association was once a going concern, and then an effort was made, seemingly a wise and well directed one, to have the Home Mission Board of the Conference do all the work in the Conference that properly belonged to the Association. However, as the sessions of Conference have come and gone, the un-wisdom of this decision was apparent, and the last session of the Conference, held in November, directed that the Home Mission Committee meet on December 7th, place, Greensboro, N. C., and with those who should be present, to reinstitute the Christian Missionary Association, working in and for the Conference, but not having its sessions as a part of the Conference. Accordingly, at 10 A. M., December 7th, Rev. G. C. Crutchfield, who has been named as chairman of the Home Mission Board, thus becoming the convener of the Association and its temporary president, called the Association to order at date and place given, and requested Rev. J. L. Neese, Palm St. Church, to open the meeting with devotional service. Thus began a day of intense concentration of mind and heart upon the one topic of "Home Missions Within the Conference." Not many members or delegates were present, but any lack of numbers was more than compensated for by the interest and faith of those present. Nine ministers and about that number of laymen composed the gathering, who, working as a com-

mittee, sought to lay plans to build upon in the future, especially in the promotion of church building and caring for the weaker churches within the confines of the Conference.

Rev. G. C. Crutchfield was elected president and financial secretary, and charged with the responsibility of securing memberships in the Association and stimulating interest in its work, until the Association shall convene in next annual session with our new church at Winston-Salem, Tuesday, after the first Sunday in December, 1934. Dr. C. H. Rowland was made treasurer of the organization, who, with the president and the other duly constituted officers, became the Executive Committee.

There were many very inspiring addresses made during the day—one especially by Rev. Stanley C. Harrell, D. D., acting secretary of the Association, emphasizing the real need in the Conference as that of a spiritual awakening and a deepening faith. While the country at large is showing politically a determined faith in the power to recover and to go forward materially, the churches are not exercising an equal faith in their ability to recover either financially, morally or spiritually. Their first attempt should be a "recovery act" of real spiritual power, and with such an act in full force, the rest would take care of itself.

Another timely talk was that of Rev. M. T. Sorrell of Danville, addressing the Association on "The Outreach of the Local Church." Bro. Sorrell's contention was and is that one of our troubles is self-contentment, a feeling that the local church is doing about all it can, if it just has regular preaching at the time and place appointed and goes along with its accustomed program. "The church should have a care," the speaker declared, "for reaching out through its laymen to tap the hidden resources of the community, or nearby communities, in finding places that needed service, instituting and leading cottage prayer meetings in localities remote from the church and having seasons and periods of worship through the help of the laymen in the church, in districts and places of need beyond the borders of the church congregation." The speaker convinced his hearers that many local churches were curtailing their own influence by not giving laymen something to do, and asking them to go out in the highways and hedges and either invite those at a distance to come to church, or give them a service through prayer meeting, Sunday School and preaching in their own neighborhood. The address opened up possibilities worthy of consideration by all pastors.

It was stated on the floor of the Association that so far as known not a single church had been organized the past year, or admitted to membership, in either one of the seven Conferences constituting the Southern Convention and numbering more than 30,000 church members. We seem to have lost our dynamic and initiative in the matter of church building or the organization of new congregations.

The Association declared itself ready, willing and anxious to do its part in changing this matter within the bounds of this Conference. It was a great and good day, certainly for those few who were privileged to be present.

J. O. A.

THE WESTERN NORTH CAROLINA CONFERENCE.

This Conference met in adjourned session with the church at Biscoe, N. C., on December 4th. The object of the meeting was to consider certain plans and details of the merger of Congregational and Christian Churches proposed by the Executive Committee of the Southern Convention. These recommendations coming to the Executive

Committee from the Committee of Ten are the same as those proposed to the other Conferences and are to be presented for consideration to the Convention when it assembles in regular biennial session at Suffolk the first week of May, 1934. The recommendations are published elsewhere in THE SUN this week.

Rev. Stanley C. Harrell, D. D., and Rev. Milo J. Sweet, of the Executive Committee, were both present at the Biscoe meeting and explained the items of the various resolutions. Some favored immediate adoption and gave good reasons for their position; others opposed on the ground that they had had no opportunity of studying the resolutions and understanding just what they meant. This latter argument prevailed, after a timely discussion, and on a rising vote the resolutions were lost. Friendly spirit and good fellowship prevailed, each speaker being content to present his position and each delegate ready and willing to vote his or her conviction, allowing one who differed in opinion and conclusion to have the same right of expression and decision. It was a worthwhile meeting, revealing the deep interest of those who attended in the work and welfare of the church, and manifesting a desire to be led of the Spirit and to pursue the right and wise course, in so far as that course could be made plain. Rev. T. E. White, the newly elected president, presided over the session, and Rev. M. A. Pollard, assistant secretary, recorded the proceedings. At the conclusion of the meeting, a bountiful luncheon was served by church and community, and good will prevailed. We have, in all our fellowship, no people more deeply concerned and loyal to the work and welfare of the church than the membership of our Western Conference. They, with the rest of us, are asking light that we may be guided in the wisest way in all our plans and purposes for the church's welfare. The local church, with its membership, is the foundation on which we build, and unless the foundation is secure the whole building is in danger.

J. O. A.

THE CRISIS IN CHARACTER.

In a recent number of *Harper's Magazine*, James Truslow Adams writes a revealing article on the breakdown of personal character in America. His opening paragraph is arresting:

"Here in America we have talked about 'the depression' until most of us are heartily sick of the topic. However, I have not heard much discussion of the third of the three crises through which we are passing—the economic and political crises and the crisis in character."

The Adams thesis is that it will be comparatively easy to recover from the economic crisis because it is the easiest to understand, it will be possible in brief time to overcome the political crisis, but just how to overcome the crisis in character is not so apparent, and does not seem so easy.

The array of facts given would indicate beyond doubt that our deepest depression, and the one most difficult of correction, is in the field of individual character. It is, indeed, a spectacle, deplorable to behold, that Mr. Adams spreads before the American people in his printed article. What we see in big headlines about gangsters and racketeers, kidnappers and law-breakers are certainly only one side of the picture, and the less significant side. The more destructive agents and individuals have been those in high places, especially of finance. In previous depressions there emerged some individual of finance or banker of "granitelike character, with a willingness to assume responsibility that inspired and compelled confidence. But," declares he, "not one banker in the United States has emerged in

these three years of depression who has shown the willingness or the power to lead out of the financial chaos and to restore confidence in personal character and responsibility." We quote again:

"The dishonesty and corruption and the failure of individual bankers is nothing new in the history of depressions and financial crises."

But:

"What is new is that not a single banker has had the ability or strength of character to become a national leader in our present crisis, and the all too many of them have acted like frightened children or boys caught in some dirty act behind the fence."

Adams does not confine his study to bankers, but declares that "the supineness of large numbers of both Houses of Congress has been notorious," and the same, he declares, "applies to State Legislatures." Nor is this all. "If we turn to the press we find the same flabbiness of fiber, when nothing worse." Quoting again, "We have come to expect that a large part of the daily press will deliberately distort news. We used to believe that certain journals would be above such debauchery. Yet one of the most distinguished in the country did not hesitate to publish false statements about certain happenings which had no appeal except sensationalism, and in doing so the paper disregarded the protests of its correspondent on the spot who, like all others who were there, knew the statements to be wholly false."

Not only in those higher up or lower down, but, declares Adams, "in the past dozen years John Doe and Richard Roe (terms for the average man) have had no right to throw stones at those higher up. The terrific stench of the Harding regime, involving the proved criminality of some of the highest officers of the national government, including even a member of the President's Cabinet, made no impression whatever on our smug complacency." And then the saddest and most sorrowful of all, Adams declares, after his array of facts, which seems to warrant his conclusion, "that moral issues appear to have ceased to make the slightest appeal to the ordinary citizen." His facts drive him to declare that "we tend to live for show, for the material things, however nobly we start out on an enterprise, and end by living on the surface of life instead of in its depths."

However, the distinguished author does not despair. Get his final words:

"It is not a matter of committees and machinery and organization. It can come only from some noble change in the heart of the individual American man or woman, a change which one cannot predict but of which one need not despair."

All of which reminds us that when our Lord was here on earth he did not appeal to courts, to Congresses, or to Parliaments, but gathered about him some individual fishermen, sat on a well or by the seashore, and talked of individual integrity, and appealed to men and women to give their own hearts and lives to righteousness. If we are to recover from the present breakdown in character, there must be found individuals who will hear the Lord's message once more, "Ye must be born again," born to a newness of life, and the way of the eternal verities.

J. O. A.

CHURCH RECORDS.

One of our local newspapers carried a story, recently, about the efforts being put forth by our county judge to gather up marriage certificates. He says that many of these certificates are never returned by officiating ministers, probably through carelessness or oversight. The result is that many marriages are never recorded. Probably

there are not a great number, but there should be none.

This leads us to say that all church records are important and should be kept from year to year in proper books or safety deposit drawers. Usually a minister keeps a careful record in a book made purposely for that kind of record. It is exceedingly awkward for any married couple to be told that their marriage has never been recorded. It may make considerable difference, legally, some day. Ministers mean to complete the records, of course. It might be a good idea for a newly married couple to take some personal interest in seeing that the return certificate is returned to the court house.

Records of marriages, baptisms, funerals and all such parish events ought to be recorded. Suitable books are provided for this purpose by denominational headquarters for very reasonable prices. Deacons, trustees and committeemen might well look into the records of their churches and cooperate with the minister in bringing all such matters up to date. It is really much more important than it may seem. Not until some crisis calls for such records do we realize their value.

E. A. K.

EXECUTIVE BOARD RESOLUTIONS TO THE SOUTHERN CONVENTION.

The Executive Board of the Southern Convention of Congregational and Christian Churches met at Elon College, June 6, 1933, in response to the call of the Chairman, Rev. S. C. Harrell, D. D. Other members of the Committee present: Rev. H. S. Hardcastle, Suffolk, Va.; Rev. Milo J. Sweet, Elon College, N. C. The Board adopted the recommendations of the Committee of Ten and instructed the President of the Convention, Dr. Harrell, to present these resolutions to the annual Conferences. The resolutions as adopted by the Committee have, as far as we are advised now, been presented to all the Conferences, the reaction and the decisions of which are to be reported to the Convention which meets in Suffolk the first of next May.

1. A Unified Treasury for the churches of the Southern Convention of Congregational-Christian Churches, and a united administration committee which will care for all the interests of all the work being done by the Christian Church and all the organizations now being supported by the Congregational Churches representing the General Council.

2. That the Christian Conference of the Carolinas and Virginia make provision for Congregational Churches to become members of said Conferences on the same basis as Christian Churches and that the present titles of Conferences in the Carolinas and Virginia be revised so as to include the Congregational Churches, this action being in line with the action of the General Council and the Southern Convention.

3. That the Congregational Churches of the Carolinas and Virginia unite with the Conference in which they naturally fall.

4. Since we understand that plans are already being worked out for the uniting of Congregational and Christian Churches in Georgia and Alabama in separate State Conferences, we recommend that the President of the Southern Convention confer and cooperate with them to the end that the action of the Southern Convention may be put into effect.

5. That in the process of uniting the Congregational and Christian work, we look to organizing the Southern Convention of Congregational and Christian Churches of a self-supporting conference of the General Council.

6. That the Conference of the Congregational Churches of the Carolinas retain its charter organization so as to hold its legal status as legal requirements may demand, but that its meetings be held at the same time and place as those of the Southern Convention and then only for the purpose of satisfying the demands of its legal status.

7. That the Executive Board request that the President of the Convention visit each of the Christian Conferences of the Carolinas and Virginia at their 1933 fall meetings and seek permission to present these or any other recommendations which may come from the Executive Board for the consideration and approval of said Conferences.

8. That the Executive Board recommend that the

Boards and Societies interested in the promotion and administering of missions, ministerial relief, education, and church extension, from both the Congregational and Christian groups, get together as soon as may be, and counsel together on methods by which these various phases of the work may be unified.

9. That the results of actions taken by these Conferences with reference to the above recommendations be compiled in a suitable form by the Executive Board which shall present them to the 1934 meeting of the Southern Convention.

Now that delegates have been elected to the Convention from the various Conferences in which these resolutions were considered, it will be quite timely for them to be well weighed and their implications well studied, not only by the members of the forthcoming Convention, but by all and sundry who are interested in the great work of our Congregational-Christian fellowship.

J. O. A.

EVANGELISM.

(Report to Western N. C. Conference.)

We, your Committee on Evangelism, beg to submit the following:

1. We express our thanks to our heavenly Father for the results of the efforts put forth in the field of evangelism during the year.

2. Seeing the great need of the people for Christ and his gospel this day, we pledge ourselves, both pastors and all other Christian workers to put forth a greater effort the coming year to preach and teach the same.

3. That special emphasis be placed upon John 3:3, of the new birth, since there seems to be a letting up on the preaching and teaching of this doctrine. We fear the danger of substituting reformation for regeneration.

4. We are assured that "the gospel of Christ is the power of God unto salvation," and that "we are born not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever."

5. We recommend that individual evangelism become the great program of the church, for this effort has developed the church of today, occasioned the spiritual growth of the individual, and evidenced the obedience of the disciple to his Lord, who hath commanded us to go into the whole world and "preach the gospel to every creature." "He that is wise winneth souls," and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." We affirm that all wisdom which does not point men to this supreme objective in life, viz., the winning of souls, is both false and fatal.

6. Soul-winning should not be left to the pastor alone, but members of every local church should share with the pastor the responsibility of winning souls to Christ. We fear that far too many church members get so busy with the material things of the church that they forget the one essential thing—the one thing for which Christ died, and for which the church exists, namely: to save and bring men to him, and enlist them in his service.

7. The goal of evangelism is the production of Christ-like character and life in individuals and in society; through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, his Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine society, the kingdom of God on earth; and through becoming witnesses, in word and life, by the power of the Holy Spirit, of this new life to others.

M. A. POLLARD,
J. M. ALLRED,
D. R. MOFFITT,

Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

The Twentieth Century Baraca Class of the Suffolk Christian Sunday School, served a banquet in the Fellowship Hall, Friday, December 8th, beginning at 6:30 P. M. The guests of the class included Rev. and Mrs. H. S. Hardcastle, Miss Daisy Nurney, reporter for the *Virginian-Pilot*, Col. J. E. West, teacher of the Philathea Class, Mr. W. E. MacClenny, teacher of the Junior Baraca Class, all the superintendents and teachers of the Cradle Roll, Beginners, Primary, Junior, Intermediate and Young People's Departments, the deacons of the church, and the Sunday School officers.

More than 200 were present. The banquet was prepared and served by the Junior Philathea Class. The menu included roast turkey with gravy, dressing, cranberry sauce, creamed potatoes, garden peas, hot biscuits, celery, candied yams, coffee, ice cream and cake. Mr. Julian Daughtrey, the efficient president of the class, presided over the banquet and was master of ceremonies. Rev. John G. Truitt, pastor of the church, introduced the guests. Col. E. E. Holland, teacher of the class, delivered the address of welcome. Response to the welcome address by Col. J. E. West. Rev. H. S. Hardcastle brought greetings as a former pastor. Vocal solos and a duet were rendered by Mr. J. M. Megginson and Mr. Hall, accompanied by Mrs. J. M. Megginson, of Norfolk, Va.

The banquet was perhaps the largest of its kind ever given in the Christian Church of Suffolk. For months the class has been engaged in a membership contest. The membership has been doubled and the regular attendance has been correspondingly increased. More than 100 attendance pins were presented to members who have recently been present eight out of ten Sundays in succession. It is an inspiring privilege to meet with them in their regular class sessions, and sit under the eloquent and inspiring messages of their devoted teacher, Col. E. E. Holland. It speaks well of a church and a community when a very busy layman is willing to give his attention and devote a part of his time to the spiritual interests of his fellowmen.

The class has been organized more than thirty years. It has been active and progressive since its organization. On several occasions representatives of this class have visited other Christian Churches and rendered valuable aid in organizing other classes in the rural churches. Bethlehem, Cypress Chapel, Liberty Spring and Oakland Sunday Schools have been assisted very greatly in setting up class organizations, and have a sincere appreciation of the service rendered.

The organized class movement has done much to create a demand for separate classrooms in many churches. A Sunday School may exist in a one-room building, but it cannot do its best work, without some provision for separate classrooms. For the sake of the young people every church school should seek to provide adequate building facilities for the Sunday School. This provision should include some place for social occasions, in the interest of the fellowship of the whole church. Every church should be congratulated, when it is willing to follow the vision and leadership of those who are seeking to develop an increasing interest in the spiritual development of its young people. The Suffolk Church is to be congratulate for its real contribution to the extension of the kingdom of God.

I. W. JOHNSON.

THE CHURCH AND THE COLLEGE.

One of the greatest adventures for progress that the Christian Church of the South has ever made was the founding of an institution of higher education for the youth of the church. This institution was called Elon College. For nearly one-half a century she has been in existence, serving the church and the world unselfishly and efficiently. From her campus have gone efficient men and women into all walks of life. Elon College has projected herself in a most convincing way into the work and fellowship of the church. Wherever you find a group of Christian workers representing the Christian Church, you will find that the leadership of the group has been touched in a very definite way by the training hand of the College. A tabulation will show that 90 per cent of the ministers of the Christian Church in the South are graduates or former students of Elon.

The efforts of Elon College have not been confined to the task of training ministers. A very small per cent of the student body is preparing for the ministry; this has always been the case. In a very definite way the College has touched effectively and beneficially the laity of the church. In almost every congregation in the South you will find Elon College graduates or Elon College students. The Conference officials of all the Conferences in Virginia and Carolina are Elon College graduates or have been connected with the College in some definite way. We have only to look at the present and take a glance over the past forty years to see how definitely the work of the College has influenced the leadership of the church and contributed in a most telling way to her progress.

The College, as most other institutions and business corporations, is in need of assistance. The financial needs of Elon College are of great concern to the church that founded her. On different occasions in the past the College has appealed to the church and in every instance the church has answered her appeal and rendered the necessary assistance. The College is again turning to the church, to every individual church in the Convention for financial assistance.

The Executive Committee of the Board of Trustees has authorized a campaign in behalf of the College for \$25,000.00. The Eastern Virginia Conference and the Carolina Conferences have endorsed this campaign and pledged themselves and their churches to undertake to raise the amount asked for. In most instances the local Conference passed resolutions calling upon every local church to raise an amount equal to 50c per member and then commissioned the President of the College to raise an equal amount within the bounds of that Conference by special gifts. This campaign is to begin definitely on January 1st. January 14th is to be observed throughout the church as Elon College Day. The Sunday Schools, organized classes, missionary societies, Ladies' Aid Societies, and the church itself, are all requested to put on Elon College programs stressing the needs, fruits and claims of the College. The College will be glad to furnish suggestions, programs, outlines or materials of any kind upon request. Please feel free to make your wishes known.

I am greatly encouraged by the present drift of public sentiment. Dr. Wm. Jay of Holland, Va., and Mr. Geo. Colclough of Elon College are in the field giving most of their time in behalf of the College. Every report that they make is filled with expressions of interest and good will

for the College, which they have gathered from the members of the church and the Alumni in the communities in which they have gone. It has been some time since an adverse criticism has reached from any source. It seems that the church and the public have made up their minds to do something about the evident needs of the College. Will the reader of these lines take a personal interest in the cause of education for the church and begin to consider how he can best do his part in this time of need? Expressions of appreciation and words of confidence are always valuable; efforts in behalf of new students are never lost; contributions to help meet the financial needs of the institution are most acceptable. Certainly there is something you can do that will help your institution. Whatever you can do will be appreciated and mean much at this time. Be certain to use your influence to make Elon College Day a success in your church.

L. E. SMITH, Pres.

MISSIONARY ASSOCIATION MEETS AT SOUTH NORFOLK CHURCH.

The Christian Missionary Association of the Eastern Virginia Christian Conference held its regular annual session at the South Norfolk Christian Church, December 5, 1933. The President, Rev. R. L. House, pastor of the Congregational-Christian Church, Newport News, presided. The song service was led by Mr. W. H. Baker, and the devotional services at the morning session were conducted by Rev. Joseph French, pastor of Berea and Ocean View Christian Churches.

Roll call and collection of dues took up most of the morning session. The amount of money turned in for missionary work was more than \$800.00, and while that was less than was raised last year, there were two churches—Rosemont Christian Church and the First Congregational-Christian Church, Newport News—which gave more than they did last year.

The address of the President, Rev. R. L. House, on the subject: "The Spirit of the Pioneer; a Challenge to Our Faith," was a most helpful message, and was enthusiastically received. At the close of his address, the delegates who had previously been given a most hearty welcome by the pastor of the entertaining church, Rev. O. D. Poythress, were directed to the social hall, where a delicious luncheon was served by the ladies of the church.

The afternoon session was featured by a sermon delivered by Rev. R. A. Whitten, pastor of the Portsmouth Christian Church, who had as his subject, "Doors That Are Never Shut," and a closing devotional service conducted by Rev. H. S. Hardcastle, pastor of the Christian Temple.

The Association accepted the invitation to meet next year with the First Christian Church, at Portsmouth.

The following officers were elected to serve the Association for the next twelve months: President, Rev. Robert Lee House, Newport News, Va.; vice-president, Rev. J. E. McCauley, Richmond, Va.; recording secretary, Rev. R. E. Brittle, Suffolk, Va.; financial secretary, Rev. Joe French, Ocean View, Va.; treasurer, B. D. Jones, Holland, Va.

The musical program of the day was made very interesting by a solo rendered by Mrs. Frank Monell, of Portsmouth, and duets by Revs. Morgan and Poythress, Rev. House and W. H. Baker.

The churches which received help from the Association by the adoption of the Committee on Plans were the following: Hopewell; Elm Ave., Portsmouth; Richmond; Ocean View; Newport News; Waverly and South Norfolk.

J. F. MORGAN.

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges ----- **\$5.00**

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

W. M. B. CODE.

(There are three kinds of codes—good, bad and indifferent—but for our part commend us, first of all, to the code of the Woman's Mission Board of Eastern Virginia as set forth as a preface to their Year Book for 1934. We commend it as a code worth living under by all the Woman's Missionary Societies of our Convention.—SUN's Editor.):

A few women of faith and vision 20 years ago felt a knock at the door of their hearts—the knock of opportunity, a needy world. The answer to that knock is the Woman's Missionary Conference of Eastern Virginia today.

It was a challenge. During the intervening years our watchword has been forward. We have emphasized new and better organizations, efficiency methods and mergers. When we thought we were well organized, a number of church societies ceased to function. It seemed wise to lower the goal. Under stress and strain we have lost the way—the Divine way of prayer.

The uncounted changes that have taken place throughout the world in these recent years have led to a new valuation of things that are necessary and worth while.

Women around the world today are standing on the threshold of an open door—the door of opportunity—the opportunity to work for the making of a better world.

Amid the calls for service and the calls for self we stand surrounded with opportunities, in the presence of a needy world. Shall we close the door, or shall we choose the companionship of Christ in service?

We must hold fast to what has proven good, but fundamental to understanding is education. Our past accomplishments, the unusual place given to women today, the great need in all areas of life for better understanding should bestir us to larger adventures.

Let us accept the challenge of this new day which the "unfinished task" presents. Let us do our part.

Challenge: "What are we going to do about missions?"

LOOKING TO CHRISTMAS.

Dear Christian Friends:

As we look toward Christmas, we have a yearning in our hearts to make the more unfortunate ones here happy. We have been blessed in many ways. The winter, thus far, has been mild. We have had very little sickness, as compared with last year. But the people in general have found very little income.

We have planned a program that will make every one in our reach happy. Will you help us to make this Christmas a happy one for those we have learned to love here?

We received a nice box of clothing from the Young People's Missionary Society in Lanett, Ala. These will be placed on the Christmas tree.

If you have some clothes laid aside, will you remember that there are those here who would be warm wearing them during the severe winter weather that is so prevalent here?

Should your boy or girl have a doll or other toys discarded, I am sure God would bless their little lives if you mothers and fathers would tell them that out in the mountains some poor boy or girl would enjoy having such a gift for Christmas.

Would you be happy Christmas? Then don't fail to join us in spreading happiness to others. May you have health, love and happiness this Christmas tide.

Sincerely,

REV. AND MRS. R. T. GRISSOM.

Fancy Gap, Va.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 9, 1933.

Sunday Schools.

Previously acknowledged	\$ 793.43
New Lebanon, Summerfield, N. C.	7.00
Dry Run, Seven Fountains, Va.	2.91
Flint Hill, Star, N. C.	.40
Smithwood, Liberty, N. C.	1.18
Holland, Va.	5.00
New Hope, Harrisonburg, Va.	3.51
Zion, Sanford, N. C.	1.00
Wakefield, Va.	2.25
Winchester, Va.	4.60
Sanford, N. C.	1.00
Liberty, N. C.	1.81
Linville, Va.	4.50

Total \$ 828.59

Individuals and Churches.

Previously acknowledged	\$ 628.57
A. R. Flowers, Sims, N. C.	1.00

Total \$ 629.57

Specials.

Previously acknowledged	\$ 604.30
Burlington S. S., Burlington, N. C.	31.23
Mebane S. S., Mebane, N. C.	1.85

Total \$ 637.38

Coin Card Offering.

Previously acknowledged	\$ 47.10
Durham S. S., Durham, N. C.	5.00
Rev. & Mrs. R. T. Grissom, Fancy Gap, Va.	2.00

Total \$ 54.10

Summary.

Previously acknowledged	\$ 5,910.24
Sunday Schools, Regular	35.16
Individuals and Churches	1.00
Specials	33.08
Coin Card Offering	7.00

Total to date \$ 5,986.48

MISSIONARY REPORT.

Following is the report of the Woman's Home and Foreign Mission Board, Eastern Virginia Christian Conference, year ending December 5, 1933:

Women's Societies.

	Members	Offering
Berea, Nansemond	17	\$ 101.25
Berea, Norfolk	20	52.35
Bethlehem	45	155.83
Christian Temple	95	427.72
Damascus	30	92.00
Cypress Chapel	18	100.00
Dendron	10	62.00
Elm Avenue	13	40.00
First, Norfolk	15	80.00
First, Portsmouth	20	104.60
First, Richmond	9	50.00
Franklin	43	210.00
Holland	36	205.35
Holy Neck	35	153.00
Hopewell	7	15.00

	Members	Offering
Isle of Wight	15	55.00
Liberty Spring	35	207.16
Mt. Carmel	19	75.00
Newport News	29	75.00
Oakland	15	70.00
Ocean View	7	25.50
Rosemont	30	167.35
Suffolk	125	630.00
South Norfolk	16	75.00
Wakefield	14	57.30
Waverly	13	48.00
Windsor	23	80.00

Totals 754 \$ 3,414.41

Young People's Societies.

Bethlehem	43	\$ 108.00
Burton's Grove	21	26.45
Christian Temple	25	35.75
Cypress Chapel	25	51.00
Dendron	15	25.00
First, Norfolk	19	14.26
First, Portsmouth	20	60.00
Franklin	24	75.00
Holland	15	46.00
Holy Neck	16	41.50
Hopewell	6	2.50
Liberty Spring	25	80.00
Mt. Carmel	36	30.00
New Lebanon	20	15.44
Oakland	58	35.00
Rosemont	15	35.00
Suffolk	46	260.00
South Norfolk	14	45.00
Spring Hill	10	20.00
Waverly (S. S. C.)	14	5.60
Windsor	14	8.93

Totals 481 \$ 1,020.43

Junior Societies.

Berea, Nansemond	32	\$ 25.00
Bethlehem	14	25.00
Burton's Grove	9	2.20
Christian Temple	45	44.00
Cypress Chapel	12	20.00
First, Norfolk	20	6.37
First, Portsmouth	10	20.00
Franklin	22	60.00
Holland	30	45.00
Holy Neck	25	38.00
Liberty Spring	10	20.00
Mt. Carmel	11	15.00
Newport News	28	20.55
Rosemont	20	15.00
Suffolk	40	65.00
South Norfolk	16	15.00
Windsor	26	11.76
Waverly	11	1.54
Oakland	10	2.69

Totals 391 \$ 452.11

Cradle Roll Societies.

Bethlehem	20	\$ 4.00
Christian Temple	42	11.00
Cypress Chapel	13	3.00
Damascus	16	1.36
Franklin	8	6.00
First, Norfolk	9	5.32
First, Portsmouth	19	2.00
Holy Neck	12	5.00
Holland	16	6.60
Liberty Spring	20	12.00
Newport News	23	2.00
Oakland	10	2.68
Rosemont	32	7.15
South Norfolk	41	3.00
Suffolk	65	6.20
Windsor	10	2.05

Totals 356 \$ 79.36

Rally Offerings.

Norfolk District	\$ 13.00
Nansemond, Gates, Franklin District....	13.30
Waverly District	8.00
Total	\$ 34.30

Summary.

Women's Societies	\$ 3,414.41
Young People's Societies	1,020.43
Juniors	452.11
Cradle Roll	79.36
Rally Offerings	34.30
Gift of Mr. J. M. Darden.....	100.00
Offering Young People's Annual Meeting.	17.23
Offering Woman's Annual Meeting.....	30.16
Grand total	\$ 5,148.00
Balance brought forward last year.....	251.14
Total	\$ 5,399.14

Disbursements.

Mrs. H. S. Hardeastle, Treas S. C. C....	\$ 5,049.00
B. D. Jones, Treasurer C. M. A.....	30.00
West & Withers, premium on bond, Treas.	5.00
Printing year books, receipts, letters and programs	44.20
Delegates' expenses to School of Missions, including literature purchased for Board while there	55.00
Officers' expense items and expense Board meetings	87.55
Tax on checks	.88
Total disbursements	\$ 5,271.63
Balance in bank, December 5, 1933....	\$ 127.51

Respectfully submitted,

MRS. W. V. LEATHERS, *Treas.*

This is to certify that according to our records, the balance standing to the credit of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference, Mrs. W. V. Leathers, Treasurer, at the close of business December 5, 1933, is \$127.51.

FARMERS BANK OF NANSEMOND,
Suffolk, Va.By A. H. HARGRAVE,
Assistant Cashier.**MISSIONARY REPORT.**

Following is the annual report of the Treasurer of the North Carolina Woman's Mission Board, for 1933:

Women's Societies.

Antioch	\$ 5.82
Burlington	600.51
Carolina	12.82
Caroleigh	1.00
Catawba Springs	25.00
Chapel Hill	10.00
Christian Light	2.25
Danville	6.00
Durham	210.70
Elon College	179.32
Greensboro	236.72
Hank's Chapel	44.73
Haw River	20.00
High Point	6.40
Howard's Chapel	10.00
Fuller's Chapel	19.70
Henderson	55.00
Ingram	11.05
Lebanon	6.85
Liberty (Vance)	100.00
Liberty (Va.)	1.40
Lynchburg	30.00
Monticello	22.00
Mt. Auburn	17.05
Mt. Bethel	10.00
Mt. Zion	10.00

New Lebanon	21.62
New Hope	10.00
Palm St., Greensboro	22.75
Parks Cross Roads	15.00
Pleasant Hill	19.99
Pleasant Grove	25.00
Pleasant Ridge	30.00
Pleasant Union	6.80
Piney Plains	30.00
Providence, Memorial	5.00
Raleigh	153.10
Ramseur	28.91
Reidsville	125.00
Rocky Ford	5.16
Randleman	3.00
Sanford	58.50
Shallow Well	60.00
Turner's Chapel	23.69
Union Ridge	40.00
Virgilina (Union)	50.00
Wake Chapel	42.80
Youngsville	10.00
Graham	20.00
Bethlehem	7.40
Hopedale	10.00
Long's Chapel	5.00
Salem's Chapel	1.00
Total	\$ 2,484.04

Young People's Societies.

Bethlehem	\$ 3.15
Burlington	25.90
Burlington, Jr.	17.86
Durham	55.00
Greensboro	5.00
Greensboro, Jr.	17.25
Henderson	10.00
Ramseur	10.00
Reidsville	10.00
Sanford	3.00
Total	\$ 157.16

Willing Workers.

Burlington	\$ 20.87
Durham	40.00
Durham, Jr.	25.00
Elon College	15.00
Reidsville	10.00
Virgilina	1.23
Total	\$ 112.10

Cradle Roll.

Burlington	\$ 17.66
Durham	25.00
Elon College	15.00
Greensboro	5.00
Raleigh	10.00
Parks Cross Roads	2.00
Sanford	5.50
Turner's Chapel	1.45
Wake Chapel	3.17
Total	\$ 84.78

District Meetings.

Alamance	\$ 6.15
Durham, Wake	7.86
Vance, Warren	3.51
Halifax	7.05
Randolph	3.04
Lee, Chatham	2.50
Guilford, Rockingham	10.13
Total	\$ 40.24
Conference offering	\$ 14.83

Summary.

Women's Societies	\$ 2,484.04
Young People's Societies	157.16
Willing Workers	112.10
Cradle Roll	84.78
District Meetings	40.24

Offering at Conference.....	14.83
Balance brought forward	7.98
Total	\$ 2,901.13

Disbursements, 1933.

1932.	
Dec. 13. A. D. Pate Co., receipt books..	\$ 4.00
Dec. 13. Mrs. J. P. Barrett, postage....	2.06
Dec. 13. Stamps on checks	.06
1933.	
Jan. 14. Mrs. H. S. Hardeastle, Treas...	462.09
Feb. 14. Mrs. C. H. Rowland, ex. bd. mtg.	2.00
Feb. 15. A. D. Pate Co., 1933 goals....	7.67
Feb. 15. Stamps on checks	.06
Mar. 31. Mrs. W. R. Sellars, postage....	2.00
Apr. 21. Mrs. H. S. Hardeastle, Treas...	640.42
May 23. Miss Chase, Dist. Mtg. Exp....	6.85
July 14. Mrs. H. S. Hardeastle, Treas...	374.53
Aug. 22. Mrs. W. R. Sellars, postage...	3.00
Aug. 26. Stamps on checks	.06
Oct. 26. Mrs. C. H. Rowland, post. & exp.	1.50
Oct. 26. Mrs. J. P. Barrett, postage....	1.75
Oct. 26. Mrs. H. S. Hardeastle, Treas...	1,323.20
Total	\$ 2,831.25
Balance	5.00
Balance tied up in bank	64.88
Grand total	\$ 2,901.13

MRS. W. R. SELLARS, *Treas.*

Burlington, N. C.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

CHRISTMAS PROGRAMS.

Christian people are now busy preparing for Christmas, the greatest church festival of the year. This is a happy season, the Merry Christmastide. For a little while we forget the problems of youth and the worries of age and live again in childhood. Children are both seen and heard at Christmas. It is their Holiday.

From field and factory, from politics and pleasure, from home and hovel, from every kind and condition of life, people now turn towards a manger-cradle containing a new-born Babe and present their gifts of gold and love and sacrifice. When they turn again to mountainous tasks, or journeys afar, they sing as they go, and marvel at the Gift from above.

Surely no Christian Church can be neglectful of the possibilities of Christmas time. Human hearts are hungry for the things that Christmas brings. The church is the sole interpreter of the message of God spoke to the world in Bethlehem long ago.

Young people should be sure that proper programs are prepared in their church so that all groups in the community will be included in the joy of the Birthday of Jesus. The children must have the central place, but young people and adults must not be left out. The aged, the infirm, the sick, the lonely need your kindly ministry of song and story as well as your gifts of food and fellowship. Don't let them be disappointed.

Read again the marvelous stories of Christ's birth as told by Saints Matthew and Luke. Sing all the carols that you can find. Meditate on what Christmas means, and can mean. Let the holy joy of it flood your own soul. Then join with your friends in radiating Christmas cheer to all in your community. Be sure that the program in your church is adequate. Christmas comes but once a year; make the most of it.

FOR ONE BRIEF STARRY NIGHT.

For one brief starry night let us forget
The clamor of the world, our loss, our fear,
And let us light the candles in our souls
This one night of the year.

Let us be shrived of self, and let us pray
Only white prayers—white selfless prayers to-night,
Lifting clean hands up to one glorious star
That is burning with holy light.

Unfailing it has shown through all the years,
While we, God knows, have wandered strangely far;

Now for this one brief night let us forget
All but his steadfast star:

All but the supreme sacrifice
Of God, the Giver, sending One to lift
The burdens from our hearts, and let us reach
Glad hands to take his gift.

—Grace Noll Crowell.

CHRISTMAS CAROL SINGING.

"Carol singing, as we know it, originated more than seven hundred years ago, in the gentle child soul of little St. Francis of Assisi," says Beatrice Plumb in a charming article in the December number of *Christian Herald*, an article which all young people should read. Continuing she says,

"In those days religion was at a very low ebb. Heresy was abroad in the land. The services of the church were conducted in a language which the people did not understand; the Bible was locked up in an unknown tongue; what little preaching was done gave nothing to the uneducated masses."

Out of a desire to make Christmas real to the common people, St. Francis and his disciples presented a living picture of the Nativity in 1224 in the little Italian village of Greccio. Joseph and Mary were represented; living animals were gathered near a rough manger; real straw was scattered over the floor; and the Christmas story was sung in the language of the people. These villagers were delighted with the service and the records say, "They poured forth constant praise to God for his wondrous love to man." All night they sang and prayed and rejoiced. In the morning when they returned home they sang as they went. "And thus the carol, secluded in the cloister for a thousand years, was brought to the shepherd's field again."

In Bethlehem is born the Holy Child
On hay and straw in the winter wild;
Oh! My heart is full of mirth at Jesus' birth.
Let us adore the Child this Christmastide,
And offer him our hearts and souls besides;
Oh! My heart is full of mirth at Jesus' birth.

So sang one of the disciples of St. Francis in poetry which has come down through the centuries. The tune for this is the theme on which Handel built his "Pastoral Symphony."

Christmas carols in conservative England were kept to the services of the church for centuries. But once they found a real place in the program of the church there was no power to contain them. "One happy evening the singers, swept by a great wave of mounting enthusiasm, left the platform and marched down the center aisle, singing as they went. Instead of circling the church and returning to the chancel, they marched clear through the door and went parading down the streets with the entire congregation streaming after them, all lustily singing! And from that moment on, carols were on the English streets."

Why not keep them ringing on our streets, in our churches, and in our hearts at Christmas time?

THE BIRTH OF OUR KING.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 24.
Matt. 2:1-15.

Plan this meeting carefully and prayerfully; make it a real experience in the life of the group.
Worship Service (by candlelight).

Musical Prelude—"O Little Town of Bethlehem."

Call to Worship—Isa. 9:2; Isa. 9:6.

Hymns—"Silent Night, Holy Night," "It Came Upon the Midnight Clear," (1st and 2nd verses), "Thou Didst Leave Thy Throne."

Scripture—Matt. 2:1-15.

Reading—

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul full of music bursts forth on the air
When the song of the angel is sung.

It is coming, old earth, it is coming tonight,
On the snowflakes which cover thy sod,
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
The voice of the Christ-child shall fall,
And to every blind wanderer open the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest trod.
This, then, is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Phillip Brooks.

Prayer—"May the Spirit of Christ touch our lives anew with love and joy that will bless and make beautiful our days."

Prayer Response (softly)—"Fairest Lord Jesus."

Leader—My God shall supply every need of your according to his riches in glory in Christ Jesus. Jesus said, "I came that men may have life, and have it more abundantly. I am the bread of life; he that cometh to me shall never hunger. I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jesus is more than Friend; he is Saviour. He is more than a way; he is life. He is ready to be the King of our lives when we accept him.

Assign the following subjects for short talks:

1. *Prayer.* Jesus taught his disciples to pray. Every important recorded episode of his ministry was preceded by prayer. We are assured that our prayers may be offered directly to God. (I. Kings 8; Psalms 42, 51; Luke 11:1-13; 18:1-14; John 17; Eph. 3.)

2. *Studying His Word.* This is the ideal time to study one of the Gospels, perhaps Mark, dealing with the coming of Christ, his ministry of healing, helpfulness, and spiritual redemption.

3. *Service.* "He has no hands but our hands" to continue his unmatched ministry in meeting the daily needs of ordinary people. What has our group done during the years past, and what are we going to do in the years to come to serve the King of Kings? (Matt. 10:37, 38.)

4. *Giving.* First we shall give him our hearts. Then we shall be ready to give other things that would be dear to us if his claims upon our lives did not come foremost. Of what does the Christmas season remind us concerning the needs in the mission fields?

5. *Loving.* "A new commandment I give unto you . . ." When the chains of love bind all the world together, it will be when, and only when, we have united to make Christ King. We can help by living in the spirit of Christian love. It is our greatest possible service. (I. Cor. 13; use "love" rather than the word "charity.")

The King crowned. (Heb. 2:1-9.) Where and when was Jesus "crowned with glory and honor"? Not on the day of his entry into Jerusalem, nor on the day of his resurrection. His coronation-chair was the cross; his glory, that he tasted death for every man.

Jesus, the King of forgiveness. A young man who considered himself "down and out" one day received a letter which was an unusual event in his life. He opened it, to find a cordial invitation to a Christmas party. Surely there was a mistake. "Requests the pleasure of Mr. . . . 's presence" were the words that struck him with stunning force. When had any one called him "Mister"? The one who invited him could not know that he had been a thief. Well, perhaps he did, but like his Master forgave thieves. The "down-and-out" attended the party, found that he was wanted, and gave his heart to the Master who could reach far enough down into life to summon him.

On the morning after Christmas are we plunged into the depths of self-seeking again? Let this be the year when the Christmas spirit carries on.

E. F.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PAUL IN ROME.

LESSON XII—DECEMBER 17, 1933.

GOLDEN TEXT: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Phil. 3:14.

LESSON TEXT: Acts 28:11-22, 30, 31.

Paul in Caesarea—Paul in Rome: some thrilling experiences are represented by the dashes between these two phrases. A brief summary of those experiences will help us to understand better the lesson where it begins today.

When brought to trial before Festus, the Roman Governor, Paul appealed to Caesar, i. e., he made an appeal to what in a way we could call the Supreme Court, he asked for trial at Rome. His appeal was granted and after appearing before Agrippa where he gave a stirring account of his conversion which greatly moved Agrippa, he was started on his way to Rome. Progress was slow, so slow that the ship was finally caught in the winter storm and wrecked on an island called Malta. During the trying experiences of the storm and shipwreck, Paul showed himself a man both of sound judgment and inspiring courage. And while marooned on the island for three months, Paul showed himself compassionate and made himself useful. The man had inner resources that made him master of circumstances and yet servant of all. When winter finally broke, Paul and the other prisoners were loaded on a ship which had wintered in the harbor, and the journey to Rome was resumed.

Puteoli.

"And the next day we came to Puteoli, where we found brethren." Puteoli was a long way from both Jerusalem and even from Rome. But there Paul found Christians. It meant that the members of the early church had the evangelistic passion. Everywhere they went they bore witness for Christ. And because they were faithful God made them fruitful. The church would grow more today if every Christian would be faithful in bearing witness and in personal work.

Appii Forum and the Three Taverns.

Paul spent seven days at Puteoli, and during that time news of his arrival there had gone to Rome. The Christians in Rome—here again we see the extent of the spread of faith—came down to meet Paul in the Appii Forum. When Paul saw them, "He thanked God and took courage." The fact that Christ had his witnesses in that great city, the fact that they cared enough to come a long way to meet him, a prisoner, warmed his heart and fired anew his courage. We hardly realize how much we owe to our fellow Christians. And we hardly know how much we help each other. We need each other. The knowledge that there are others serving God, that there are those who care for us, puts heart into us and helps us to keep on keeping on. That is one of the values of public worship, and he who neglects it neglects one of life's greatest means of grace.

Rome.

Paul had greatly desired to go to Rome. He undoubtedly had earnestly prayed to go to Rome. And now he was actually in Rome. But as a prisoner. Paul had an answer to his prayer, but in a way that he did not dream of. God works in mysterious ways his wonders to perform. It would seem a cruel fate and a bitter irony that Paul should have to go into Rome as a prisoner. It would seem that he could have

done so much more as a free man. As a matter of fact, however, Paul did far more as a prisoner than he could have done as a free man. We would probably not have had those immortal letters to the Philippians, Ephesians, Colossians and Philemon if Paul had not been a prisoner. And Paul would probably never have had an opportunity to preach and to tell his gospel to the Roman soldiers and even to the members of Caesar's household if he had not been a prisoner. What seemed a handicap, Paul turned into an opportunity. And he himself later writes that his "bonds" had turned out rather for the furtherance of the gospel. For the Roman soldiers whom Paul touched in turn went out and witnessed perhaps in all parts of the world. If a man wants to be used by God he can be used, no matter where he is.

Paul turned first to the Jews. He called the "chief Jews" together and stated his case. There was no bitterness, and he was careful to make plain that he had nothing against his fellowmen. His appeal to Caesar was not a reflection on the Jews; it was simply a case of justice and safety. And Paul made clear that by a strange paradox he was in chains for the very thing that the Jews held dear, "the hope of Israel," that is the hope of a Messiah and the hope of the resurrection.

The leading and influential Jews had had no report concerning, or charges against Paul. They desired to hear him, for as they said the sect which he represented "was every where spoken against." It was not popular or easy to be a Christian in Rome at that time. But when the Jews heard Paul there was a division of opinion among them, and they "departed from Paul." With a heavy heart because of the unbelief of his people, but with a new sense of privilege because of his opportunity to speak to the Gentiles, turned to those who came to his house where he was a prisoner but where he had more or less freedom, and to them he preached the kingdom of God, and taught those things which concern the Lord Jesus Christ.

It is to be seen that Paul's message was both personal and social. He taught the things that concern the Lord Jesus Christ. He also preached the kingdom of God. Men are to be saved only through Christ. But they are to help to bring in the kingdom of God. A Christian is saved to serve. It is not enough simply to save individuals. Society must also be saved, the social order must be a place where the will of God is done on earth as it is done in heaven. The interdependence and interrelationship of modern life makes it all the more imperative that the social ideals and principles of Jesus find application in every realm of life.

Later.

The curtain drops on Paul in Rome. Luke tells us nothing more about Paul. From fragmentary references it would appear however that Paul was released after two years, made another missionary journey, and later was taken prisoner and suffered martyrdom in Rome. Whatever may have been the manner of his death, his influence and his spirit live on. Next to Jesus he was perhaps the world's most dominating and dynamic figure. And being dead, he yet speaketh and his good works do follow him.

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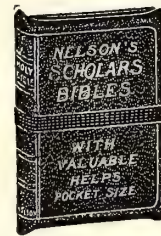
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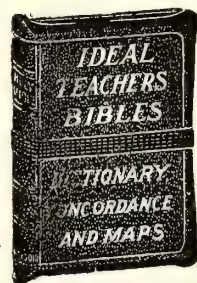
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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

DO IT WITH THY MIGHT.

"Whatsoever thy hands findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—Eccles. 9:10.

"Thank God every morning that you have something to do, whether you like it or not. Being forced to work and forced to do one's best will breed in one temperance and self-control, diligence and strength of will, cheerfulness, contentment, and a hundred other virtues which the idle never know."—*Charles Kingsley.*

To those who have nothing to do in these days, God promises "All things work together for good to them that love him;" he promises protection, for "the seed of the righteous shall never be found begging bread," and "he that dwelleth in the secret place of the most high shall dwell in the shadow of the Almighty."

God is our keeping power; we cannot keep ourselves; but in order to enjoy his keeping we must be his, and cooperate with him and his will.

Prayer—Our Father, we pray thee, the Giver of all spiritual grace, to bless our souls with all the grace we need, so that whether at work or unemployed, we may always be found loyal and true and may find rejoicing in something of thy bounty. Forgive us of our neglects, yea, of our thoughtlessness, and save us daily. We ask for Jesus sake.—*Amen.*

TUESDAY.

KEEP AN OPEN MIND.

"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. 3:16, 17.

Geo. F. Hoffman is quoted as saying, "Keep an open mind and profit by criticism;" and Thomas Dekker said, "Work apace, apace, apace; honest labor bears a lovely face."

The following comes to us anonymously, but is appropos to our text: "Face your deficiencies and acknowledge them, but do not let them master you. Let them teach you patience, sweetness and insight. When we do the best we can we never know what miracle is wrought in our own life or in the life of another."

Prayer—Almighty and most merciful God, we acknowledge and confess that we have sinned against thee in thought, word and deed. We have not loved thee with all our hearts and souls, with all our minds and thought. We pray thee to stir within us a will to keep an open mind to thee and thy work, and to fight against our besetting sins, that, with thy help, we may overcome them.—*Amen.*

WEDNESDAY.

THE GREATER POWER.

"And immediately the man was made whole and took up his bed and walked."—John 5:9.

The healing of the paralytic illustrate the Lord's insight into suffering and its cause, and his readiness to heal those who obey him.

What we see in this incident is Jesus' love for suffering man and his power to heal and bless. But it has a deeper and higher meaning, viz.,

to impart new life to the penitent, and to give him power to sin no more. What a blessed gift in store for you and me and for all who will look to and obey him.

Prayer—Most merciful God, look thou upon us, have mercy upon our infirmities, lift us up, give us that new life, and empower us to resist sin and live righteously. Cleanse us from every mean desire, and save us from the evil way, that we may more worthily be called thy child.—*Amen.*

THURSDAY.

THE LOWER OR THE HIGHER, WHICH?

"Bodily exercise profiteth little; but Godliness is profitable unto all things."—I. Tim. 4:8.

Paul does not mean to disparage the good which accrues from bodily exercise, but he would remind us that the good things of this life which goes no further than the flesh is not enough. He would also remind us that it affects only the health of the individual while the exercise of Godliness in the life is profitable in all things. In every relation known to life, and to everybody with whom we come in contact.

Godliness has to do with character; it is something we can make the object of all our acts, even our own physical exercises.

There is a deeper meaning in this text, viz., that there is a spiritual life with us now as well as in that which is to come, and that nothing of this world is to be regarded merely in a low utilitarian sense.

Prayer—Almighty God, spirit of purity and of grace, whose salvation is never very far from a contrite heart, forgive us of all our low thinking, help us to hear thy calls, and make us faithful to the higher good in Christ.—*Amen.*

FRIDAY.

SEEING THE INVISIBLE.

"He shall give his angels charge over thee to keep thee in all thy ways."—Psalm 91:11.

"In all thy ways acknowledge him and he will direct thy path."—Prov. 3:6.

This scripture is a recognition that man is more than intellect, and that the whole personality must engage in everything with religious motives, or at least a spiritual comprehension, and the whole bent in life must be in search for truth.

Such a bent calls for a great trust in the Lord. There are two ways in which people pass through life. They pass through remembering God, or they pass through forgetting him. They who forget him are living as though this world is all they have to think about. They who remember him and trust in him, live in view of another life, although they have to die to reach it.

They who remember him, rebel against evil and continually shape their minds and their lives by what they believe. This is the way of his children.

Prayer—O Lord, merciful Father, who despisest not the sighings of a contrite heart, forgive us of our forgetfulness and sins, and grant that we may put our trust in thee, and ever serve thee in pureness of living, to thy honor and glory, through Jesus Christ our Lord.—*Amen.*

SATURDAY.

COLLAR BUTTONS AND MATCHES.

"The law of kindness is on her tongue."—Read Prov. 31:21-31.

A house in Auburn, N. Y., took fire the other day because when a collar button rolled under the bed the owner hunted for it with matches, which

set fire to the bed. The fire department had to be called, and the house was greatly damaged.

This is a parable. It does not mean that we are to let the collar buttons go; it only means that we are to take heed how we hunt for them. It warns us not to hunt for faults with the lighted matches of sarcasm or ridicule or contempt or scorn. There is a closed and safe electric light with which to search for faults. It is the law of kindness of which King Lemuel wrote, as taught by his mother. Love is the best searchlight for error. It reveals, but it does not scorch.

Prayer—May we take pattern by thee, our Saviour, our Judge. How gentle was thy dealing with sinners when on the earth; how gentle, yet how wonderfully and mercifully thou dost deal with us, thy erring brothers and sisters! May we, like thee, never hunt evil with fire.—*Amen.*

AMOS R. WELLS.

SUNDAY.

COVER THE FIRE.

"Ye are all sons of light, and sons of the day; we are not of the night, nor of darkness."—Read I. Thess. 5:1-11.

A young fellow in Maine, twenty years old, stole an automobile and received a jail sentence, but was placed on probation, the condition being that for two years he must not leave his home after nine o'clock in the evening.

The old custom of curfew—the word means "cover fire" as a preliminary to going to bed—is a good one for this age. We are changing night into day and day into night. We who should be sons of the light are becoming sons of the darkness. We are become a nation of street-walkers, of theater-haunters, of newsboard-watchers. We revel in the Great White Way and forget the Great White Throne.

That judge with his 9 P. M. order was a sensible man. "Early to bed and early to rise" points the way to spiritual as well as material health, wealth, and wisdom.

Prayer—Thou art the Light of the world, our Saviour. We exult in thy light. We would surround ourselves with it. We would flee from the darkness. We do not want it outside us or in our hearts. Make us children of the day, O thou God of the day.—*Amen.*

AMOS R. WELLS.

IF YOU TEACH A DOG TO BE VICIOUS, DON'T BLAME HIM IF HE BITES YOU.

With recent kidnappings fresh in our minds, our attention is called to the approval the Honorable Governor of California has given to the lynchers of two confessed kidnappers. Why should the Governor of California approve this mob action when for many years that State has done more to breed criminals than any other State in the Union. This is exactly what has been done through its highly boasted movie colony, wherein they have taught every conceivable trick of the criminal trade to the youth of this land; and now, just because two of its pupils learned the art well enough to enact the deed, they were taken out and killed by the very people who sponsored their training, without a thought of their part in creating characters of this kind.

We hope that, in the future, the State of California will consider the kind of seed she is planting for this nation, rather than mowing down the faulty plants that come from the seed she sows, after they have taken root. Let us also hope that, in the future, California's Governor will come to realize that it is easier to close criminal training schools than to control well developed criminal graduates.

C. J. STRICKLAND.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

BELIEF IN CHRIST.

Delivered before the Annual Session of the Western North Carolina Conference

By REV. E. CARL BRADY, *President*

Text: John 6:68.

Belief in a Supreme Being has been characteristic of the best in humanity all through the ages. Mankind has ever regarded the supernatural as indispensable. All of the different living religions have a central figure whose adherents awe and reverence him or it. So in man's strife to reach the heights he has found the necessity for a belief in a power outside himself. In one age it was enough to sacrifice, but in our own age the words, faith, hope, love and work are among our most significant ideals. Since the days of Jesus obedience has been better than sacrifice.

A man may believe in Christ and not accept him. Long ago the early disciples had the desire to put Jesus at the center of their thinking. But did their attitude toward him make any difference? Was that great scholar right when he said that Christianity stands or falls, lives or dies with the personality of Jesus Christ? Was Nicodemus showing the part of wisdom when he, a ruler of the Jews, came to Jesus for instruction? We may well face the question as to whether Christ is indispensable in the world or not, and be just as clear and convincing as we can for many people are disturbed in their belief in and estimation of Christ.

And why should not men and honest seekers alike know the truth? Today there are fewer barriers that keep out questions and fewer sacred preserves where men fear to thoroughly investigate. Reformation has ever been the watchword of progress. In this progression men turned to the Bible and gave it a test. Then the church received its test of scrutiny. Even Christ himself was subjected to numerous tests. So were his disciples. Mankind in its zeal and fervor for the cause may object to these observations, but the answer comes back that nothing in existence is too sacred to be investigated by thought.

These disciples did not fear critical questioning. They did not fear the consequences in the end. The very things which caused them to doubt the untrue were the things which caused them to believe the true. The Biblical doctrines and the Biblically led disciples will finally emerge from this test and appear in a new and more radiant light, and to be sure, reunderstood, reanimated and reinterpreted, but with their central messages set free for an unprecedented service.

Diversity of opinion existed long before the Christian dispensation began. There were Literalists leaning for salvation on a text, Mystics feeling religion to be the life of God lived out in the soul of man, Ecclesiastics trusting in an authoritative organization, Ethicists believing in a moral and serviceable life, Individualists valuing inward and transforming experiences of the soul, Social Reformers looking for some unseen power to remake the world.

Nevertheless, with all the varying opinions, if you present Christ himself to any Christian he will kneel. Catholics and Protestants are the opposite poles of a vast amount of thought, but when one sings the praise of Jesus the other sings, too. The modernists and fundamentalists believe far differently, but when a fundamentalist sings, "O, Master, let me walk with thee," the soul of the modernist pulsates with the glad acceptance of

Christ as Master and Lord. Christ is the master magnet of the universe holding the varied mass together. Christ is the great mountain down which the divided streams flow. But humanity considers the worth of this master and when other idols present themselves the truly redeemed of God do not forsake the idol and ideal of their lives for that which purports to be ephemeral. As the belief in Christ integrates itself into our innermost beings, as the Day Star on high grows brighter and brighter, and as the Son arises with healing in his wings the saved of earth arise and shout the praises of God until the glad hallelujahs shall fill heaven and earth.

Why should the disciples believe in Christ? Let us consider first that they were God-called men. Just before Christ ordained the disciples the record says that Jesus had gone all about their cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion, because they fainted, and were as sheep having no shepherd. And in this same connection, he said: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

How elated Simon Peter, bold and impulsive, and Andrew, his brother, must have been on that memorable day when Christ was coming from the fields that were so needy and as he passed by the Sea of Galilee he saw these two humble men toiling at an humble but honest occupation. The need was pressing itself upon him and he said unto them, "Follow me and I will make you fishers of men." He didn't examine them on church history, or homiletics, psychology or theology, but he did call them. They did not stop to make abundant excuses. No doubt but that Peter could have used his persuasive appeal to good advantage had he been so minded. But instead of arguing at length and finally excusing themselves, they straightway arose and followed Jesus to the most stupendous task ever confronting man.

Immediately after calling Simon Peter and Andrew, Jesus passed on to that part of the sea in which Zebedee and his two sons had been or were about to fish. And as Christ saw the industry of James and John as they were mending their nets he quietly bade them to leave their nets and follow him. We may conjecture that these men were poor from the fact that they were fishermen and that they were using a net which needed mending. Likewise may we suppose that these four men called from the Sea of Galilee were untaught—they were not versed in the learning of the Jews, but God often uses the simple to confound the wise. Often Christ bestows the gifts of grace upon those who have not been favored by the gifts of nature.

"And as Jesus passed forth from thence he saw a man named Matthew sitting at the receipt of customs and saith unto him: 'Follow me'." This Jesus did as he passed where the hated publican, the hated tax collector was engaged in his business. In thus calling Matthew, Christ was calling into a more active and profitable life. The name Matthew signifies the gift of God. Perhaps this was the first time he was ever called Matthew. We should not overlook the fact that these men were busy men—busy about their calling and that Christ in thus choosing them em-

phasized the lesson that he taught at the age of twelve when he said, "Wist ye not that I must be about my Father's business?" That Matthew looked after Christ or had any intention of following him the Bible does not tell, but from the leverage which his position gave him we may well reason and conclude that Matthew would have been well satisfied to have remained at his seat of customs. It is common belief that tax collectors of that time and system were generally men of ill-repute, extortionate and unjust. But see Matthew as the Son of God called him into discipleship. Believe that Jesus came seeking men. Think what a day in the life of Matthew and in the history of the world. It was a day when sacred history began to breathe, a day when a gospel was born, when a new life began in his bosom that caused the angels to rejoice around the throne of God, a time when a soul was saved from death and a multitude of sins was covered. Man-like he arose and left all. Perhaps he had heard John the Baptist's burning message as he went proclaiming that the Lamb of God takes away the sins of the world. Matthew knew that he was unpopular, handicapped, ostracised and hated by the very folks who should have given him encouragement. The church of his day did not want him. The Pharisees even quarreled with Christ's disciples because he ate with the publicans. But when Christ called him he left ALL—his books, his business, his office, position, friends and home and followed him.

The call of Philip was direct. Christ "findeth Philip and saith unto him, 'Follow me'." This was the next day after the calling of the four fishermen. Christ could not lose a day yet he could not be too hasty. In the case of Philip as with the other disciples, the beginning of Christianity is a following AFTER Christ. It is not preceding; it is not even thought of as coincidental with his ideals and ways. Primarily the way of life is a following after. "Whosoever will come after me let him deny himself, take up his cross and follow me."

Soon after the call of the disciples Christ went up on the Mount and when his disciples came to him there he taught them, saying, "Blessed are the meek: for they shall inherit the earth. Blessed are the pure in heart; for they shall see God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of God. Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? Ye are the light of the world. A city that is set on an hill cannot be hid. Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." These things Christ said in making the disciples more secure. What a great call! What a splendid teacher!

Why did the disciples believe in Jesus? The tests of Jesus in the presence of the disciples is the answer to that question. If he were to be the Son of God and command the undivided following of those whom he must entrust with his work, he had to be more than man. He had to do all that he had promised them and even more. To instill in the disciples' minds the fact that Jesus was God's Son and that God will, through his Son, make the rough places smooth, and the crooked places straight, he had to do the miraculous. Often after he had performed a miracle his disciples asked concerning it and in this way we learn the purpose of the miraculous. It was thus given to them to know the mystery of the kingdom.

No sooner had Jesus begun to preach than he and his disciples went to the marriage feast in

(Continued on page 14.)

THE SUN'S PULPIT.

(Continued from page 13.)

Cana of Galilee. While there he turned the water into wine. This was the beginning of miracles in the life of Christ. This feat Christ did not that the governor was too poor to provide the necessary wine, but that his disciples might have whereof to believe on him. Those whom he had so recently called had seen him perform no miracle, yet on this occasion they had followed him, had seen the miracle and had their faith increased. The true faith has its small beginning and gradually deepens until one is ready to say with Thomas, "My Lord and my God."

He did not stop with the miracle in Cana but went never-ceasingly on. Next he cured Peter's wife's mother of a fever. This may have been a common malady. But remember that this miracle took place in the home of one of the disciples. Peter was to be the bold spokesman. Was he to be more thoroughly taught? The conditions under which he would be tried were so as by fire. Jesus was not a medical doctor. He healed by faith. He touched the woman's hand, the fever left her and she arose and ministered unto them. This act showed the kindness, tenderness, and the ability of Jesus. Such matchless compassion! Such wonderful power! Such a beautiful lesson for his disciples! This miracle shows Jesus with undisputed power over the common infirmities of life.

As Christ was passing over the sea in company with his disciples a great storm arose. Perchance he was asleep. The waves were about to engulf the ship when the disciples cried unto him, "Lord, save us; we perish." First of all, he rebuked the disciples by asking them why they were fearful. What pangs must have rushed through the mind of Jesus. He rebuked the winds and the sea and the storm subsided. The men who were with him were astonished and asked, "What manner of man is this that even the winds and sea obey him?" The Christ of God could have prevented the storm, but he must deepen the faith of the disciples.

The Master had just heard that Herod had killed John the Baptist, when he drew himself apart, as his custom was under trying circumstances, to pray. But he could not be hid. Some way the people heard about his planned secrecy. So great multitudes made their way to the desert. Truly a light set on a hill cannot be hid. As soon as he saw the conditions of those people he was filled with compassion on them. The sick were brought to him there and he ministered to their needs. We have all reason to believe that Christ saw the soul-need of these people just as much as he did the bodily infirmity. When he had finished ministering to their physical needs the day was well spent. Had Jesus not intervened the disciples would have sent the multitude away. Great distance separated them from any food except five loaves and two fishes. Think of it—five loaves and two fishes! And among five thousand men besides the women and children. A table furnished in the midst of a bizarre wilderness. Yes, God was able of those stones to raise up children unto Abraham. Bread enough and to spare. Twelve baskets full of remnants.

To add glory to glory and further show his power over the forces of the world, both seen and unseen, Christ went into the country of Gadara. Those two suffering souls met him no sooner than he came to the shore. They were possessed with such fierce devils that none dared pass that way. When they came to Jesus the evil spirits recognized him as the Son of God, and showed that they recognized that he had power over them when they asked permission to enter the swine. The terrible effect which the evil spirits had over the Gadarae maniacs and their consequent de-

struction of the swine must have deepened the faith of the disciples.

Perhaps the greatest miracle which Jesus ever performed on this earth was the giving of life to those who were dead. There was a widow in Nain who had an only son. When this only son died it was the cause of widespread grief. The Bible tells us that much people of the city were with her. The funeral procession was progressing toward the cemetery when Jesus saw and had great compassion. See him as he goes to the bier. How great must have been the wonder! What would he do? Did Jesus know? Did he understand? Yes, "Young man, I say unto thee, 'Arise.'" No miracle which he had performed so inspired and awed the disciples as this one. It was great to turn water into wine; great to heal from bodily infirmities; great to be master over the storm; great to miraculously feed the multitude; great to cast out devils, but none so great as to give back the prized and priceless possession.

At the time of our text men had come flocking to Jesus without stopping to count the cost. Many of his disciples came through curiosity but became genuinely interested. Many continued to follow him to see what he would do next. But when his message became displeasing, many went away and followed him no more. "Then said Jesus unto the twelve, 'Will ye also go away?'" Then Simon Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life." What a choice! This choice, based on a belief in the Rock of Ages, will ever rank as one of the wisest of human or divine choices. And they had reasons. They were God-called, God-trained, God-enthused, God-inspired, God-tested men. They must not—they could not go away.

If the disciples had made the mistake of going

away, to whom could they have gone? They had rest and an abiding place in him. If they had made their court to the world it would have deceived them. If they went back into sin it would destroy them. They could not go to the heathen philosophers for they were foolish. If they went back to the Scribes and Pharisees they would be misled because they made the law of none effect. If they went to Moses or the prophets they would send them again to Christ.

Christ does not call all who have an apparent anxiety to follow him. A certain scribe approached Jesus and said, "Master, I will follow thee whithersoever thou goest." Here was a man too hasty in his choice. He thought that Jesus was going to erect an earthly kingdom and that he would be ready for some position in it. How disappointed the scribe must have been when Christ said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Poor Jesus! Poor scribe!

How reasonable the disciples were. The writer was certainly correct when he said, "Without reason there could be no religion, and without religion, reason would perish within the prison of the visible and temporary. Religion is reason on her knees; faith is reason on her wings; Christianity is reason on the cross, on her way to the crown."

The church and its membership today need to place themselves in the position of the disciples. Are you troubled? Are you on the verge of turning back? Will you go with the crowd? Are you moved by mob psychology? Do you have an uncontrollable longing to go to that church or that work where the band plays loudest? Or are you satisfied to brighten the corner where you are? And are you willing to accept your task as a God-given one?

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Is Christianity at its best so fickle as to be best represented by a believer today and an infidel tomorrow? Once Christians are satisfied they are not easily misled. They trust in One who will not leave them in the lurch. They trust in one who suffered the pangs of death for them and one who will snatch them back when they are slipping over the terrible precipice which means eternal doom.

The Bible says for our comfort, "The Lord is my shepherd, I shall not want. Ho, everyone that thirsteth, come ye to the waters and he that hath no money, come. God is our refuge and strength, a very present help in trouble. Come unto me, all ye that labor and are heavy laden, and I will give you rest. In my Father's house are many mansions."

At a very critical moment Christ is saying to us, "Will ye also go away?" And may God grant to each of us an answer which shows as much intelligent foresight, and may we, like the disciples, cling to the eternal God as long as life is our portion at his hands.

What an important question and what an intelligent answer.

THE CHRISTIAN ORPHANAGE.

(Continued from page 7.)

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MARRIAGES

TUCK—WILKERSON.

At my home, Virgilina, V., November 2, 1933, I united in marriage Mr. Edward Snead Tuck of White Plains, N. Y., and Miss Willie Lewis Wilkerson of Nathalie, Va. Both of these young people are members of Liberty Church and have been among our most active workers in all enterprises of the church. Mr. Tuck was the superintendent of the Sunday School before going to New York some three years ago. He is the son of the late John W. and Nannie Tuck of Helena, N. C. The bride is the youngest daughter of Mrs. John Wilkerson of Nathalie, Va.

After spending a few weeks with relatives in Person County, N. C., and at Nathalie, Va., they will go to White Plains, where Mr. Tuck holds a position with the Chevrolet Motor Co. The best wishes of a large circle of relatives and friends go with this excellent couple of young people in their new relations.

C. E. NEWMAN.

OBITUARIES

PIERCE.

Mary A. Nance Hoover Pierce was born September 25, 1843, and died October 14, 1933, age 90 years, 20 days. She was married to Alson Hoover, April 17, 1860. To this union were born eight children, all of whom are living, as follows: Mrs. Isam Nance, Asheboro; Thomas Hoover, Rhode Island; W. Harris Hoover, Asheboro, Route 3; Andrew I. Hoover, Asheboro, Route 3; Ivey Hoover, High Point; Mrs. H. K. Rush, High Point; Mrs. Haze Harris, Denton; Causey W. Hoover, High Point. She has 37 living grandchildren, 21 great-grandchildren, 1 great-great-grandchild. Two brothers and one sister survive her. They are Alfred Nance, Asheboro, Route 2; Watson Nance, Cid, N. C.; Mrs. Frank Cameron, Denton, N. C. Her husband died April 12, 1900. Later she married Ivey Pierce. There are no children to this union. Mrs. Pierce held her church membership with Pleasant Union Chris-

tian Church since the church was first organized. She was faithful to attend as long as she lived. Her last testimony to her children was that she was ready to meet her Lord, and was submissive to his will. Funeral services conducted by the writer, assisted by Dr. J. D. Williams, Rev. Elliott R. I. Williams and W. O. Smith. To the last she was patient in her suffering and always thinking of the welfare of the children who were so attentive to her in her last days of sickness. B. H. LOWDERMILK.

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RICHMOND, VA., THURSDAY, DECEMBER 21, 1933.

NUMBERS 51-52.

THE CHRISTIAN SUN WISHES EACH OF YOU A VERY MERRY CHRISTMAS
and A HAPPY NEW YEAR.



Christmas Day!

By WILLIAM THORNTON WHITSETT.

*Again the night when shepherds kept
Their watch o'er drowsing flocks that slept
On far Judean plain;
Again there burneth pure and bright
One gleaming star as on the night
Of the angelic strain.*

*'Tis Christmas Eve with Christmas cheer
To close another fleeting year
Of pain and pleasure bent;
And Mary's Son proclaims Good-will
And Peace, His words are echoing still
From gracious heaven sent.*

*Would we the season keep aright
In spirit of the Holy Night
When peace possessed the earth?
Then selfishness be cast away,
And in our hearts from day to day
The lessons of His birth.*



NOTES-PERSONALS

NEWS FROM THE CHURCHES.

A Merry Christmas to everybody, and may God bless us all.

No CHRISTIAN SUN next week. The editor, managing editor, printers and all will join the rest of the world in keeping Merry Christmas.

Have you prepared for Christmas by reading Charles Dickens' "Christmas Carols"? If not, one wonders if you really are prepared in spirit for the happy event.

If all churches taking a Christmas offering for ministerial relief will send same to J. O. Atkinson, treasurer, Relief Fund, Elon College, N. C., it will reach its destination promptly.

Dr. G. O. Lankford is finding health and recuperating, with his family, at Memorial Home, Penny Farms, Fla. There is where Christmas cards and greeting from friends will reach him.

The ministers of three of our Conferences: Eastern Virginia, North Carolina and Virginia, and the Western North Carolina, now have active ministerial associations meeting monthly to discuss preaching, ministerial and church problems. They are worth while meetings.

Remember—will one and all remember—the Week of Prayer for the churches, January 8th-13th, inclusive? Surely if in any time the church ever needed a week of prayer, it is now. The program for the week is beautifully prepared this year. Copies may be had at 10 for 25c, 20 for 50c, etc., by addressing the editor of THE SUN, Elon College, N. C.

Comes this victorious decision from a loyal Sunday School: "This year we have decided to send all offerings taken at our Sunday School to Missions and the Orphanage, and we will make other arrangements for our local expenses, literature, etc. We decided to try this plan. It will be a greater incentive if the children know that all the offerings they make in the Sunday School go for the benefit of others and not to purchase something for themselves." This school sets other schools a noble example in teaching its pupils that others than ourselves are to be considered when an offering is made. Query: Why will parents buy books for their children to study in the day schools of the week, and then on Sunday let those same children contribute their pennies, nickels and dimes to buy books or literature for study at Sunday School?

Dr. Lewis T. Reed, general secretary of the Congregational Board of Ministerial Relief, writing under date of December 13th, says, "The Christmas Fund (for ministerial relief) is rolling in in rather good volume. By tonight I think we should be able to report that we are close to \$40,000.00. The Christian Church contributions have thus far been small, but Christian Churches are in the habit of taking church collections which may be taken on any one of the next three Sundays, so that I am still in hopes we shall get some money." Evidently, our Congregational brethren believe in giving some relief to aged and infirm ministers, who have worn themselves out for the Gospel on small salaries, and for the care of their widows. Some of our churches are taking the Christmas offering for this good purpose.

The Sunday School Times points out a significant fact. On the wall of Bethany Church, in Philadelphia (where the late John Wanamaker, of mercantile and Sunday School fame, lived and labored), is a white marble tablet just inside the door, and on the tablet are engraved these words: "In Loving Memory of John Wanamaker. 'By reason of him many went away and believed in Jesus'." These are the words of John concerning Lazarus, and the Times notes the facts that those who knew Mr. Wanamaker and his great work are not out of place here. The highest type of life does not attract to itself, but points to the life of Him who is the resurrection and the life. Many volumes may be written on Mr. Wanamaker, but none will pay him higher tribute than this epitaph on the white marble tablet inside the door of Bethany Church, Philadelphia.

GOD'S WILL AND MINE.

I asked the New Year for a motto sweet,
Some rule of life with which to guide my feet;
I asked and paused, He answered soft and low:
"God's will to know."

Will knowledge then suffice, New Year, I cried,
Or has the question into silence died?
The answer came: "Nay, but remember, too,
"God's will to do."

Once more I asked: "Is there more to tell?"
And once more again the answer sweetly fell:
"Yes, this one thing all other things above—
"God's will to love."

And now, Dear Lord, as thou hast given me
To start another year—it shall be with thee
That I will walk—and let my life-light shine.
Thy will be mine.

—Author Unknown.

THE GEORGIA CONFERENCE.

Two outstanding personalities, genuine hospitality, an address by the president of Piedmont College on, "Can College Students Be Religious?" followed by the empanelling of a jury made up of four young people from the College and four men selected from the audience and their discussion of the theme; the consideration and action of the Conference on "Shall Georgia become an independent and separate Conference, functioning through the General Council and the Extension Boards of the Congregational and Christian Churches," characterized and in some sense dominated this meeting of the Georgia Conference.

The personalities were Dr. W. Knighton Bloom whose winsome spirit, clear thinking and inspiring messages fittingly gave the keynote in the opening sermon of the first day, and his review and forecast given under the title: "A Glance Backward—then Following the Gleaning Tomorrow," brought memories of achievements past and hopes for victories to come vividly to the minds of all, and made the road look brighter and brighter to the perfect day.

The second personality to whom all were looking from the beginning, closed the Conference on Wednesday night. It was Rev. M. Ashby Jones, D. D., guest preacher of Central Church, Atlanta. It was reported as a wonderful sermon, worthy of such a pulpit, when vision, candor and fearless presentation of truth are so much needed.

The hospitality breezed through an address of welcome by the pastor, Rev. J. H. Dollar, and breathed throughout the days of the Conference. All were cared for happily and well.

The address by President Henry C. Newell, of Piedmont College, fearlessly dealt with the "Vitality of Present Day Religion," the theme for

the evening. His specific topic under the above was, "Can College Students be Religious." He fearlessly faced "The Old Time Religion," some sing so much about, and the kind of religion actually good enough today. It was on the program that he empanel a jury to consider and bring in a verdict. Four college students: Ina Adams, Dorothy Grigsby, John Enslinger and Chandler Adams, accidentally all from Piedmont College, were brought to the jury box. Four men from the audience were impanelled: James Mahaffey, C. L. Butler, Mr. Farrar, Prof. G. O. Burrage. These four laymen freely questioned the four students, who gave a good account of themselves in every way. It was a most interesting session and closed with everybody convinced that college students could not only be religious, but positively are religious in the highest sense of the term.

The question as to whether or not Georgia should become a separate and independent Conference of Congregational and Christian Churches brought forth a good deal of discussion. It was finally voted that Georgia become a separate Conference, but this action should not go into effect till the Southern Convention of Congregational and Christian Churches should confirm it at the meeting next spring.

It should also be noted that the women of the Conference perfected their organization and held a very interesting and valuable session by themselves. This organization is new to Georgia, having been organized only a year ago, but it is drawing the women together in a splendid way, and fine spirit.

Rev. Lawrence L. Stanley, our oldest Congregational pastor, in length of service, in Georgia, was very appropriately elected moderator. James Mahaffey, a prominent layman, was elected as scribe for a second year. Rev. M. J. Sweet was elected conference superintendent, registrar and treasurer for one year. The invitation of the Vanceville Christian Church to the Conference to meet with it October 30th and 31st in 1934, was accepted.

For local purposes, the Congregational Conference met by itself for a short session and elected Rev. T. L. Leverett, moderator, and Alan Jones, scribe. It was also voted to permit the board of directors to use the Cedartown fund, amounting to \$600.00, to assist the Columbus United Church for a short time under restricted conditions.

M. J. SWEET.

LET'S PLAY SANTA CLAUS.

One of the loveliest benevolences in which our Congregational people take part is playing Santa Claus, through the Christmas Fund, to the great family of the Congregational Board of Ministerial Relief. The aged and the disabled, the widow and the fatherless—all are remembered through this blessed fund. From the Christmas Fund of last year 804 Christmas checks were sent out and since January 1st, 795 emergency checks have met calls of distress from pensioners and others in the ministry who, because of reduced salaries or unemployment, were unable to carry the expense of sickness and hospital care, or even of daily food and shelter for their families.

"The generosity and devotion of those who make the gift possible surely is a wonderful thing," wrote the mother of two small boys last Christmas. "It does make God's love seem very real and very near, and it brings new courage and fresh hope to troubled and lonely hearts." The Christmas Fund of last year has been a great bulwark of defense in these days of distress; it will be more needed than ever before in the days to come.

LEWIS T. REED.

:: JUST A LITTLE BIT OF CHRISTMAS ::

IF WE SHOULD MISS CHRISTMAS.

By FREDERICK K. STAMM.

If I had to lose one jot or tittle of the written record of Jesus, I should not like it to be the story of the Nativity. Suppose it is, as some claim, a myth. It is a good one. It takes in the whole world—the Magi, in all their splendor; the Inn, where no one was thoughtfully kind enough to make a place where the weary Mother could bear her child; Shepherds on the hills whose hearts were attuned to Divine voices; the Manger where life's commonplaces were touched with heaven's love and compassion; the weary travelers, whose hopes and dreams were centered in the Dayspring from on High; the Holy Family, Mary, Joseph and the Babe; the Son of Man, whose prophetic utterances to a chilly world pierced his hands and feet to a lonely cross outside a city wall, a forgotten Man, whose clear truth and righteous judgment were yet to turn the world upside down. They are all there.

What if, on the way we take at this blessed Christmas tide, we should fail to tarry at Bethlehem and take a look at childhood's helplessness; or turn in at Nazareth and dream with the Carpenter of a new world where personality, rather than profits, counts; where God's sovereignty, rather than man's power and achievement, is deified; or if, before the day's journey is ended, we had not knelt on the hill called Calvary and marveled at the sweetness on the Saviour's brow, beheld the radiant glory of his face, and our hearts made humble by the overflowing grace of his lips. What if there is no revealing of a God who is joyous and gentle, at once eternal and humble, just and merciful, nestling in the heart! but new things are no balm for aching hearts,

A changing world has given us new things, no rest for weary, jaded spirits, no comfort in loneliness, no incentive for love to our neighbor, and no ethical mandate for the soul. It is only by God's coming to earth, and man's spirit lifting itself in gladsome surprise at his approach, that greed and selfishness of any sort shall find their permanent banishment from the lives of men.—*The Congregationalist*.

WHY CHRISTMAS?

What is back of Christmas? Why all the lighted trees, the gifts, the happy children, the home-comings of the older ones? Why do we close the stores, the schools, the factories, ease off the terrific pressure and the metallic clanking of our modern life, and under the spell of the twinkling lights in the home explore the kingdom of love, led on, like the shepherds of old, by the mystic song of the angels? Why does this season cast a spell over us, until meanness seems out of place, hate is outlawed, and kindness seems the natural attitude of the day?

We have seen the sun at eventide flood the world with its gold and crimson, making the bare earth an altar, the stark skyscraper an attending priest, the tinted clouds its altar boys; making even the waves of the erstwhile dull gray ocean to chant its Te Deums in the gigantic and glorious cathedral of the west. So Christmas comes, and with the sound of the carols a mood comes over us that touches the hard facts of life with a new light and even the humblest home has a new splendor. But why such a mood?

If one journeys far enough to find the answer he will come upon the reality that is back of this

glorious and startling assertion of Paul: "Seeing God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Yea, truly, God, who is the creator of the universe, came near to his children that morning and they saw the light of his glory in the face of that Bethlehem Babe. This is where Christmas starts and ultimately this is why Christmas is. Back of the trees and the lights, back of the stillness and the peace, back of the mood of good will, is the light on that Baby's face.—*The Christian Herald*.

A GIFT.

One stood on the street in a large city recently and watched a throng crowd the stores and streets, arms filled with Christmas gifts. Practically all were remembering friends and loved ones and it seemed that each was taxing his memory lest someone should be forgotten on Christmas morn.

As one stood there one wondered if there would not be One whom many would fail to remember. Our heavenly Father sent a Gift to the world, some two thousand years ago, that has never grown old or lost its value. He gave to us his only Son, yet there are those who are so negligent they have never accepted this Gift.

It is the joy of being remembered that counts at Christmas, and we can remember God and show him the service of our lives.

The gift we share with others multiplies our own joys. This is especially true in sharing the gift "Jesus." There are people who are not dying of hunger, but are dying of despair. Are we sharing this Gift with others and broadcasting the message sent to us by his angels of "Peace on earth, good will toward men"?

A WONDERFUL GIFT.

There came a wonderful gift to the earth in the long, long ago,
To open the hearts of people that they a dear Father might know.
It was just a Babe, this wonderful gift, and in a stall of a manger He lay,
But He was Messiah, Redeemer, and King, who brought a lost world—"The Way."

The Wise Men and Shepherds received Him with joy;
o'er hills and plains they traveled—
Seeking to worship the Virgin's Son, and at the Star in his course they marveled.
At last came a message, and in their hearts a new hope was born forsooth,
So they hastened to Bethlehem, and, lo, found Him as the angels declared—"The Truth."

There was never a gift so precious as He, and none is so good today,
He is ours if we earnestly seek Him, and He'll enter our hearts to stay.
Oh, you, who are weary of toiling, and burdened with worldly strife,
Look to Him; He's a Friend and a Brother; yea, He's even more—"The Life."

LELIA B. PAYNE.

Greensboro, N. C.

ADVENT.

Hark! the glad sound! the Saviour comes,
The Saviour promised long:
Let every heart prepare a throne,
And every voice a song.

He comes, the prisoners to release,
In Satan's bondage held:
The gates of brass before Him burst,
The iron fetters yield.

He comes, from thickest films of vice
To clear the mental ray,
And on the eyes oppressed with night
To pour celestial day.

He comes, the broken heart to bind,
The bleeding soul to cure:
And with the treasures of His grace
To enrich the humble poor.

Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim:
And heaven's eternal arches ring
With thy beloved name.—*Amen*.

—Philip Doddridge.

CHRISTMAS NIGHT.

On Christmas Eve, for one still night,
We turn our faces to the Light;
We let our weary thoughts arise
To meet His angels in the skies,
Perhaps our only song this year.

On Christmas Eve we will forget
The trials and sorrows we have met;
And see, alone, that gleaming star,
That led the Wise Men from afar;
It will guide us if we but pray,
Perhaps our only prayer today.

On Christmas Eve, 'tis then it seems
That living is but tangled dreams,
We rid our hearts of earthly care
And find the angels singing there,
For one still night, almost divine,
A Star into our souls will shine.

DORA BYRONS.

Pomona, Fla.

I WONDER!

Holly and wreaths and mistletoe,
And the tramping of feet on crisp, white snow;
Baubles and toys and tinsel-wrapped things,
But who hears the song the angel sings?

I wonder!

Gay gifts are ready and candles flare,
"Merry Christmas" floats out on the midnight air,
While the heavens gleam with a radiant light,
But who seeks the star in the East tonight?

I wonder!

O Christ of the Bethlehem stable, lo,
We would again thy presence know,
We, too, would mend our restless ways,
We, too, would join in hymns of praise,

And wonder!

—Jessie Kemp Hawkins.

GOD'S CHILDREN ALL.

"Come, let us go," the shepherds said,
"And see this wondrous thing."
Straightway they went, star-radiance led,
And hailed a Child as King.

And ever since we track their feet
To childhood's cradle throne,
Where God Immanuel stoops to meet
And crown each child his own.

In every son of man we see,
Though faint and dim-described,
The image of divinity,
Horizons high and wide.

May naught that image ever mar,
The vision circumspect,
And none inflict a heedless scar
Upon the soul of man!

—R. B. Eleazer,
in M. P. Herald.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

W. C. WICKER

C. REXFORD RAYMOND

S. C. HARRELL

ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTMAS BEGINS.

(Luke 2:8-21.)

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying:

"Glory to God in the highest; and on earth, peace, good will toward men."

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said to one another, 'Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.'

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child.

"And all they that heard it wondered at those things which were told them by the shepherds.

"But Mary kept all these things, and pondered them in her heart.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

WISE MEN THESE.

For nineteen hundred years now, wise men and women have been seeking Jesus. The world has not always called them wise, nor has the world laid riches at their feet, or heaped honors on their heads. Like the wise men from the East, not even their names are known. Wisdom of the world and heaven was theirs, and is theirs. They have created for the world the spirit of Christmas, and have spread good-will throughout the earth.

Banks, books, business would have us drive hard at our tasks, and without ceasing. The wise men knew better, and they know better now. Some of them, many of them, dwell in huts, in tenements, in poor dwellings. The world itself may have played them a sorry trick, or left them afflicted, needy, distressed. But their wisdom is manifest, in that they seek Jesus, for they have seen the Star and have had a vision.

We cannot get around their wisdom. Like close-fisted, hard-hearted old Scrooge of Dickens' marvelous story, there are yet some who will act as if Christmas is a "humbug" and its spirit a myth. Let them be. The wisdom of the wise, the spirit of the day, and the very ghosts and phantoms that walk by night on Christmas will show them their folly and reveal to them the wis-

THE UNDIMMED STAR.

Whatever light may be
Whatever glories shine,
The star that gleamed o'er Bethlehem
Burns still, and more divine!

Whatever dreams men dream
Of peace and world made fair,
Hearts, hoping, at one shrine they pray,
And that a stable bare.

Whatever creeds are spun,
Whatever science holds,
Triumphant is the Manger-Babe!
Love reigns as love unfolds.

Whatever challenge rings,
Whatever voices cry,
Life's best is only linked with Him,
For Christ can satisfy.

—Frederick A. Earle
in *M. P. Herald*.

dom of the wise. The spirit of Jesus, of good-will, of peace on earth, will prevail on Christmas Day and make it a season of joy and gladness. "When they saw the star, they rejoiced with exceeding great joy." The Star is still visible to the wise ones, though invisible to the wicked. And so the Herods, the wicked ones of earth, will have to inquire, but they can only inquire until they deny themselves of or renounce the world's wickedness and waywardness, and join the company of the wise who seek him.

Whole families will rejoice in happy reunions, and the song of angels will again burst through the night air to amaze the faithful shepherds, and all who are faithful and in their hearing the heavenly host will again sing, "Glory to God in the highest, on earth peace, good-will toward men."

The company of wise men has increased from three to millions, who, in one way or another, will now press forward through Christmas night with their gifts, love gifts of gold and frankincense and myrrh, for now as of old he attracts the wise, and the wise will seek him out to do his will and sing his praise.

This is Christmas. Glory to God in the highest, and may he lead and bless us all.

J. O. A.

A FAIR ADJUSTMENT.

Things, in a measure, get evened up. The world has a way of doing that. It is another way of saying that there is compensation in life. Cold is biting, but how sweet the warmth of a glowing fire. Tears are bitter, but how happy the smile of contentment, the laughter of delight. "It is a fair, even-handed, noble adjustment of things," declares Charles Dickens, "that, while there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humor." Laughter is contagious. It would not be fair, it would not be noble, if disease were contagious and brought us pain and sorrow, unless laughter and joy were contagious and brought us happiness and joy.

And so the world will catch the glad gleams of delight at Christmas, not only from the songs of angels and the twinkling stars, but the whole family will laugh with the laughter of the one that is happy.

We may not have much of this world's goods to distribute to others, but we can, if we will, in the spirit of this glad season, distribute our own feelings of good-will, our own joy of living, and loving, our own gladness and gratitude, at being alive and in a world like this. The Christmas spirit is contagious through the joy of glad laughter.

J. O. A.

A NOTABLE ADDRESS.

It is noteworthy that in a great meeting of ecclesiastics and laymen in Washington last week (the Federal Council of Churches), the palm of victory in speech making, according to the secretary and press reports, went to a layman, viz., Secretary of Agriculture Wallace. His address was declared to be the supremely high point of the three day-time sessions, and the report says:

"Many who heard Mr. Wallace felt that his message was one of the most arresting addresses given in any church program in many years." The impression left by the picture of this distinguished public official (member of the President's Cabinet) pleading for "changed hearts" as the only ultimate cure of our economic situation was moving in the extreme. Laying aside his manuscript, he called upon ministers and other teachers to devote themselves to making unselfish hearts, eager and willing to serve the common good, while others in public life develop the changed social machinery to match the changed hearts.

Every reader must know that the social machinery cannot stabilize American life, nor can any economic program change individual hearts.

Quoting once more:

"The inspiring quality of Mr. Wallace's address, to which he gave the title, 'Statesmanship and Religion,' can hardly be conveyed without an appreciation of the religious quality of his own personality. As his address showed, he has been profoundly influenced both by the Old Testament prophets and by the life and teaching of Jesus. He appealed to his hearers not to assume that the dogmas of competition and of selfish individualism—which he characterized as a "dog-eat-dog philosophy"—must prevail in human society. His point of view may be summarized in this quotation:

"I know that the social machines set up by this administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard-driving profit motives of the past. More than that, the men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it. . . . The religious keynote, the economic

keynote, the scientific keynote of the message must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of cooperation. Then the vision of Isaiah and the insight of Christ will be on their way toward realization."

Secretary Wallace knows, with the rest of us, that the man in the street will not and cannot change his attitude unless his heart is changed from the motivating power of selfishness to that of unselfishness through the pursuit of righteousness. At any rate, this distinguished layman, brought up in a Christian home and fed on the words of the prophets and the rich fruits of the Old and New Testaments, through his childhood days, gave the preachers and the world a message and an example worth thinking about. If Secretary Wallace knows as well how to manage the Department of Agriculture as he does how to preach and plead for the souls of men, the country need have no fears about one department, at least, of our national government.

J. O. A.

THE PRIVILEGE OF WORK.

A friend of mine has gone to work for the City. He takes a big hoe every morning and starts out with a gang of workmen to clean and improve the city streets. He has never done such a thing before. He never did that kind of work any where at any time. He has worked with his hands, of course, writing, drawing maps and pictures, lettering and such things. He has taught school and canvassed and done numerous other things, but never has he worked in a "gang" under a boss, steadily out under the sun. He has been out of work for many months with a diminishing purse and a discouraged spirit, but this new work has come to him as a godsend. He can work now at honest, hard work, wholesome labor and is paid for it in good money. What a blessing! He will be able to meet his insurance premium and some other obligations. Work with him is a great privilege.

Another friend came to see me the other day. He solicits for a tailor and sells good tailor-made suits, but business has dropped off and he is working for the city also. He feels it is a good way to turn an honest dollar. These two men do not feel humiliated. They do not feel ashamed to be found in the large company of workers. They are glad of the chance and moreover they have found many other men of parts working with them side by side. Some are architects and some one thing and some another, all brought into the same fellowship by the same need—the need for work and the desire to work for pay. The Federal Aid is surely doing a world of good. It is making men feel honorable in working. It has no flavor of "charity" and there is connected with it no disgrace.

How many there are yet who will not work to earn a living! The other day a woman made a demand on a welfare society for money to pay rent and provide food. She had a husband, able-bodied and strong, but unemployed. When the welfare worker offered real work provided by the city she declared that her husband would never do that! Well, there you have it. Work is honorable and when offered by the government and paid for in good money it ought to prove a privilege and a benefit to all who need it. Especially is this true when the labor expended is constructive and adds to the benefit of city or state where it is performed. Let no man who is able to do so decline to earn an honest dollar with the Federal Aid or any other wholesome labor offered by a welfare society. E. A. K.

A VISIT TO THE HOLY LAND.

"LIFE AND CUSTOMS IN PALESTINE."

By ROY C. HELFENSTEIN.

[This is the eighth in a series of delightful and illuminating articles, by Dr. Helfenstein, Minister of the People's Congregational-Christian Church, Dover, Del.]

In every country of the old world the people have the custom of extending greetings and well wishes to their friends in a very expressive manner unique to each country. For instance, in Germany when a group sits down at a table to dine, each greets the other, "I hope you have a good appetite." When they meet on the street, they say "May God greet you." In Syria, when parting from each other, they say, "May you live forever." In Palestine the greeting among the Arabs which largely predominate the population is "Rif Habuk," which is our way of saying "How do you do?" The reply given is "Mapsut Hamadour Allah," or "Good, thanks to God." So in every country expressive greetings and partings peculiar to the country are heard continually by a visitor as he passes among the people.

Palestine has a population of 1,050,000, according to the latest census. Of this number, there are 175,000 Jews, the rest, or four-fifths of the total population, being mainly Arabs. The Hebrew University at Jerusalem gave us the information that during the two years since the census was taken, the Jewish population has increased 15,000 largely due to immigration in connection with the Zionist Movement.

The number of Jews in Palestine before the Zionist Movement began was considerably less than the figures given in the census. Jerusalem, the principal city, has a population of 90,000, sixty per cent of whom are Jews.

When we speak of the Life and Customs in Palestine, we naturally have in mind the rank and file of the people. Of course there are a number of natives of the more cultured class, as well as a number of foreigners in the cities of Palestine whose life and customs differ but little from that of their relatives living in this country. But the vast majority of the people of Palestine live in villages and in the open country. And it is them we have in mind when thinking of the life and customs of the land.

However, the condition of most of the natives who live in the cities of Palestine is but little better, if any, than that of the peasant class. Their home conditions are practically the same, their life and customs differ only in reference to their pursuits for a livelihood.

In the cities many of the native Palestinians make their living in "buying and selling to get gain," there being great numbers of little shops and stores in every center of population. The Jews in Palestine run true to form in regard to their commercial proclivities. Many of them are in business. Their cousins, the Arabs, follow close seconds in this realm of interest. Others in the cities are engaged in various kinds of hand-crafts, such as silversmiths, pottery makers, shoemakers, wood-workers, stone cutters, etc. The day laborer in the cities gets thirty to forty cents a day. The tradesman or skilled laborer and mechanic gets fifty cents to a dollar a day. Servant help in the better homes can be secured for two to three dollars a week. But the rates at the first-class hotels, which are largely supported by visitors from the western world, are practically seventy-five per cent of what the same accommodations would cost in our country. Of course the hotels patronized by the natives have very low rates.

The people in the country and villages largely make their living by keeping flocks of sheep and goats or by farming and fruit growing. Herding sheep and goats offers employment to a great

many of the people. The sheep provide wool for clothing and meat for food. The goats provide hair for cloth, milk for the family and for sale, hides for various purposes, and meat for food. Because of the fact that the goat serves more purposes than the sheep, goats are more numerous than sheep, though there are great numbers of flocks of sheep.

It is nothing uncommon to see a shepherd lad leading a flock of two hundred and fifty large black goats up the mountain paths to find a grazing spot. But the shepherds of sheep seldom have more than a hundred and fifty to two hundred sheep in their flocks. Another reason that goats are more numerous is that they can climb steeper ascents than can the sheep, and thus find grazing patches which are impossible for the sheep to reach. The goats are also hardier and need less attention, though both animals have to be constantly protected from the wild animals such as hyenas, wolves and jackalls, the which are a constant danger to the flocks, and a constant concern to the shepherds. The shepherd life in Palestine today is a most interesting study, and to talk to the shepherd through an interpreter rewards one with much valuable information that throws light upon many of the Psalms and the words of Jesus.

Goats furnish seventy per cent of the milk supply of Palestine. And, while goat milk has no cream, it is nevertheless much richer than cow's milk and therefore naturally has much greater food value. It is especially good for babies and growing children. A dozen goats can be kept in Palestine much more cheaply than can a single cow, hence few cows, proportionately, are found in the smaller villages of Palestine, where nearly every family has its goat. Herdsmen go to the various homes to gather the village goats each morning and take them out into the country to herd them through the day. This same practice is found even in the cities. Then at evening time, the flocks are brought back, the goats being taken from the herd by their owners as the flock is driven by the house or shop. The wife or one of the children will milk the goat, after which the goat will be privileged to go about the home as he may wish, for the goat in Palestine, though not a sacred animal, as is the cow in India, yet because of being a source of sustenance for life, the goat is a privileged animal in the Palestinian home. Why shouldn't it be, they reason; it provides milk for the family, and besides is a pet for the children, in addition to providing material for cloth for the family needs. Besides the goat herds going out from the villages and cities, there are thousands of herds owned by the peasant folk in the country who are engaged in the stock raising business.

But the flocks of sheep in Palestine make a far more interesting picture than do the flocks of goats which are so numerous. The sheep flocks make a most interesting picture as they are seen climbing the mountain side or while feeding on top of a hill while their shepherd stands silhouetted against the sky, keeping guard with rod and staff in hand, his "umbaz" or skirt fluttering in the breeze. Then, too, there is something appealing about the expression on the sheep's faces and eyes as you pass the flocks along the roadside, or watch them drinking at a watering place, their docility and gentleness, their plaintive cry when hurt or frightened, their characteristic bleating expression, their look of contentment, and the graceful lines of their bodies, all these make the flocks of sheep in Palestine to be of unusual interest. It is not strange that artists have so often chosen a flock of sheep and the shepherd on his homeward way at evening time as an object for painting.

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

It may be of interest to SUN readers, in the Eastern Virginia Conference, to give some facts and figures from the church reports for the year 1933, as submitted to the recent session of the Conference. The church reports for the year showed that 291 new members were received on confession of faith during the year; 108 members were received by letter. Losses were shown as follows: By death, 95; by letter, 87; by dismissal or revision of church roll, 896; total gains for the year, 399; total losses for the year, 1,078. The net loss in membership for the year was 679. Present membership of the Conference is 9,909.

For Conference apportionments the churches paid \$5,200.11; for Missions, \$7,620.00; for Orphanage, \$2,490.00; for other benevolences, \$4,807.00; for pastors' salaries, \$30,990.00; for other expenses and building equipment, \$42,459; total raised for all purposes, \$93,566.11. Total value of church property in the Conference, \$1,271,300.00.

These figures, in comparison with previous years, show a decided decrease in membership and amount of money raised. For the year 1932 the churches received 500 new members, and raised for all purposes \$115,619.66. These facts are not presented to strike a note of pessimism, but to suggest a challenge for the year 1933-34. It may not seem possible during the new year to increase the amount of money raised for all purposes. Although it is possible to make a decided gain in that direction. Very few people, or very few churches, did their very best during the year just closed. But there is one phase of the past year's record which should call us to renewed effort to go forward in the work of the churches. There is no valid reason why the Conference should lose so many members in one year. The largest item in the losses is under the head of "dismissal or revision of the church roll." Of course, it is evident that the revision for the year 1933 was unusual in the gross loss of members.

Now winning souls for Christ, and the church, can be done during a depression as easily as in times of prosperity. The need is always great. The opportunity is evident in many places. In some of the rural districts the churches have very limited fields for growth in membership. But it does seem possible that in every church there is a great opportunity to seek to cultivate the love and loyalty of the present membership of the churches both in the rural and in the town and city churches. The church has not discharged its full responsibility when it has received a person into its fellowship. The work has just begun when that point is reached. The records show that a very large per cent of the church members do not contribute to the current expenses or benevolent funds of the church. Who is to blame for this condition? The new members are not always to blame. Quite naturally they often wait for a personal invitation to participate in the work of the church.

Sometimes the fault lies with church officials, including the pastor and the older church members. They are busy people and do not always take the time and display the interest in the church and the new members to present the claims and opportunities to every member. For obvious reasons the work is put off until a more convenient season, which sometimes never comes to many people. In the meantime, the new members, or the members who live too far from the church to attend the regular services, begin to drift. A few

Sundays at home, or at some attractive place of amusement, and the devotion to the church begins to wane. The person whose soul was hungry for rich spiritual fellowship, begins to feed upon the husks which the swine eat; and the sun begins to set at noon-day, and all the promise of glorious growth and service ends in failure and disappointment.

Set your mind and heart upon the inactive members in our churches, and hold them for real service in the kingdom of God. We should not lose them. We should pray to win many new members this year.

I. W. JOHNSON.

ELON AND THE ASSOCIATION.

In the South we have an association of universities, colleges and secondary schools. The institutions constituting this association are required to meet and sustain certain standards. These requirements have to do with equipment, faculties, and endowment. The purpose of the association is to raise the standard of instruction given by institutions and schools in this particular area. Elon College is on the approved list and enjoys the support and commendation of the association. This means much to our school. At the recent meeting of the association held in Nashville, Tenn., the committee greatly encouraged us by its attitude and counsel. However, we are exhorted and warned to improve our financial conditions if we are to continue to enjoy prestige with the association. I am sure that the Alumni, the members of the church, and the friends of the College will be glad to rally to our support. Already there is increased evidence of interest in Elon throughout the church.

Our appeal for a Christmas offering this year resulted in considerable increase over last year and indications are that a more united effort in behalf of the College will be put forth in January and February than we have had in years. Every conference in North Carolina and Virginia has by vote assured its pro rata share of the \$25,000.00 to be raised for the College this spring. The amount to be raised directly by the churches themselves requires an average contribution of fifty cents per member. A number of churches have already assured me that their quota would be raised.

I received a check in the morning mail from Brother T. J. Holland, paying in full what the church at Ambrose, Ga., would be expected to pay on a basis of fifty cents per member. It would be most encouraging, indeed, if a large number of the churches would follow the example of the Ambrose Church. Brother Holland was the first interested member to write in and suggest that the churches and Sunday Schools of the Convention join the Dollar-a-Month Club. He sent in his membership and has kept his dues paid regularly.

Miss Priscilla Chase of the Board of Christian Education has been most helpful in working out a program for Sunday Schools, Christian Endeavors, and Young People's Societies for their meetings on Elon College Day, January 14th. These programs are being prepared in the office and will be mailed out in a few days. It has required some thought, effort, and expense to get these programs to the various organizations of the Convention. It is our hope that everyone receiving these programs will see that they are used. These organizations can help tremendously in bringing the College effectively before the

church and securing full cooperation on the part of all for the support of the College. If you are interested in the program and your Sunday School, Christian Endeavor, or Society does not receive a program, please drop me a card and I will see that one is forwarded at once.

January and February are fine months to present the claims of the College in our church.

We have made our offerings to the Orphanage and Ministerial Relief. I trust they have been generous. The offering for Missions does not come until later in the spring.

In keeping with the plan of the Convention, the College is to receive the major emphasis during this period. The Sunday Schools, churches, societies, pastors and people alike will join hands and hearts in a consecrated effort for Elon.

Elon College is our College. We have built it. It has served us. It is not only a responsibility, but it is a privilege to support it. It is my hope and prayer that every one will see that he has some part in the College offering during the College period.

L. E. SMITH, *President.*

HOLLAND LADIES' AID ANNIVERSARY.

Monday night, November 20th, a very significant social event was held at the Holland Christian Church. It was sponsored by the Ladies' Aid Society of the church, which had just celebrated its 33rd anniversary.

About 175 members and visitors were present and a full program of social events was carried out by many who were there. It was no money making affair, but a coming together for a social good time. Every organization in the church was asked to come prepared to put on a stunt which they did in a fine way. It is hoped to make this an annual event.

The Ladies' Aid Society was organized by Mrs. W. V. Leathers, November 13, 1900, with the following officers: President, Mrs. I. A. Luke; vice-president, Mrs. A. T. Holland; assistant secretary, Mrs. Floyd Williams; treasurer, Mrs. M. O. Holland; corresponding secretary, Miss Maggie Holland. Others who were also charter members were: Mrs. R. H. Reidel, Mrs. Job G. Holland, Mrs. R. H. Holland, Mrs. Billy Parker, Mrs. R. W. Holland, Miss Tina Holland, and Mrs. F. D. Carr.

Mrs. G. D. Overman is the present efficient president of the society, and a splendid program of activities has been outlined for the coming year. The pastor gave a short history of the society, calling attention to some of the outstanding accomplishments of the past, such as purchasing a pipe organ for the new church at a cost of \$1,800, a new piano, and paying off a recent note of \$500 on the parsonage debt.

A lot of new shrubbery has just been planted about the church building. W. M. JAY.

TIMBER RIDGE MEETINGS.

An inspiring meeting on Sunday night, December 10th, brought to an end the series of evangelistic services held at Timber Ridge Christian Church. The audience on the closing night filled the church to overflowing. The entire series was marked by a large attendance and great interest. The evangelist, Mrs. Margel Spencer, of Culpeper, Va., occupied the pulpit throughout the meetings. This evangelistic effort resulted in a large spiritual increase to the whole church. The visible result of the meetings was the winning of twenty-three who surrendered their lives to the Master for the first time and the reconsecration of five others. There were twenty-six additions to the church fellowship. The Rev. A. R. VanCleave is pastor of the church.

A VISIT TO THE HOLY LAND.

(Continued from page 5.)

The shepherds of Palestine arise at daybreak so as to take their flocks to the grazing grounds in the cool of the day. Sometimes they have to walk several miles before they find good pasture land. It is a beautiful sight to see the shepherd leading his flock. The shepherds in Palestine always go ahead of the flock when going out in the morning in search of a good feeding place. In the evening when returning home, the shepherds follow the flock so as to watch the stragglers, and to protect the sheep from the wild beasts which try to steal up behind the flock. But in the morning, as stated before, the shepherd always goes ahead to lead the way, and to frighten away any wild animals or serpents that might be hiding along the way. Jesus knew so well this practice. How often he had seen the shepherds leading their flocks out to graze for the day. How the picture of it all impressed him, as it impresses any visitor to Palestine today, for the shepherd's life is one of the unique things about Palestine. Recall the words of our Lord in his appealing discourse on the Good Shepherd as he portrayed the practice of every faithful shepherd in Palestine of his day and of our day. "He called his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." As one sees the shepherds with their flocks in the Bible lands today, so many of the passages of the Bible come tripping into the mind. It was a great delight to learn about the shepherd life direct from the shepherds in Palestine who lived off the beaten path of travel, and to have our questions answered through our interpreter—a native who had studied in the missionary school in Jerusalem.

The shepherd's life in Palestine is a hard life today, just as it has always been. His hours are long and his responsibilities exacting. He is responsible for finding good grazing ground each day for his flock, and the fact that scores of other shepherds in his vicinity are on the same quest, makes his task the more difficult. He must keep his sheep or goats from getting into the fields of grain, here and there along the way. And this is a real task as there are very few fences of any kind in Palestine. So he has to train every member of his flock to follow him straight by the fields of hay or grass, and the garden patches that look so tempting. You can imagine the difficulty of his task in keeping a hundred or more sheep together, for if one should leave the flock and enter the forbidden field, all would start to follow immediately, the which seems so characteristic of sheep and "some people." Then the shepherd would have to pay a heavy damage according to the law of the land, there being a heavy penalty imposed upon any shepherd for allowing his sheep or goats to enter another person's field. And he has to pass right by scores of such fields unprotected by fences every day as he takes his flocks to the various spots for pasturage.

But a little guttural warning sound from the shepherd's throat as they near the field seems to hold the tempted members of the flock from straying into the field and to keep the flock together. If one of the flock starts to break away from the others as if to enter the inviting field of grain, a word from the shepherd if spoken in time is enough to make it scamper back to the fold. "They know his voice."

You can scarcely find a shepherd in all of Palestine who has had years of experience who will not show you scars on his hands and arms received from the sharp teeth of the wolf or other wild animal when he was trying to defend some

lamb in his flock with his rod and staff from these murderous enemies of his flock. "The good shepherd giveth his life for the sheep. It was so in Jesus' day. It is so today. The shepherds in Palestine gladly give their own lives for the safety of the sheep. And they are as proud of the scars they received from combats with the wild animals while defending their flocks as the German students are to show their scars received in their dueling or as the soldier is of wounds received in battle.

At times the grazing gets so poor near where the shepherds live, that they are required to take their flocks far into the mountains several miles from home, carrying along food provisions for the week, returning at the end of the week. At such times, the different shepherds herding in the same vicinity bring their flocks together at night around a little campfire, for the nights are very cool in Palestine, each flock huddling together in separate units. They know the group to which they belong. And the shepherds spend the early evening hours in relating their experiences of the day, telling stories, and playing weird tunes on their crude-looking shepherd reed flutes—quite similar no doubt to the simple flute on

which the lad David played when he tended his father's, Jesses' sheep in the long ago on those same hillsides and over those same mountains where shepherds watch their flocks today. As darkness falls like a mantle over the group of shepherds and their sheep, they take turns watching over the flocks—one shepherd awake in the center, and one awake outside the ring of huddled sheep on guard against wild beasts and on guard against sheep robbers who watch their opportunity to snatch away sheep from the sleeping flocks, the same as chicken thieves operate in our own country, practicing their thieving under the cover of darkness. Thus today, as yesterday, "keeping watch over their flocks by night," the shepherds of Palestine protect the otherwise helpless sheep, for a sheep is the most defenseless of all animals.

(The next article will be on "More About the Life and Customs in Palestine.")

Lord, never was a magnet so powerful to draw to itself the hard steel, as thou, the Lord, lifted up on the cross, art powerful to draw unto thee the hearts of men.—Henry Suso.

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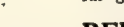
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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary*

A HIGHWAY FOR OUR GOD.

Isaiah was writing. Centuries afterwards another was writing to the Hebrews. Since then, and all in between, others have been writing with their lives and with their blood. All had one thing in common—they heard a voice, saw a vision and won a victory. These are the bravest of the brave. There was no blast of trumpet or sound of bugle calling them. Theirs was a different call—a call from within, which is to say from above, to venture out to their death; to show men how to live. They never made the headline on the front page, and in history, written by man's feeble hand, they have received scarce notice. But we think of them now as Christmas approaches, for every year, through the centuries, areas for Christmas celebration have been enlarged through their activities.

One comes to mind now (the annals of the heroic are full of them). This one went to an island of cannibals. They told him before he went what his fate would likely be. Undaunted he went. After a few brief months, in his daring for righteousness, where righteousness was not wanted, those to whom he had gone decided they would rather have his flesh to roast and eat than his words and works of love. The news came back that this man had been slain, his body eaten; and then the Board that sent him out, said: "Who will go for us?" And that man's son said, "I will go." He went. After a few months he suffered the fate of his father, and again the Board said, "Who will go for us?" A dozen young men, hearing a voice, heeding a vision, said, "We will go." A half dozen of them went. And this explains why the peoples, to whom they went, became Christians and will this year celebrate Christmas, as they have done for several years past now. The vision and the voice won the victory and gave them Christmas.

Such lives as these another has described with words that cannot be excelled:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions? Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial and cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth."

There are men and women still in the earth and still going forth to subdue kingdoms, work righteousness, obtain promises; all in obedience to a vision and a voice, and they will keep on doing this sort of thing in ever-increasing numbers till this whole world shall know and acknowledge him who gave us Christmas and about whom the angels sang. There are fifty thousand of them in the world today, I mean out in fields afar, and they are there at the sacrifice of all that we call comfort and pleasure. They are there in obedience to the voice that bids them do and dare beyond their strength and beyond all earthly computation. There are today 36,500 churches with four million communicants, and adherents

swell the number to eight and one-half million, who have been won to the ways of righteousness and peace on earth by those who saw a vision and heard a voice. They are distributing twenty-five million copies of the Bible a year in 855 languages and dialects. Nearly three million pupils are being educated in over 500 missionary schools ranging from kindergartens to great universities, half of this number being students in colleges and universities founded and carried on by missionaries. There are today 104 leper asylums, 32 schools for the blind and 361 orphanages—out in pagan lands, lands where they are learning of the love and lifting power of their Lord, only through men and women who have heard the voice. These men and women did not go out for money. They did not go out for prestige nor for power. There is not any explanation of them except that of Paul, who had a vision, heard a voice, and was not disobedient. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 16, 1933.

Sunday Schools.

Previously acknowledged	\$ 828.59
Rocky Ford, Fancy Gap, Va.	1.56
Elk Spur, Fancy Gap, Va.	.75
Richland, Ga.	2.00
Caver's Grove, Newell, Ala.	1.00
Mt. Bethel, Stokesdale, N. C.	1.43
Morrisville, N. C.	1.25
Hines' Chapel, Gibsonville, N. C.	3.00
Wadley, Ala.	1.00
Mayland, Broadway, Va.	1.00
Union Grove, Seagrove, N. C.	.65
Leaksville, Luray, Va.	1.79
Mt. Gilead, Louisburg, N. C.	1.65
Total	\$ 845.67

Individuals and Churches.

Previously acknowledged	\$ 629.57
Marvin Gunn, Reidsville, N. C. (Happy Home Church)	1.00
Ebenezer, Morrisville, N. C.	1.90
Mr. W. B. and Mrs. Sallie Madison, Wentworth, N. C. (Howard's Chapel Ch.) ...	5.00
Total	\$ 637.47

Coin Card Offering.

Previously acknowledged	\$ 54.10
Y. P. Class, No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Total	\$ 55.10

Summary.

Previously acknowledged	\$ 5,986.48
Sunday Schools, Regular	17.08
Individuals and Churches	7.90
Coin Card Offering	1.00
Total to date	\$ 6,012.46

ONE UP FOR THE GIRLS.

Co-education is growing in India and the Feminist movement is one of the significant phases of the Indian National awakening, says Dr. A. J. Saunders of American College, Madura. This college has been cited by the Lindsay Commission as one of the "mother Christian colleges" in India, Madras Christian College being the other. Last year three young women were admitted to American College. They carried off several important prizes. This year there are ten women students.

MISSIONARIES.

Nkol Mvolan, meaning "Hill of Help," is a Presbyterian station in Cameroons, West Africa. There, deeper in the jungle than any other Presbyterian missionaries, Dr. and Mrs. George W. Thorne tend the bodies and souls of blackamoors, some of whom still vividly remember their cannibal fathers and cannibal mothers.

Last Sunday night and the Sunday before, a short-wave broadcasting station in Pittsburgh took a half hour of worship to thousands of Presbyterians, Baptist and Methodist missionaries in every land. The Thornes in their house of thatch heard the words of scripture and a prayer in their own language; and also a sermon by Bishop Adna Leonard who concluded that the U. S. in the midst of all its troubles needed, even more than new laws, "the . . . spiritual note which will lift up Jesus Christ as the burning center of the church's faith to you devoted missionaries who are carrying the gospel of the Son of God to the Christless millions of the earth."

The Thornes waited expectantly through the service, and presently they heard: "To Dr. and Mrs. George Thorne . . . Fred and Mary join us in wishing you a happy Thanksgiving. It is our prayer that you may be able to carry your heavy load with faith and courage."

Other missionaries got messages, too. In a snug hacienda in Caracas, Venezuela, Presbyterian Dorothy Parnell got "from mother and father and Sister Harriet" this message: "Five minutes after you have heard this message read Hebrews 13:20-21. We will read it in unison with you, though the seas roll between us." The Parnells read:

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep . . . make you perfect in every good work to do his will . . . through Jesus Christ; to whom be glory for ever and ever.—Amen."

Next Sunday and many Sundays to come, worship and messages will go forth from Pittsburgh at 11:30 P. M., E. S. T.

U. S. friends can listen in on KDKA and part of the N. B. C. network.

Meanwhile there was drawing to a close last week a nation-wide re-affirmation of faith in Jesus Christ and his final command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

A team of 20 missionaries, sponsored by no less than 84 different denominational boards, set out last September for a tour of 29 major U. C. cities. Everywhere, audiences crowded upon them—a total last week of 300,000 people. Heading the team were Dr. Eli Stanley Jones, famed as an evangelist to high caste Hindus and author of "Christ of the Indian Road," and Hankow's Bishop Logan Herbert Roots, able and deeply beloved churchman. Potent speakers have also been President Herman Chen-en Liu of Shanghai University, whose grandfather became a Christian; well-poised Miss Wu, whom all China knows as the president of a handsome women's college at Nanking; and Dr. Charles Roger ("Charlie") Watson, Cairo-born president of the American University at Cairo.

The team was in Oklahoma City last week, on the last leg of their trip which is to end in Philadelphia December 15th. As they have in other cities, they began their first day by breakfasting with the Oklahoma churchmen who had made arrangements for their visit. Then followed a crowded mass meeting at the First Presbyterian Church. Later the Team deployed to speak in separate churches. Finally another mass meeting in Oklahoma City College auditorium where students presented a missionary play, "Ba Thane."—*Time*.

THE FUTURE OF THE AMERICAN BOARD.

We all thank God for the work of the American Board since its organization in 1810. There are many aspects of its history in which we take legitimate pride. It has functioned on a magnificent scale with unwavering loyalty to its purpose to make Christ known around the world. Generation after generation in lands afar will rise up to call our fathers and mothers blessed because of sacrificial service and sacrificial giving in the name of Christ.

The present, however, is no time to plead the cause of foreign missions by pointing with pride to the past. We are faced with such momentous issues at the present moment that nothing short of rethinking the principles and practices of our entire enterprise gives reasonable hope of commendable achievement in the future of a quality and on a scale which will match in our day the faith and courage and devotion of our predecessors in theirs.

This sense of the necessity for incisive and conclusive thinking about our task grows out of no feeling of panic or discouragement. It is the natural result of the development of western civilization and of world forces. We are probably no more at a crisis than our fathers have been at several other periods since the American Board came into being. The demand of the hour is to do as they have done—combine undying faith in our Lord Jesus Christ with eternal vigilance, clear thinking and courageous action.

If there is any one demand of the present moment which seems to overshadow all others, it is the question of *how* best to achieve our purpose. Today it is not enough to say that "Jesus Christ is our message." We may take that for granted. In one form or another—in the field of education as well as of social action, of medical service as well as of the production of Christian literature, in fact in all fields of endeavor—it is necessary to demonstrate *how* Christ serves men who are wrestling with the old as well as the new forces of evil.

A glance at the lengthening list of important books dealing with the conduct of the modern missionary enterprise in field after field underscores the demand for discriminating, diligent reconsideration of the way in which we should go about our task of making Christ known. The future of the American Board in no small measure depends upon our facing the realities with which these books deal. The greatest peril we face is to assume that foreign missionary work in the future is to be just what it has been in the past. Motives and fundamental convictions need not change but situations and relationships do change. Today they are changing so rapidly that it behooves us of the American Board, particularly of the staff and of the Prudential Committee, to make new and adequate plans for serious study.

At a recent informal meeting of several members of the Prudential Committee and several members of the Cabinet, a number of definite suggestions were made, looking toward a definite, united effort to undergird our administrative activities with more thorough study of the nature of the problems, chiefly of technique, with which we are constantly dealing. I venture to bring together these suggestions in a plan for study during the next twelve months. This plan assumes that members of the Cabinet and Prudential Committee and many of our missionaries and their national associates will undertake systematic study and research.

1. The Prudential Committee should make available to every mission a set of the Laymen's Foreign Missions Inquiry and in some cases more than one such set. In addition to these volumes, a carefully selected list of other important books

should be made available.

2. The Field Committees and Home Base Committee—sub-committees of the Prudential Committee—should be asked to lay plans for careful study of all available, pertinent material dealing with their respective fields, with a view to a preliminary report on or about December 11, 1933. Their report should consist, first, of preliminary findings and, second, of carefully framed questions for further study.

3. A meeting of all the Field Committees with Messrs. Douglas, Fisher and Petty, and others of the Laymen's Foreign Missions Inquiry should be arranged some time in December to review the preliminary findings and the questions for further study.

4. These preliminary findings and questions for further study should be sent to our missionaries in the field before January 1, 1934, with the request that they be carefully studied on the field with every available resource and with a view to reports which should be in the hands of the Board at Boston not later than April 15, 1934.

5. Soon after April 15th there should be meetings of the various sub-committees on Fields and Home Base in which the reports from the missions would be studied and a preliminary draft made of recommendations for Prudential Committee action in October 1934.

6. During September and early October 1934, the various sub-committees should put in final form their recommendations, if any, for the plenary meeting of the Prudential Committee.

7. In connection with the plenary meeting of the Prudential Committee in October 1934, an additional day should be taken to bring together the results of the year's study and to outline and institute such changes in policy as may seem timely.

8. In order to facilitate the study by the various Field Committees, I suggest that in addition to the foreign secretaries especially concerned in each case, the following secretaries be assigned as co-opted members:

China—Miss Calder, Mr. Outerbridge.

Japan and Micronesia—Dr. White, Dr. Bell, Mr. Case.

India—Miss Seabury, Miss Cushing.

Africa—Miss Keith, Miss Widber.

Near East—Miss Uline, Dr. Ward.

Philippines and Catholic Countries—Dr. Bell, Miss Keith.

Home Base—Dr. Eddy, Mr. Belcher, Dr. White, Miss Seabury, Dr. Merrill.

9. In addition to these studies field by field, we should probably look forward another year to topical studies, for example, medical work in all our missions, missions and industrial problems, education and government, etc. F. F. G.

ANGEL ANNOUNCEMENT.

By REV. W. W. STALEY, D. D.

(Luke 2:8-18; 2:16-17.)

[Editorial Note.—The following outline was used in delivering a Christmas sermon at 11 A. M., December 22, 1889, in the Christian Church, Suffolk, Va., by the late, lamented Dr. Staley, then pastor. It would be difficult to pack more of a real Christmas message into less space than is found in this outline, left among his unpublished papers.—J. O. A.]

"And they came with haste and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

Shepherds in fields keeping watch over their flocks by night—the angel of the Lord came upon them and the glory of the Lord shone around them; and they were sore afraid. The angel said: "Fear not"; this is a sign, "Ye shall find," and suddenly with angels multitudes of the hea-

venly host, when angels had gone away, said one to another, "Let us go," and "they came in haste."

I. Divine revelations contain opportunities of present and eternal import.

The angel revealed a new fact: the Babe was born. A Saviour born. Christ existed before the world was made—"in the beginning was the Word" (John 1:1-2). "With the glory I had with thee before the world was" (John 17:5). Jesus is a photograph of God.

II. Divine revelations accepted and used confirm human faith and glorify God. "They came in haste and found Mary, and Joseph, and the Babe lying in a manger." Mary and Joseph exalted humanity—the most honored and happiest family in Bethlehem that night, because Jesus was with them. The world excluded them, but they were with Jesus in the stall. The wise men came with gifts.

III. Divine revelations superior to all other claims upon humanity. "Left their flocks."

(1) A Saviour born unto you; (2) Men need a Saviour; (3) They returned, glorifying and praising God for what they had heard and seen. They found it just as the angel had said.

IV. Divine revelations tested in human experience should be made known to others. "They made known abroad the saying which was told them concerning this child." (1) By words; (2) By works. Christmas should make men rejoice and spread good news of salvation.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

THE MOST FAMOUS BRIDE AND GROOM.

Who were they? Where did they live? What made them famous? No, it was not the Lindberghs who fly over the earth and are known and respected by people everywhere. Neither were they king and queen of some great country, although they were of royal lineage.

At Christmas time you should know them well. Joseph and Mary were the two. Scripture tells us but little about them before their marriage, and not a great deal afterwards. Joseph was an honorable man who would not bring disgrace on womanhood, a man who followed the trade of a carpenter, and obeyed the voice of God. He was descended from the house of David, Israel's greatest king. To the city of Jerusalem he went to the feasts annually with his wife and children. His home was in Nazareth, and the journeys were long, but Joseph was faithful to his family, to his church, and his God.

Mary was probably from the same royal house of David. We do not know. She was devout, she knew her Scriptures, she loved her children, she was loyal to all that was good. She was a virtuous woman, whose price is far above rubies. Around her head the imagination of the centuries has placed a halo, and to her name many bow down in worship. But the picture of Mary given in the Gospels, the only authentic record, is of a lovely human personality, the best type of mother.

The honeymoon of this noble couple was made several months after their marriage. They went from Nazareth to Bethlehem, a distance of about eighty miles, which is not far by automobile or train, but is quite a journey for those who walk, or ride on donkeys. They were among the lowly who traveled on foot, and could find no place in the inn. Nobody paid much attention to them on their way, or when they arrived. But angels sang of the birth of a Son, shepherds came in wonder to see, and Wise Men from afar brought offerings of gold and frankincense and myrrh to present in their worship of Mary's infant Son.

For nineteen centuries people have reveled in the beauty of the Bride and Groom whose first-born son changed the history of the world. Throughout the world this week and next thousands of people will pose as Joseph and Mary by improvised manglers, while millions will worship the Babe of Bethlehem. Honest Joseph and humble Mary from far-away Nazareth were the most famous Bride and Groom the world has ever known, and are surpassed in their majesty only by their most worthy Son, Jesus.

THE NIGHT BEFORE CHRISTMAS.

'Twas the night before Christmas. On the hills hard by Bethlehem shepherds watched their flocks. In the streets of the city travelers sought refuge from the chilly night, hostlers selected their guests according to their ability to pay, hucksters cried their wares, and beggars asked for alms. Business went on as usual, and very few cared how many Josephs and Marys made their beds among the cattle.

But scholars from the East inquired of Herod in Jerusalem concerning the place of the birth of the King of the Jews. Informed by the priests that Bethlehem was the place, the Magi hastened on the remaining six miles to the City of David. The guiding star led them to the cave where were Joseph and Mary, and the new-born Babe lying in a manger. With royal gifts of gold,

frankincense and myrrh, they adorned the trough of cattle, and with gladness they worshipped the little Lord Jesus. Shepherds came from the fields with angel messages, and returned glorifying God for what they had heard and seen.

Away in a manger, no crib for his bed,
The little Lord Jesus laid down his sweet head;
The stars in the sky looked down where he lay,
—The little Lord Jesus, asleep on the hay.

So sang Martin Luther four hundred years ago concerning the night before Christmas.

On Christmas Eve, 1818, Joseph Mohr, assistant priest at Oberndorf, Germany, and Franz Greuber, a humble schoolmaster sang their newly composed "Silent Night" to the accompaniment of a guitar. Two years before James Montgomery, the son of a Moravian divine in England, caught the message of "Angels from the Realms of Glory," and called on all the world to "Come and worship, worship Christ the new-born King." In 1739 Charles Wesley, the founder of Methodism, wrote, "Hark, the Herald Angels Sing," and a year later the Jewish musician, Mendelssohn, set it to music.

"O Come, All Ye Faithful," has been the call of the church since the thirteenth century, when Bonaventure, a friar, bishop, cardinals, and other holy men chanted it as they marched into the Christmas service. The tune was written for the King of Portugal by the Chapel Master, one Marco of Lisbon, to be used as offertory by the choir as the people brought their offering to the Babe of Bethlehem.

It came upon the midnight clear,
The glorious song of old,
From angels bending near the earth
To touch their harps of gold;

"Peace on earth, good will to men,
From heaven's all gracious King,"
The world in solemn stillness lay
To hear the angels sing.

These beautiful words came from the pen of a Unitarian minister, and the music is by Richard Willis, an American composer.

One of the most loved of all the Christmas carols is "O Little Town of Bethlehem," by America's beloved Phillips Brooks of Boston. Beatrice Plumb says this is "a memory set to a dream tune." Three years before the writing, young preacher Brooks had spent Christmas at Bethlehem. When the poem was completed he asked his church organist and Sunday School superintendent, Lewis Henry Redner, also a young man, to set the words to music for the Christmas celebration. Young Redner readily agreed, but found no time until Saturday night, when he was too exhausted to write a line. In the night he was awakened by what he calls "an angel strain." Note by note he caught the music, and then joyously recorded it.

Since the angels sang in Bethlehem's plains long ago, joy has come to earth at Christmas time. Jews and Gentiles, priests and preachers, Methodists and Moravians, rich and poor, shepherds and scholars, people in every walk of life, sing of the Christ at Christmas. Let no frivolity, nor even Saint Nicholas, take the place of Jesus on the night before Christmas.

IMPORTANT HAPPENINGS OF 1933.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 31.
(Romans 8:28.)

Make this a watch-night service. Let the discussion period come first, then as the old year

rings out and the new in have your worship program—a short, impressive worship period. The time between the evening church service might be a joyful few hours spent in going from home to home for brief prayer-meetings, or in a time of a fellowship, musical or get-together program. Colored covers of the magazines that present reviews of the world, and covers of the *Christian Endeavor World* will make an attractive decoration for the room.

Discussion Period—(Assign short talks to be taken from the following):

1. The Century of Progress opening on May 27th, has afforded great opportunities for recreation and education.

2. The Thirty-Fourth International C. E. Convention held at Milwaukee in July. The message of the Convention, "I Will be Christian." (*Christian Endeavor World*, August.)

3. A year of changes in government.

4. Aviation. Air Marshal Balbo and his squadron of Italian aviators visited Canada, the United States, and the Exposition, signaling the bringing of nations closer together by air travel. The Lindberghs made numerous flights in 1933, to help draw the people of the globe into closer relationship.

5. The repeal of the Eighteenth Amendment.

6. What kind of a year has it been for my church? A life-work offered (Acts 16:1-5); an important meeting (Luke 24:13-32); a new vision of Christ (Matt. 17:1-9); a meeting with Jesus (Mark 10:46-52); a tragedy (Matt. 27:19-25); Sudden conversion (Acts 9:1-9).

Worship Period—Theme: "Beginning Again."

Hymns—"Day is Dying in the West," "An Evening Prayer," "The Morning Light is Breaking."

Thoughts—Study Scriptures given above. Have you had a new friendship established which has brought blessing to you? Have you taken Jesus into your confidence so that you could tell him the things dearest to you? Has your heart burned within you at his reply? Whoever pays the price can join the inner circle. But it takes renunciation and sacrifice and unlimited faith. The best visions are earned, not bestowed. Every day in 1933 has witnessed many complete reversals in living, with sin put aside and Christ accepted. In each case that experience is the outstanding event of the year and will dominate all the future. Let us pray for those who were reborn this year.

HAVE WE THE BEST FOUNDATIONS FOR LIFE?

CHRISTIAN ENDEAVOR TOPIC, JANUARY 7, 1934.
Matt. 7:24-29.

(Consecration Meeting.)

Call to Worship—

God is the refuge of his saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold him present with his aid.

Zion enjoys her monarch's love,
Secure against a threatening hour;
Nor can her firm foundation move,
Built on his truth, and armed with power.

—Isaac Watts.

Hymns—"My Hope is Built," "How Firm a Foundation," "O God, Our Help."

In this first meeting of the New Year, all Christian Endeavorers should face frankly the foundations for the building of life as they have laid them in their own lives. Some are building on pleasure, others on prestige, and others on profit. Jesus said such a foundation was like sand, and we have seen many human structures fall in recent months because they were built on such insecure foundations.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

The writer of these notes takes this means of bringing the Season's Greetings to all those who may read these notes. To one and all he extends best wishes for a Merry Christmas and a Happy New Year.—H. S. H.

A VISION OF WORLD PEACE.

LESSON XIII—DECEMBER 24, 1933.

GOLDEN TEXT: "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isaiah 11:9.

LESSON TEXT: Isaiah 11:1-9.

This is the Christmas lesson, but it does not deal with the stories centering around the birth of Jesus. It deals, instead with the theme of world peace. At first sight it would appear that the Lesson Committee might have done better. But a little thought will show that the Committee was wise after all. The story of Jesus' birth is well known to all. The implications of Jesus' birth are not so well known. The Committee has done well to remind us that if the ideals and the spirit of him who was born in Bethlehem nineteen hundred and thirty-three years ago, found application and expression in the world, it would usher in world peace and brotherhood and good will. It may be that we have not taken this Babe quite as seriously as we should have taken him.

It is significant that when the prophets spoke under the impulse of the Holy Spirit, they referred to the One Who Should Come as the Prince of Peace. He was to be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah 9:6). Furthermore when the angels announced his birth to the wondering shepherds they said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). And Paul says, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit" (Romans 14:17). The Christmas season ought to be a time when we think of peace in all its phases and as applying to all of life.

The world today needs the message of peace. To be sure the nations are not at actual war. But there is suspicion and jealousy and hate and ill-will between nations that causes the war clouds to hang heavy over the civilized world at this Christmas season. And because this is true men go on talking about "greater navies" and the "largest armies" and the "strongest air force." And because this is true nations go on spending uncounted millions for military purposes, although the nations of the world are practically bankrupt, and broken economically because of the effects of the World War. And because of this the agencies designed to promote international peace and good will have been seriously threatened during the past few months. The Babe of Bethlehem would not find himself in a world at peace if he were to come into the world this Christmas season.

The same spirit of unrest prevails in large measure within nations. There is unrest and uncertainty abroad. There is instability and fear. People, from leaders down to the last man, do not know what is coming next, and like Herod they are "troubled at these things."

And how true it is that in so many human hearts there is restlessness and the lack of peace. There are so many troubled hearts, so many burdened hearts, so many divided lives. Faces wear a strained look, minds are distracted, nerves are

frayed. When all the returns are in, one has to face the fact that there is need for some word about peace for the nations and for the individual. And that word is Christ, the Prince of Peace.

So far as the actual text of the lesson is concerned, it is a figurative, poetical description of the person and program of the One Who Should Come, that is Christ. In this beautiful and symbolic language there are set forth many phases of Christ's character.

A Branch Out of the Stem of Jesse.

Christ was a lineal descendant of Jesse. That family tree had in a way been cut off. But out of the root came one who was the true vine. In a real sense Christ was the son of David, using the word as a term for descendant of.

The Spirit of the Lord.

The Spirit of the Lord did rest upon him and abide in him. Jesus himself claimed that the prophecy to that effect had found literal fulfillment in him. And his ministry and his life gave abundant evidence that God dwelt in and worked through him. The spirit of wisdom and of understanding—he knew all things; the spirit of knowledge and of the fear of the Lord—he knew God at first-hand experience.

Judging in Righteousness.

Men judge unfairly. Christ knows our frame, he remembers that we are dust. He judges with righteous judgment. We shall all have justice, but we shall have more; we shall have mercy.

The Rod of His Mouth.

The prophet pictures the Messiah as smiting the earth with the rod of his mouth, and slaying the wicked with the breath of his lips. His words are quick and powerful and wickedness cannot permanently stand up against them.

Righteousness and Faithfulness.

He was sinless, here once at least was a perfect man. He was faithful in all things that the Father had committed into his hands. Righteousness, faithfulness, what a combination of great words!

The Golden Era.

In poetic language Isaiah foretells the coming of the Golden Age. It is an age of peace, peace which involves even the animal world. It is particularly an age in which children shall be safe. The present world is far from safe for children. There is not so much danger from animals, but children today are subject in many ways and in many forms to evils and forces more deadly than the animals mentioned by the prophet.

The Knowledge of the Lord.

Jesus said that the world did not know either God or him. It is because men do not know God that they do the things they do. In the Golden Age men shall know God for themselves, his knowledge shall cover the earth as the waters cover the sea—there shall be a universal knowledge of him.

World peace is not yet. Indeed it is a great way off. But we must not be weary in well doing, for in due season we shall reap if we faint not. As much as lieth in us, let us live at peace with all men.

THE LIFE OF PAUL.

LESSON XIV—DECEMBER 31, 1933.

GOLDEN TEXT: "I have fought the good fight, I have finished my course, I have kept the faith."—II. Tim. 4:7.

LESSON TEXT: Phil. 3:1-14.

As we come to the end of the old year, and stand on the threshold of a new year, we should be thinking about our ideals and our goals in the spiritual life. For after all is said and

done about New Year's vows and resolutions, they do have a legitimate place in life. Alas for the man or woman who does not from time to time, renew old vows, and take new ones. We need to be brought face to face with ourselves in the light of the ideal, and in the light of the imperfections and short-comings there revealed we need to set ourselves again to new standards of living, and to new measure of service.

How fortunate then, that on this the last Sunday of the old year, we have as our theme "The Life of Paul." We have been studying the man and his work during the past quarter, and we are in a position to sum up his qualities and to estimate his character. There was about the man much that we need to embody in our characters and to express in our service. His life suggests some ideals for the New Year.

To be sure it is folly to think that all of us can be like Paul in some ways. God has not given to us his brilliant mind, his genius for organization, his statesman-like grasp of things, his ability as a writer, his environmental setting, and other factors which entered into Paul's training. But there are qualities in Paul's life which we can covet for ourselves, and which we can develop by the grace of God. These notes will suggest a few of these qualities.

Courage.

One of the most striking qualities of Paul's character was his unquestioned courage. He was not afraid of physical danger. Again and again he kept a cool head and a stout heart when the "going was rough." But it was in the realm of moral and spiritual courage that Paul excelled. He allowed nothing to swerve him from duty, he followed truth wherever it led him, he bore witness under all circumstances, he refused to compromise his ideals no matter where he was. The man was one of the world's greatest moral heroes. And we can well pray that we shall have more of his spirit of courage as concerning the things of Christ and the church. We are too often moral cowards. We need courage.

Enthusiasm.

Perhaps the theologian would say that Paul had a great spiritual passion. I use the term enthusiasm. Call it whatever you will, Paul had something that all of us need—interest in and enthusiasm for Christ and his kingdom. The man was dynamic in his activities, he was forever taking advantage of his opportunities for speaking a good word for, or doing a good work for Christ, or he was making opportunities. He seemed to get a real "thrill" out of the thing. He had the power to fire others because he was on fire himself. We need more of Paul's enthusiasm. People can get so excited about and enthusiastic over so many things, but they seem to be dull and indifferent about religion and the work of the church. How interested are you in the work of the kingdom? How enthusiastic are you in your religious life?

Humility.

Paul was a great man. He knew he was a great man. But he did not boast about it, and he did not make capital of it. He remembered the humility of Jesus, and he embodied in his life to a remarkable degree the spirit of Christ himself. He did not boast of his race or his family or his religious heritage. He was not among his people as one who was to be served. But with a spirit of humility that could not be spoken against he became all things unto all men if by any means he might win some. He who would be great must be humble. We are so often careful about exalting ourselves, and so careless about being clothed in the spirit of humility.

(Continued on page 14.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

CHRISTMAS DAY.

THE BIRTH OF JESUS.

"And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for him in the inn."—Luke 2:1.

The story of the birth of Jesus is not only beautiful, but true and convincing. The one to whom the heavens have opened, from which he has received forgiveness from sin and hope, finds no difficulty in believing.

The one who, through a span of years, has been led by Christ's light does not ask for proof of the Christ. The one who has exposed his life to the living of the Christ life knows his own shortcomings and unworthiness, and has no difficulty in making room amid the crowding thoughts and affairs of everyday life for the presence of the Lord. He then knows that flesh and blood are the temple of the Holy Spirit, and realizes the kinship he has to God, and is happy despite untoward conditions and circumstances.

How much room are you giving him in your life? How much room is society giving him today? How much room is our government giving him? What are we all missing by not giving him room?

There seems to be plenty of room for wealth, ambition, politics, pride, show, pleasure, trade, dissipation, powers, armies, navies, wars; but for the Christ he has hardly gotten out of the stable.

Once again we are reminded that the eternal Son of God was born and that in him, and all that he represents, is God, and thereby a divine living for each of us, there to abide and work until he has redeemed the mind and set up the kingdom of righteousness.

This is the Christ whose birth we celebrate this day. Make all celebration worthy of him.

Prayer—

Spirit of God descend upon my heart,
Wean it from earth to joys that dwell above,
Lift me from weakness mighty as thou art,
Teach me to love thee as I ought to love.

Teach me to feel that thou art always nigh,
Teach me the struggles of the day to bear,
To check the rising tide, the rebel sigh,
Teach me the patience of unceasing prayer.

I ask no dreams, no passing ecstasy,
No ceaseless dwelling in this vale of clay,
Just send thy angel thoughts through opening skies
And take the dimness of my soul away.

TUESDAY.

THE JOY IN CHRIST.

"Behold, I bring you good tidings of great joy which shall be to all people, for (because) there is born to you this day in the City of David a Saviour which is Christ the Lord."—Lk. 2:10-11.

Centuries have rolled by since that eventful night when Jesus was born. The good news has been heralded by thousands and thousands during the passing years. Each year it gathers momentum until now from all parts of the world the grand chorus resounds, filling the air with its message of joy and hope, faith and love.

The coming of Jesus was a joy to the people, then, because it was the good news the Jews had been looking for throughout the ages—the hope of a Saviour from all their national troubles. That good news was broadened to "all people, the high and the low, the rich and the poor, the right and the wrong, etc."

The joy of it all lies in the word "Saviour." Man has long despaired of power to save himself. The Saviour takes up the cause of ruined humanity and saves it. He delivers man by forgiving his sins, endowing him with the Holy Spirit, healing the sick, feeding the hungry, comforting the afflicted, and, to every soul who sincerely looks unto him, he speaks as he spoke to the sinner on the cross, "This day shalt thou be with me in Paradise." Anywhere and everywhere this happens, the great burdens which crush humanity are lifted.

On wings of love he came to save
To pluck pale terrors from the grave,
And on the blood-stained Calvary
He won for man the victory.

—N. T. Carrington.

Prayer—Our Father and our God, Father of our Lord Jesus Christ, thy Son, we rejoice that thou hast given us Jesus whose blessings we need not hide from our brothers. Put out our little selfishnesses, Oh, our Father, extinguish the joys of pride and worldly pleasures, take away the walls that keep us from seeing human misery and out of the darkness let Jesus shine for all and make thou us this new year evangelists of him unto all the world.—*Amen.*

WEDNESDAY.

THE RELATION OF JESUS TO MANKIND.

"Behold my mother and my brethren."—Matt. 12:49.

It is noted that Christ, throughout his sojourn in this world, cherished for everybody a feeling so singularly fraternal that it won for him the title "The Brother of His Fellowmen." Looking upon a multitude he said, "Behold my mother and my brethren." Nor did he merely say this. At all times he seemed to make all feel that they were unspeakably dear to him. He was a lover of mankind. Even in the moral outcast he found something good. His purity quickened even robbers into a desire to share with him in his kingdom of righteousness. He was a blessing to all men because his sympathy flowed to any place where there was need. He loved men not for the place they held nor for what they possessed, but because of what they were capable of and would like to be.

Thus he mingled with men at their feasts, in their work, and in their joys and sorrows. To him the Father's kingdom was in the heart of man, and thus none was without the pale of his objective. His work was to build into the character of man the true motives and principles which rule the world in righteousness, and he staked everything upon it, even his own life. In all that he ever said and did he thus honored the Father and revealed that the destiny of man is union with God and each person also with him a Son of God.

Prayer—O Lord, our Father, live thou with us and in us this new year so that we can truly feel and truly say that we know Jesus as Saviour and know thee as Father. Give us the life ideal in him and a perfectly God-like life.—*Amen.*

THURSDAY.

THE BUSINESS OF THE BOY JESUS.

"The Son of Man is come to save that which was lost."—Matt. 18:11.

We are told that the word lost as applied by Jesus to a soul refers to the "true meaning and ends of life." He says that the sinner is like a sheep that has wandered away into the mountain, or like the prodigal son who banished himself from his home and father.

As Jesus undertook the task of saving the lost, he addressed himself particularly to the work

of a new character. This work was that of making the soul new. He described it to Nicodemus as to be "born again." The new version says, "Ye must be born from above." The particular sins to which he referred pointedly as being the morass in which the soul was lost and from which the soul needed to be saved, were pride, hypocrisy, resentment, and unmercifulness. Nothing was so sinful to him as a selfish and merciless heart; the worst sins to him were the sins of disposition. His dealing with the self-righteous Pharisees who cloaked their deceit and selfishness under an ostentatious religiousness was one of the few instances in his career in which he got rough.

All sin has its seat in the heart and is manifested in a perversion and a corruption of the will. Christ came to change all this, to release man's heart from its evils and give it a freedom which truth, light, love and life brings. That freedom and that character consists in a sonship to God, and in a moral kinship like unto himself. His emphasis was upon the good life which opens before every man, and, through him any one and every one could be saved from all his sins by recovering the good life. The only salvation from evil is the realization and the desirability of good. Jesus is the epitome of that good, Saviour and God. Will we accept him this Christmas time and live for his eternal goodness this year?

Prayer—Our Father, and our God; we confess our faults and our sins. Like Paul, when we would do good evil is present with us. We feel the strong pull of many things that make us sin. We pray for that salvation of thy Son, our Saviour, that saves us from sin and makes us God-like, for today, tomorrow, and always.—*Amen.*

FRIDAY.

CHRISTIAN CHARACTER.

"The blood of Jesus Christ . . . purge your conscience from dead works to serve the living God."—Heb. 9:14.

The Christian world has reached a stage of development where it is fairly well agreed as to what are the principal qualities and duties of the Christian life.

It may be true that some people who profess genuine Christian character and represent the pillar—work of the church—are selfish, prejudiced and sectarian in their conduct; and it may be true that all of us still have too much of these traits in us; but it is agreed everywhere to a greater extent than ever before in the history of the world, that love, joy, peace, long suffering, gentleness, meekness, sympathy, humility, patience, tolerance, and charitableness are the coin which pass current for Christian character, it matters not where it is found, whether in the lowest or the highest strata of life, or whether one be a Daniel, or a Dago.

On the other hand, selfishness, hatred, bitterness, strife, envyings, murders, drunkenness, adultery, and lasciviousness, and their kindred, are admitted by all to be un-Christian. They are as unlovely and repulsive when seen in the life of Christians as they are in the moral pervers.

The coming of Jesus brought to the world sufficient fruit of the spirit for mankind's union with him, and he brought to us also by contrast sufficient perceptions of devilishness and the works of the flesh, that we all might be delivered from them.

Never before in the history of the world, we feel sure, did these traits both of Christian character and of the sinful character stand out in the plain sight of us all as they do now; and thus

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Pastor.*

CHRISTMAS DAY.

By A. P. VAUGHN.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

We must and do accept this angel song as the prophecy and promise of heaven, certainly to be fulfilled in its time in the world of men.

When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

That pledge is legal tender behind which, to redeem it, are all the resources of the spiritual realm. However insolvent human institutions today may seem in justice, the root, and peace, the fruit of good will, heaven is not bankrupt, nor the eternal impoverished. However confusing the dust and smother, the wrecking and reshaping of human social structures now, the Kingdom is building, not collapsing. It is rising on ever broader foundations that can not be shaken, rising ever higher, ever more beautiful. Of the increase of that government in righteousness and justice there shall be no end.

The present fires of world-wide distress, the flux of long-solidified social institutions, the boiling turbulence of social elements are making us ready for a remoulding of mankind through all its strata, into forms and institutions more in accord with fundamental justice; and only because of such justice, making possible a lasting peace and good will among men.

How pitifully slow man has been in learning the *oneness* of God's creation, the essential co-ordination of all his creatures, necessary and basic if his good plan is to be realized. How stubbornly we refuse this A. B. C. of wisdom, that only justice can fruit in well-being, that only good will can build up, only cooperation can profit men.

In limited measure we hold the rudimentary principles of this life, because line upon line God has patiently taught us their use in practice. God made the family a tiny natural laboratory wherein we might study, close at hand, in relations that we cannot escape and on a scale small enough for our powers to compass and master, the fact that, in practice, conflict is disaster; that good will alone is profitable; that unlimited cooperation, all for each and each for all, is essential; that love is elemental law. This we have proved by innumerable exhaustive experiment, resulting in certain failure when we disregard the law, in glorious success and blessing when we obey it.

But there we stick at the rudimentary lesson. We seem to have no will to venture the proved method on a wider field, no courage to put the law into effect in its wider scope in the *human family*. Here by habit we cling to the code of conflict and war.

"Man's extremity is God's opportunity—God's only opportunity it would seem, man being what he is. At the present moment man is at his wit's end because his policy of conflict and greedy getting, followed so whole-heartedly, has brought upon him such repeated and constant disaster, that he can find no faintest promise of escape. He is forced to see and acknowledge that war is only and always destruction. His code is nullified by its results; his will to power, his trust in might are futile. That is utmost extremity.

But man is not yet ready *willingly* to learn and accept the lesson. At a dozen points on the

world's horizon war would blaze instantly but for one thing, the deathly fear of the certain deadliness of war. Not for the honor due God's law, not the impulse of dominant good will, nor the diluting and disappearance of hatred keeps peace today on any continent, but the fear of the cost of war, levied against every living soul.

Can the late acknowledgment of this reality become at last God's opportunity, and the final factor to turn men's wills to real acceptance and observance of his law?

During the present year the world stage has presented awe-compelling arrangements of the human scene in startling vivid color, panoramas of vast fear, with piling thunder-heads of conflict threatening all the treasures that mankind has accumulated through ages of slow climbing. It has also shown vistas of new hope with the widening sun-rays of justice and equity applied in most practical everyday working relations of industry and trade, to relieve the needs of multitudes that walked in darkness, to guide our feet into paths of peace.

No month has passed during 1933 that the civilized world has not gasped with shock at the audacities of Hitlerism in Germany. The outrage of hard-bought human liberties, rights and equalities; the utter blindness of men in sudden power to the moral sanctions upheld by world opinion and world practice; the arrogant proclamation of the superiority of the group in power over every other race, every other shade of opinion and social control, and the cold-blooded crushing out of all opposition; the absolute throttling of school and press, and the shackling of religion and faith to the chariot wheels of political conquest and tyranny—these are but a few of the frightful lines and features that make up that picture. To realize how black it is one has only to read again the words of that great German, Gustav Stresemann, at the time he was singing the Locarno treaty: "Together with the devastations of the World War, one fact emerges—that we are linked to one another by a common fate. If we go down, we go down together; if we wish to scale the heights we cannot do so in conflict with each other, but only by a community of effort. In this common effort must be sought the foundation of the future."

If there be any virtue, if moral law has any command in human society, if the hand of a righteous God still has potency in the affairs of men, the policies and practices of the Hitler regime have no stability, no *foundation* in the human future. They have no place in tomorrow's program unless man is to surrender all he has won in a long, painful, hopeful climb, and turn backward into night and the pit whence he was digged.

Yet even above this midnight darkness the sudden radiance of a heavenly host shines out anew. Above the clangor of armorers forging battle-gear, and the rumors of war, the angel song still lifts and overcomes the tumult of the night. "Glory to God in the highest, and on earth peace, good will toward men."

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world:

Above its sad and lonely plains
They bend on hovering wing,
And ever o'er its Babel-sounds
The blessed angels sing.

God's material creation is integrated into oneness, a *universe*. From galaxy to galaxy natural laws command, and are obeyed. Throughout God's creation of spiritual beings a like oneness is inherent; only by coordinated cooperation his kingdom must cohere, each creature in his place, attaining honor as he fulfills his function as a member of the whole body. "With God there is no respect of persons," no partiality or discrimination between one and another because of station or position or material possession. When men learn to imitate God in his obedience and unvarying observance of moral law, the world-old wrong of special privilege will end. Our government was founded on the principle that every man is equal before the law. That was new theory and ideal; and its practice has been very difficult, and often lacking.

But mark this; the present formulating and enforcing of recovery codes, without partiality or discrimination, throughout the United States, has been the greatest attempt to do away with special privilege, for the common good of all, since human society began—the most concerted, carefully organized and widely accepted attempt.

We are definitely, intentionally turning in vast multitudes to find and use moral social law scientifically. And we are finding, and will find, that it is the same law that God revealed to men, and his prophets have proclaimed to men for ages past. It is the same law that Jesus gave us as basic in all human actions and relations. It is the seed of that kingdom of the Child, the Prince of Peace, the Son of Man; the seed which shall awake and grow in man to mature and fruit in kingliness. Of the increase of his government and peace there shall be no end in that kingdom, to establish it and to uphold it with justice and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this. And this is the law of the kingdom, the law of its essence, the law by which it coheres, the great and first law: "Thou shalt love the Lord thy God with all thy being; and the second is like unto it, thou shalt love thy neighbor as thyself."

Grow then, Sons of Men, "rooted and grounded in love." There is no other soil. From the root of love alone can justice fruit, in individual life and in all social relations. From the root of justice alone can come the fruit of peace, between individuals, between groups, between nations and races. So the kingdom increases without end, alike in earth and heaven. So the prophecy of the angels must and can be realized, and the will of God be accomplished in earth as it is in heaven. Glory to God in the highest; and on earth peace, good will toward men."

And ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow—

Look now! For glad and golden hours
Come swiftly on the wing;
Oh rest beside the weary road,
And hear the angels sing.

For lo, the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;

When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

You will never enter into the life of rest and victory, you will never know what it is to be one with the Father in Christ through the Spirit, until you have learned the divine law that life is one, that you cannot sever the secular from the spiritual.—*Webb-Peploe.*

Christian Orphanage

Dear Friends:

Our Thanksgiving offerings have come in very encouragingly this week, as our financial report shows. We are doing our best to reach \$17,000 by December 31st. Several of our old boys sent us offerings this week. They graciously remember their old home at the Thanksgiving season.

Our financial report this week carries us up the ladder to \$15,883.65 for the year. We just lack \$1,116.35 of reaching our goal of \$17,000. The climbing is a little hard, and it will take some pushing to help us reach it. How many of our church members really want to see us reach it? How many will be so interested that they will mail us a personal check to help push us up to the goal. Just one more united effort, one more good push and we will reach the goal. We plead for you to come to our rescue, *quick*.

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 21, 1933.

Brought forward \$14,217.23

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Durham\$ 14.34
Hines' Chapel 6.00
New Lebanon 7.80
Ingram 6.00
Greensboro, Palm St. 6.00

40.14

Western North Carolina Conference:

Pleasant Ridge 2.50

Eastern Virginia Conference:

Mt. Carmel\$ 6.41
Johnson's Grove 1.00

7.41

Valley Virginia Central Conference:

Leaksville\$ 1.57
Timber Ridge 3.09

4.66

Special Offerings.

Cash item\$ 2.75
Senior Philathea Class, Suffolk, Va.,
to buy Christmas treat for children 10.00
Mrs. Dalton, support of children.. 12.50
Rev. C. R. Dierlamm 2.50
Andrew N. Johnston, for sheep... 20.00
Missionary Society, Henderson Ch. 5.00

52.75

Thanksgiving Offerings from Children Who Have Gone Out.

Lawrence Fields, Elon College,
N. C.\$ 5.00
Chester Hunter, Elon College, N. C. 5.00

10.00

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Salem Chapel\$ 3.00
Shallow Ford 9.70
New Lebanon S. S.\$32.15
Baracca Class 5.00
Philathea Class 3.75

40.90

Mt. Bethel 8.51
Hines' Chapel 22.00
Durham 150.12

234.23

Eastern North Carolina Conference:

Poplar Branch\$ 1.00
Fuller's Chapel 40.00
New Hope 4.12
Piney Plains 23.25

Moore's Union60
Shallow Well Ch. & S. S.\$ 1.89
Young Men's Bible Class.. 2.25
O'Kelly Bible Class..... 10.55

14.79

Mt. Auburn 16.75
Wentworth 25.00

125.51

Western North Carolina Conference:

Big Oak\$ 5.53

Burlington:

S. S. Offering\$ 35.85

S. S. Offering 161.49

S. S. Offering 573.00

Church Offering 25.07

Total in cash.....\$ 795.41

Pledges 1,205.00

Total cash & pledges..\$2,000.41

795.41

800.94

Eastern Virginia Conference:

Christian Temple\$279.00

Men's Bible Class..... 21.00

300.00

Mt. Carmel 35.30

Waverly 3.13

338.43

Valley Virginia Central Conference:

Antioch\$ 10.75

Timber Ridge 2.00

12.75

Alabama Conference:

Wadley\$ 2.95

New Hope 4.75

Noon Day 4.40

Roanoke 10.00

22.10

Individual Thanksgiving Offerings.

Mr. A. M. Long, Lillington, N. C.\$ 5.00

Ladies' Aid and Missionary Society,
Longs' Chapel Church 5.00

Geo. D. Colelough, Elon College,
N. C. 5.00

15.00

Total for the week \$ 1,666.42

Grand total \$15,883.65

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

Optimism.

Paul was a true optimist. He did not blindly blink his eyes to the facts of life. But he had unquenchable hope. He had abounding joy. The words joy and rejoice occur and recur again and again, especially in his later letters which were written out of the most difficult period of his life. Paul's joy or optimism was founded in his deep faith in God and in his rich and living experiences of Christ. He felt that in these sureties of life he was adequate to all the demands that life could make upon him.

Sense of Need.

Paul was never satisfied with himself. He never felt that he was as good as he ought to be. He never felt that he had outgrown the Christian life. He was constantly "pressing on" toward the mark for the prize of the high calling of God in Christ Jesus. He looked upon the Christian life as a growth, as development toward perfection, as increasing Christ-likeness. He believed he could be better and could do more. Unlike so many professing Christians he was not contented, complacent, and hence dead spiritually. What a difference it would make in our lives if

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér'na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lim:
14 That it might be fulfilled

A. D. 31. 934 CHAPTER 5.
8 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
CHAP. 4. AND seeing the multitudes, A he went up into a moun-

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15 ^kThe land of Záb'u-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gén'tiles;

A. D. 31. 2 And he opened his mouth, and taught them, saying,
^kIs. 9. 1, 2. ^lIs. 42. 7. ^mLuke 2. 32. ⁿMark 1. 14. 3 ^bBlessed are the poor in spirit: for their's is the kingdom of heaven.

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at the New Year's season we should make a vow to do those things which would help us to grow in grace.

Friendliness.

It is true that Paul made many enemies. But it was not his responsibility. And he had a tremendous capacity for friendship. His letters abound in reference to his personal friends. And he always showed the friendly spirit toward those with whom he came in contact, until they made friendship impossible. We will do well to seek to be more friendly in all relationships of life.

Prayerfulness.

Paul's rich, abounding Christian life had its origin, of course, in his dramatic experience of Christ on the road to Damascus. But it had its continuing freshness and power as a result of his prayer life. He was a man of prayer. His powers were quickened, and his life was vitalized through prayer. Paul gave more time to the dynamics of life than he did to the mechanics of life. There are many things that we can do during the coming year, but we should see to it that we do not neglect the more important for the lesser. It is not by might nor by power that the work of the Lord is done, but by his spirit. We have access to the same Spirit as did Paul.

It should be said in closing that these qualities of character which found such full expression in Paul's life, can be ours. There is not a one of them which is not possible to us. And if we yield our lives to Christ as Paul did, and if we keep fresh and vital our fellowship with Christ as Paul did, we shall increasingly develop these and other Christian qualities of mind and heart.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

It is better to build on high ideals, loyalty, faith, love, and things of this type, for then life is secure; it matters not how great the storms may be.

It is well to look ahead during the coming year and plan for the things that are to be done. Since this first meeting is a consecration meeting, a real effort should be made to have all members present and to prepare a program that will include everyone in it.

THE FAMILY ALTAR.

(Continued from page 12.)

never before was the Christian's message of the Christ more needed than now, nor was there ever a greater opportunity to apply it. Do you believe this? What can we do about it in our little sphere of life?

Prayer—Our Father, help us to embrace thy kingdom in our hearts, to be one with thee and thy thought; to take in the Christ-child life in our lives this new year.—*Amen*.

SATURDAY.

MRS. PEABODY WANTS TO KNOW.

"Who is on my side? Who?"—Read II. Kings 9:30-37.

Mrs. Henry W. Peabody is a dry worker with a vim. She has just left Massachusetts for Florida, in disgust at the action of her State in voting for the repeal of the State prohibition enforcement act. It is said of her that when she hails a taxi she always asks the driver whether he is absolutely sober and then whether he believes in prohibition. If his answer to the last question is "No," or is hesitating, she hails another taxi.

This would be a far better world if the friends of righteousness all had Mrs. Peabody's grit. If newspapers, for instance, knew that advocacy of intoxicants and of wet candidates would certainly lose them half their subscribers and half their advertising patronage, the campaign of newspaper

lies against prohibition would cease with startling suddenness. But Christians, sad to say, lack backbone.

Prayer—May we stand for the right, thou God of right! May we dare to speak out. For then, we know, thou wilt be with us, and thy blessing will dwell in our souls.—*Amen*.

SUNDAY.

ABOUT DRESSING UP.

"Buy the truth, and sell it not."—Read Prov. 23:15-23.

A certain young man, a few weeks ago, was arrested and sent to prison for wearing the uniform of a sailor in the United States Navy when he had no right to do so. He was asked why he did it, and made the revealing reply, "I was

going to see my girl, and she likes uniforms."

The desire to please is almost universal; but not so common is an appreciation of the fact that truth pleases, but lies, in the end, never do. This, which is the case sartorially, is still more emphatically the case with reference to the mind and the soul. Never pretend to be wiser or better than you are. You are sure to be found out in the end, and the result is disaster and shame. Know what you are and appear what you are. If you are dissatisfied with what you are, improve it in a genuine fashion, and not with contemptible and futile make-believe. Keep out of uniforms that do not belong to you.

Prayer—Lord Jesus, thou art the Truth. Help us, thy followers, also to be the truth, exemplifying it in all that we do and say. Then shall we have truth's permanency, and truth's high success.

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OBITUARIES

RESOLUTIONS OF RESPECT.

Whereas, Deacon James L. Pierce, a beloved and honored member of Liberty Spring Christian Church, has been called from labor unto reward; and

Whereas, we desire to record our sincere appreciation of his life and labor, and express, in some measure, our sorrow and sympathy, therefore, be it resolved:

1. That we bow in humble submission to the will of our Father in heaven, and give thanks for the long life and faithful service of our departed co-worker.

2. That we record our appreciation of the consecrated life of our brother; and, especially emphasize his faithful service as a deacon of the church, for he sought to be fair and impartial and carefully guarded the spiritual interests of the church to which he was devoted.

3. That we express to the family of the deceased our heartfelt sympathy.

4. That a copy of these resolutions be entered upon the records of the church; a copy sent to the family, and a copy sent to "The Christian Sun" for publication.

Respectfully, submitted,

MRS. O. L. BAKER,
MRS. I. T. BYRD,
MRS. E. B. RAWLES,
MRS. F. F. BRINKLEY,
R. E. ROGERS,
E. F. O'BERRY,

Committee.

BELL.

Mrs. Lucy Faison Bell, relict of the late H. H. Bell, and daughter of the late Robert and Fannie Faison, was born October 29, 1859, and fell asleep October 8, 1933, at the age of 73 years, 11 months and 9 days.

Mrs. Bell was a member of a family of 18 children: 15 boys and 3 girls. Four of these died in infancy, 14 living to maturity, she being the last member of her family.

On April 16, 1884, she was united in marriage to Henry H. Bell, and to this union were born five children—three boys and four girls.

Early in life she united with Elberon

Christian Church and remained there until the end, living a beautiful life and making for herself many friends by her unusually fine Christian character.

Her funeral was in charge of the writer assisted by Rev. W. A. Orser, and interment was made beside her husband at

Rocky Hook M. E. Church Cemetery.

Mrs. Bell is survived by three daughters, Mesdames W. H. Atwill, Jr., Norfolk; C. M. Ellis, Wakefield; W. H. Cokes, Elberon; one son, Mr. H. H. Bell, Jr., of Elberon.

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